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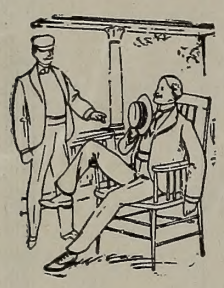

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Church Life.

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Church Life

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Calendar for July.

2.—Visitation of B. V. M.
4.—Trans. of St. Martin.
15.—Bishop Swithun.
20.—St. Margaret V. & M.
22.—St. Mary Magdalene.
24.—Vigil.
25.—St. James A. & M.
26.—St. Anne.

The Week.

THE PASSING OF THE SHUTTER. Sad indeed is the way we allow ourselves to be led out of comforts of many kinds by the caprice of the latest fad or fashion, in art, in architecture, in clothing and in literature, sad, sad indeed! The sadness of this weakness of our moral fibre was borne home to us the other day as we passed row after row of suburban villas, every eye of which, minus an eyelid, gave back a tortured, glassy gaze to the blazing sun. How we longed to lay upon these staring eyes the unspeakable balm of the green shutter, that shelter from the fervent heat, that discriminating filter which lets in the sweet breath of the summer afternoon, but admits only stray shafts of the blazing glances of the summer sun. But alas! fashionable architects will abide no such truckling to sybaritish desires for coolness and for peace, for comfort, and for privacy. "Such simple joys are obsolete, say they, we have given you expanses of plate glass, and some of it is concaved in and some of it is convexed out, and it has cost you lots of money—would you cover it with shutters for the sake of restfulness?"

And shuddering at the thought of how near he has come in wish to the transgression of the law of "the latest thing," the scorching householder takes up the white man's burden of slavery to fashion.

THE CHURCH OUT OF TOUCH. The Church is out of touch, not only with the average man, but with some of the best, ablest, and noblest men of the time. This is a statement that can be heard in a good many places. If this is an inherent fault of the Church, it is a very serious matter—if it is a fault of behaviour, it can be corrected. The man—who is a valuable asset to the community in his day and generation—what is his position if he leaves the Church? He emphasizes the sacredness of secular interests and duties—and protests against the divided conscience—but he takes no note of sin, and sin is a fact. The man who is an impassioned Churchman emphasizes the need of placing the fight against sin before secular interests, and says that if you eliminate sin you get good citizens. So the former says, "Let us improve everything," and the latter says, "Let us begin afresh."

Now, the first man is really the State and its functions represented by the individual. The State can do a great deal, but its power for moral good is very limited, and moral good is certainly the *summum bonum* of civilization.

There are three modes of appeal to the human being. You can say to him, "You ought," or "you had better," or "you must." The State, and also the individual who represents merely statesmanship only employs the last. For this reason the State has prisons, laws, policemen, health officials, education officials, and enforces compliance. So while it washes, educates, and makes the citizen "move on," it does not make him a better man. Many are beginning to notice that betterment is not of much use without moral goodness. On the other hand, the Church says, "You ought," and the right of certain things implies the wrong of other things. The average man wants the right and finds that he is constantly falling away, and the Church says this inability is sin. Sin is a fact, but it is not an omnipotent fact, and the Church offers a remedy for sin. Goodness and sin are the two self-evident facts of human life, and if we omit them, and their bearing on human nature, we shall see many of our noblest schemes for betterment turn to the ashes of disappointment.

A MIXTURE WANTED. "There is plenty of news in religion, but there must be more religion in newspaper men and more newspaper instinct in religious men ere the important service of revealing to the unchurched world Christian thought and activity as it really is, can be adequately performed."

This savours of the famous Mr. Dooley on Christian Science, when he said if Christian Scientists had more science and ordinary doctors had more Christianity it would not matter which you called in to attend a sick man. Like his statement it is profoundly true, and it comes from the Report on the Commission of Publicity made to the recent Christian Conservation Congress in New York.

Church people do not make enough use of the newspapers and consequently the newspaper men are not in touch with church terminology. We have always found, as a ruel, that while the newspaper was willing and glad to offer space for church news, at the same time it did not seem to grasp the facts and details of news submitted to it. That a newspaper man can master any terminology, however difficult, is shewn by the baseball eprorts, which for abstruseness and technicality easily beat a scientific lecture on the conservation of energy. Baseball reports are going in all the time, while church reports and news are scarce. If we reported more to the paper we should get more accurate service.

BUSINESS-LIKE METHODS THE REMEDY. What is the remedy on the part of the Church? Plainly that it should be more business-like in its newspaper methods. It should send its reports by people who know how to handle information for a paper. Contributors to newspapers often appear to fancy that a newspaper is a bureau for solving acrostics, and a typewriting establishment for copying out manuscript. We have seen material that had to be all copied out before it was sent up to the printing room, while in a daily newspaper most of the stuff is sent in by reporters who know their business. Church services and church work abound in technical terms which are simple, from constant use, to the Churchman, but are Dutch to the typesetter, and unless these are very carefully written they are sure to go wrong. The Church has a good deal to learn of the wisdom of the serpent in handling of worldly business, and while she is beginning to take notice of this, she is still a long way off attaining perfection.

THE REGINA TRAGEDY. Language fails when the attempt is made to write words of sympathy for the sufferers from a tragedy such as that which smote Regina on Sunday last. Like the Titanic disaster, no one foresaw it, no one suspected that our Canadian West, so free from the tornadoes and cyclones which have scourged the Southern States and the West of the neighbouring republic, would be called upon to suffer the fury of the elements to such an appalling extent. Peaceful and quiet, in the drowsy heat of the late afternoon, the city lay—when up from the south west curled the cloud bringing the death of which the people little dreamed. The horror of the moment can be but vaguely imagined, and the heart goes out in pity for those members of families separated, some of whom were on the lake, some in the parks and others quietly at home.

The most genuine sympathy is offered to those of our brethren, the Methodists and Baptists who have been deprived of their places of worship,—fine buildings of which they were justly proud. We, ourselves, have much cause for thankfulness, for so far as we have heard, our church buildings were left unharmed. As a daily paper says, by autumn, there will be but little trace of the devastation, for already Regina citizens have gone pluckily to work to restore as well as rescue, and soon there will be but little of the scar on the city's face. But there is a wound in the hearts of many of her people, a wound that eternity alone can take away, and for these there remains but the consolation that for those they have lost the agony was brief and all the sadness of leave-taking escaped.

LUTHERANS UNITING. The Lutheran bodies in the North Western States of the Union have recently taken a step towards unity amongst themselves. For thirty years the Norwegian Lutherans have been at variance on doctrinal matters. The two organizations, the Synod and the United Church, and a third body, the Hauge Synod, are the leading divisions. Both the former have accepted the basis of union after much discussion, and agreed to recommend the basis to the constituent bodies. The Hauge Synod has joined the movement. A recent writer regards the whole question as one of the hopeful signs of a growing desire for unity, as the Lutherans, heretofore, have been prone to intensify division.

FREE AND OPEN CONSULTATION. A solution of many parish difficulties, especially in regard to money matters, would, it is certain, be found in their free and open discussion. A discussion taken part in by all the men of the congregation and not by a select few, who, however good their intentions, are apt to get hidebound in their methods if nothing else. The same way, even if it's a good way, pursued year by year, is very likely to lose its efficacy, and besides this, when the majority of the congregation feel that a minority has all the confidence of the clergy, and are looked to to shoulder the responsibility, the majority not only loses interest, but becomes dissatisfied.

In some parishes the organizing of a parish board meeting monthly or fortnightly has worked wonders, not only in the financial betterment of the parish, but in the uplift of its spirituality. In one parish that we have in mind such a board has worked a reclamation in every quarter of the parish.

There should, also, be a published statement of receipts and expenditures in detail. It may seem unnecessary and irksome to compile such statistics, but the extra labour will be paid a thousand-fold.

The Christian Home.

The commendation of Abraham was, that God said of him: "I know him that he will command his children and his household after him, and they shall keep the way of the Lord." In nothing has the ordinary professing Christian gone further astray than in the almost unanimous disregard of this habit of home control. Modern education, modern conditions of life, and the dislike of being peculiar have accounted for a good deal of the change, but a home is hardly a Christian home if there is not control and a methodical inculcation of duty towards God.

The Christian home is a term that most of us are old-fashioned enough still to desire as the designation of our life's abode—the centre of all our joys, the dear place of father and mother, of brother and sister, of husband and wife, of parents and children. A Christian home connotes the cultivation as well as the recognition of duty towards God, and this is the "commanding his children and his household after him." Let us remind ourselves of some of the plain but happy duties of those who command in the Christian home. Every child shall be taught its daily prayers, and until it is old enough to be left to its own realization of this privilege and duty, the mother or father will hear every morning and evening their children drawing near to their Heavenly Father in prayer. In doing this they will learn a great deal themselves of the reality and simplicity of prayer. Then the good old custom of family prayer will be carefully observed, the father exercising his undoubted right to be the priest in the family, and so all the interests, cares, and thanks of the community living the common life, under the common roof-tree, will be commended to the All-Father. This will also ensure the reading of the Bible and so impress upon each individual the need of personal study of God's Word, and at the same time supply the neglect of the careless. May we not seriously ask: "Can any one be a real Christian who does not regularly read the Bible?" At meal times the father will offer thanks to the Giver of all things for the food which is His gift, and pray that it may be blessed.

Sunday will be a day of rest and worship—not of rest only, for that would be to place the Christian on the same level as the farm horse. Of worship—for man must worship something—if he does not worship God, he will worship the almighty dollar, or himself, and few will deny that the higher the worship the higher the worshipper. What will Sunday worship consist of? The Lord's own service, where it can be had, is the paramount duty and joy of the Christian, for Morning and Evening Prayer, with their beautiful instruction, their joyful singing, and common prayer are at their best man's invention and man's arrangement, while the Holy Communion is God's own expressed wish. It is a case of "this ought ye to do, and not to leave the others undone." Every one should be taught in the home by example and precept that we owe some of our money, and time to God, Who has made us His stewards, with whom He will some day make a reckoning. The question of what work and how much money will be decided by opportunity as regards work, and by love and enthusiasm with respect to money. The cry of the heathen, of the forlorn, far away from the means of grace, and of the command, "go ye into all the world" will—if listened to—make our offerings grow bigger as time passes. So in old age many a Christian will see no impossibility in Zacchaeus' statement,"the half of my goods I give to the poor." In the Christian home the ten cent piece does not figure conspicuously as a free will offering. The Christian father and mother will speak to their sons and daughters of the greatness of the calling to a religious life—the work of the ministry, the vineyard of the mission field, the life laid down, and the career laid aside at the Divine whisper, "Come ye apart." To have a son in the ministry will be a thing that father and mother will be thankful for, and in no Christian home will ever be said . . . "a clergyman—why, that's no use, there's no money in it, it does not lead to anything."

We must have merchants, mechanics and labourers, but if we are Christians we must, above all, have parish priests. As civilization spreads, as population becomes denser, as the call of the sick and sad grows louder, it becomes more and more the duty of every parent to feel his or her share in this responsibility of leavening the world. This is the truest patriotism and this will be the realization of the greatness of Canada when her sons and daughters are willing to give up their best for the good of the Dominion. The willingness begins in the baby days in the Christian home, and grows on through childhood and the love of God until when manhood and womanhood are reached the son or daughter says: "Father, I must go, for God is calling to me."

COPY LOST.

We regret very much that some very interesting matter, intended for this week's issue, has been lost in the Toronto Post Office. It included "Missionary News of the World," "The Old Country Letter," a couple of important letters, and several notes for "The Week."

The Primate's Charge.

We have had the privilege of reading the charge of the Archbishop of Rupert's Land, and there are some things in it which are of Canadian interest. We also wish to point out that this courtesy on his part enables us to spread this information a little wider than it would otherwise go.

The financial difficulties in the West are accentuated by the movement of the settlers. The well-to-do sell out and move on, and so, just at the time when they should be most helpful, they are missing. This is a serious condition, and Eastern Canada should recognize it in the review of diocesan progress. In the Middle West, as elsewhere, business methods need a great improvement. The duplex envelope, the personal canvas of the laity by laymen, the layman's preaching of the duty of giving—are three things that would end for ever the financial difficulty.

Of Canadian interest, also, is the proposed division of the Diocese of Rupert's Land. For the reasons given above, the Archbishop is wise in objecting to the scheme in the near present—unless the laity rise more willingly to the duty of clearing the way. A new diocese means the financial weakening of the parent diocese for a time, and requires the raising of a large capital sum for endowment. On the other hand a new diocese should mean new energy, better supervision and closer contact of Bishop and people. The proposed new diocese will be delimited as follows: "All that portion of land, according to the Dominion Government surveys, contained within the following limits, viz., commencing at the intersection of the national boundary, with the line between ranges 9 and 10, west of the principal meridian, thence northerly along the line between the said ranges to the shore of Lake Manitoba; thence along the water of the said lake on a line shewn on plan attached, to the north boundary of township 31; thence west along said northern boundary to the shore of Lake Winnepegosis; thence along the water of Lake Winnepegosis on a line shewn on said plan, to the north boundary of township 44; thence westerly along the northern boundary of township 44 to the western boundary of the province; thence southerly, along the said western boundary to the international boundary; thence easterly, along the international boundary to the point of commencement." If the scheme is approved it will be recommended to the Provincial Synod which meets in 1913.

The last point in the charge that deserves widespread Canadian notice, is that the trouble which has arisen over the Ne Temere decree, should remind us that the Church of Canada needs to be far more particular about marriage than she has been. A license to marry does not remove the clergyman's responsibility to ascertain that he is about to marry persons who are lawfully entitled to be married. The Church cannot, and should not, pretend to bless a marriage which is unlawful.

Philosophy.

Keep up and on;
Whatever happeneth thee is God's good will,
If only thou couldst think it and be still,
He careth for the sparrows on the sill,
And thou art more.

For every day,
Put on thy soul the bridle of restraint,
Nor let her stoop to murmur her complaint,
It takes us long to recognise the saint;
God seeth more.

Love more and live,
Own miseries are whole darlings of the breast,
When, with himself man sympathizes best
But do none dream how many cares infest?
God knoweth more.

For conscience's sake,
Men learn to suffer so surpassing tears,
Their sorrows are accounted scarcely fears,
But past these whitened lineaments of years,
Comes only Christ.

Perchance such men,
At times have sought and struggled to be great,
But knelt to God; so seraphim relate,
Such are thy kinsmen even, and await
Surrendered self.

Dear heart! this toil,
This drudgery too commonplace and odd,
Is but the perfect discipline of God,
He sees the corn where we would curse the clod,
Keep up and on.

And, praying well,
Grow sweet and strong; no ministry is vain,
What if the weariness be far from plain?
There is sufficient recompense for pain,
At aftermath.

Inspiration in Relation to Modern Criticism.

By Rev. Principal Waller,

Huron College.

It is quite the exception to-day to hear anyone say he believes in Verbal Inspiration and yet we go on preaching sermons on texts and pressing details from the exact wording which implies that we still attribute some authority and weight to the *ipsissima verba* of the Bible. It is also rather the fashion to say that as the Church has not defined inspiration it is not necessary for us to do so. We do not, I think, hear quite so much about mistakes in the Bible as we used to do, and on the whole the so-called Higher Criticism has been somewhat discounted of late by some of those who were its most prominent advocates and champions.

Meantime the supposedly accredited and assured results of Higher Criticism are quietly incorporated into dictionaries of the Bible and cheap commentaries, and though the positions have been exposed and the fallacies torn to shreds, they remain an evergreen tree of diabolical poison undermining the faith of some and supporting the scepticism of others. The general effect of all this is to give a very uncertain sound to a good deal of the Gospel as preached to-day and to render our teaching much less definite than it ought to be, and to my mind than it need be, even if we admit some of the conclusions of Rationalistic criticism.

Now I do not want you to think that I am standing up to denounce Higher Criticism. If by the aid of reason and intelligent study we can approach more nearly to truth, even if some things that we supposed were truth have to be abandoned, let it be so. In the end we shall be the gainers. But I feel somewhat impatient of the halting between two opinions, which is the net result of the present state of things. To us endowed with intellect and privileged to receive as trustees the revelation of God, there comes once again the choice that has been presented over and over again between faith and reason. That the two are not incompatible we all know, but in matters pertaining to the Revelation of God I would rather be guided by faith than reason. This is, I believe, the truly Catholic position. Believe and you will understand. But by reason alone we shall not arrive at faith, and as preachers of the Gospel we are called on to preach the Faith. For the Faith must be first and reason second. In much that has appeared in the way of criticism, reason not always of the most logical character has been given full sway.

But let us get to the point which concerns attitude to the Scriptures. And, first I want you to notice, that, though the articles and Prayerbook are silent on the subject of inspiration the Creed teaches us to say: (1) I believe in the Holy Ghost, who spake by the Prophets, thus endorsing our belief that the Bible is not merely a man-made book, but that it is inspired. (2) That Christ rose again the third day according to the Scriptures—thus basing the facts of the Resurrection, or the divine record of the event either predicted or recorded. The Church, therefore, teaches us to believe that the statements of Scripture are true, and that the Scriptures being the work of the Prophets are in some measure the voice of God the Holy Ghost.

Now in a great deal of modern criticism and rationalistic views of the Scriptures both these positions are ignored. If the plain statement of facts is not incompatible with critical theory, it is not the theory that is abandoned, but the statement of fact. The most notorious of these deliberate abandonments of the statement of Scripture is the attitude to Deuteronomy. The statement is repeatedly made that Moses wrote it. Practically the whole book is in the first person, as of one speaking to the people, but the theory that the book was discussed and a large part of it prepared by the priest in the days of Josiah for their political purposes receives much credence, in spite of the batteries of arguments that have been adduced against the notion. It would seem as if God had sent a strong delusion that men might believe a lie and be condemned because they do not the truth.

The statements of the Virgin Birth, and the Resurrection and Ascension are treated in the same kind of way and so far from discussing how the Holy Ghost spake by the prophets, their words are treated and discussed, criticised, and discredited just as if God the Holy Ghost had nothing to do with them, and the claim of the creed was a delusion of a few fanatical Churchmen who were interested in keeping up the Church because it provided a living for them.

For the most part all advanced criticism is directed against the supernatural element. Any story which contains a miracle or a miraculous event is more or less discredited and a theory has been built up which makes the writers of the Holy Scripture to be merely shrewd politicians who were generally in the minority or opposition while they lived but whose acumen and statesmanship were justified by the event, and they were then canonized.

But I want you to observe that the very fact that we treat the Bible in the Old and New Testament separately, as a whole is in itself an admission that they are in some degree a unit or two units. The bond that unites the Old Testament is not merely that it is Hebrew literature. The bond that unites the New Testament is not that it is merely Christian literature. Why then should we treat the contents of both testaments as if they were only literature? Are we not treating it unfairly when we do so?

What, may we ask, is the bond that unites the several parts of the two testaments? It is easier to ask the question than to answer it, and one answer does not suffice. But, (1) I should say it was the prophetic commission. I have been giving some special attention to the New Testament lately in this regard, so I will speak of it first. The writers of the New Testament write as the messengers of God, as men to whom God has spoken. Take almost any epistle of the New Testament and you find that it is the official utterance of one to whom God has spoken, whom God has called, whom God has sent. Paul, an apostle, not of man, neither by man, but by Jesus Christ and God the Father, and His Divine commission, is made an essential part of the argument in the Epistle to the Galatians, from which the words are taken; or in Thessalonians, "This we say unto you by the word of the Lord"; or negatively, in Corinthians, "concerning virgins I have the command of the Lord;" or positively in the Epistle to the Hebrews, "God has in these last days spoken unto us by His Son;" or in Revelation, "The Revelation of Jesus Christ which God gave to us and he sent and signified it by His Angel unto His servant John."

If we turn to other writings of the early Christian era this tone of authority is certainly lacking. The Christian Fathers support themselves and their argument by the use of quotations from the Old and New Testaments. But I believe you will search the Fathers in vain for a single claim to authority, no trace of consciousness of commission as is found in the New Testament. When we turn to the Old Testament we find exactly the same thing that many of the writers claim a direct message, a supernatural revelation of God. Isaiah describes the vision of the Lord of Hosts. The second part of Isaiah begins, too, with a supernatural voice. "The voice said cry, and I said what shall I cry," David says, "The spirit of the Lord spake by me and His Word was in my tongue," Ezekiel saw the vision of God. Amos says, "I was no prophet but the Lord took me and said, The Lion has roared, who will not fear, the Lord God hath spoken, who can but prophesy?" But I should weary you if I were to continue to multiply instances. "The Lord spake unto Moses saying," The word of the Lord came unto Hosea, unto Joel, Obadiah, thus saith the Lord God, to Jonah, Micah, Haggai, Zachariah, and many others. Our first point is that it is interwoven in the subject matter of the books of the Old and New Testament that the writers had a divine revelation, a message from God. Rightly or wrongly this seems to have been the principle on which books were incorporated into the canon, they were the work of Prophets, of men to whom God had spoken.

(To be Continued.)

Recent Utterances.

The Congregationalist:

Really, the man who is living in our crime-free respectable towns and does nothing for the Church is living on charity. He is profiting from the Church's curb of crime but is giving nothing in return.

Monthly Letter.

We are anxious to make the eighteenth convention in Toronto the most practical and useful ever held by the Canadian Brotherhood. If this is to be done your chapter must lend assistance. In no mere formal manner we ask for your prayers and support. Please have your members make use of the convention prayer. If each Brotherhood man and boy will do this daily and the chapter will pray for the convention in a corporate way at the meetings and the services of the Church, especially at the corporate communions, God will undoubtedly bless the convention and it will be a real inspiration to the Church and Brotherhood.

Important business, such as the proposed increase in the annual quota, will be considered and many other matters of vital importance to the Canadian Brotherhood. This convention is the most important and should be the most useful of all our gatherings. Besides being of a spiritual nature it is the only business meeting of the Brotherhood as a national organization and coming only once in two years it is essential that each chapter should send a delegate who will be able to discuss intelligently such business as may come up for consideration.

Other representatives from your chapter and other Churchmen and Church boys from your parish should also attend and will receive a warm welcome from the Toronto members. Accommodation and hospitality will be provided for all; names of all who desire accommodation should be sent to convention headquarters (23 Scott street), in August or early in September. A number of prominent Churchmen of international reputation will be secured as speakers and those who attend may look forward to a real spiritual uplift.

We will depend on our chapter secretaries to bring this Dominion convention to the attention of their chapters. We want you to pray for the success of the convention, to plan that your chapter will be well represented and to try to bring other Churchmen and Church boys with you.

The Dominion Council.

P.S.—Has your chapter considered the proposed increase in the annual quota mentioned in the May Monthly Letter? If so, have you written us about it? If not, please write us soon.

Nowadays the Friends have kept their high ideals, but have lost their individuality. What remains of their old prepotence is almost intangible—a reserve which keeps emotional experiences locked behind the lips of their descendants, a reliance upon intuitive belief, a distrust of the efficacy of form. But there is an abiding memorial to the Quaker civilization in America in the country districts where the society most flourished. There they have left the imprint of their peculiar spirit as clearly as upon the faces of their children.—Century.

Points and Pointers.

Here is a partial list of some of the people the newly-appointed parson should keep at arm's length. The man (or woman) who falls in love with him at first sight; the man who has quarrelled with his predecessor and rushes to him to explain how it came about; the man who is ready to give liberally to every object if only he can get his way; the man (or woman) who makes it his business to post him about the parish cranks, and to give him pointers on how to handle them.

The man (or woman) to trust is the parishioner who loved your predecessor and who, at first, thinks you quite incapable of filling his place. "Grapple" such individuals, figuratively of course, in the latter case, to your heart with hooks of steel. You can trust your life with them.

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What the civilized world needs to day, and especially the English speaking world, is rest. If all the legislative mills could be shut down for ten years it would be an immense negative gain. We need time to let the mortar harden and the stones settle, and the plants root themselves. There never has been a revolution without a reaction. You cannot keep humanity on the dead gallop for very long. They are bound sooner or later, to cry a halt and take a rest, and the longer this rest is postponed the more violent the reaction. The blight of hurry is over much of our legislation to-day. It has been conceived in a hurry, passed in a hurry and enforced in a hurry, and so in the majority of cases it is a bitter disappointment, and has to be bolstered up with more hurried legislation.

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Heresy is getting decidedly cheap and nasty these days. Every little whipper-snapper is having his little kick at orthodoxy and sticking out his little chest and posing as an individual of strong original character. And yet, if he only knew it, he is guilty of a most detestable form of bigotry, the bigotry of self-conceit. After all, if I had to choose between the old and the new bigotry, I would rather take the former, which was founded on reverence for what (presumably) wiser men than ourselves have taught. It showed, at all events, one noble tendency, the capacity for hero worship, for admiring someone or something outside of ourselves. Modern bigotry is subjective and consists in self-worship. Neither is good, I admit, but the latter form is least repulsive.

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A friend recently lent me Goldwin Smith's Reminiscences. It is hardly necessary to say that it is an eminently readable book, the personal experiences of the writer and his beautiful literary style form a combination that will not again be seen for many a long day, and every line of the book is of absorbing interest. It is interesting in another way, as indirectly revealing the personal attitude of the writer towards the great problems of the day. Goldwin Smith, one can see in spite of his theoretical liberalism, is the typical aristocratic Whig, of a by-gone generation. He was saturated with class consciousness. To him the word "gentleman" had all the traditional meaning. The "gentleman" of Goldwin Smith was the man who belonged to the "upper middle class," who had gone to a public school, and who as the Persians put it, "could ride and speak the truth." Politically, a radical, he was socially an aristocrat or something very like it. He had the typical traditional Englishman's dislike of sudden and violent political changes. To use his own expression, he favored "administrative rather than organic revolution." As might be expected he hated socialism and all its works with a perfect hatred. He was a fine specimen of the almost extinct liberal of the mid-Victorian period, contemptuous and impatient of sensationalism in any shape or form and distrustful of social legislation. His defence of the "Manchester school," of English politics is the best I ever read.

Goldwin Smith again was the true intellectual aristocrat. His idea of equality is intellectual equality. He has a profound, if directly unexpressed, contempt for the impulsive, unthinking person. He is a republican of the old Greek type. His republicanism is the rule of the aristocracy, not of birth or money, but of brains. Withal a high-minded, fastidiously clear-headed, rigidly upright, English gentleman, who "nothing common or mean" has ever "done or said." His death was the passing, not only of a great master of style, but of the last of the English whigs.

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What is the finest line in English poetry? Mr. Gladstone, I believe, gave his vote for those celebrated lines of Wordsworth, "And hear old Triton blow his wreathed horn." Another line for which some have claimed the pre-eminence is, Milton's, "To scorn delights and live laborious days." My own favorite line is Browning's, "When eternity affirms the conception of an hour." It would be hard to pack into any other eight words of the English language, a meaning as profound as this. From this comparison, of course, I except Shakespeare.

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The domestic servant of by-gone times was in his or her own way, far more independent and outspoken than the modern domestic, because he knew his place and wasn't ashamed of it. He regarded his master or mistress rather as a more highly placed comrade than as an employer. In the deeper sense, therefore, he considered himself his master's equal, because he was a member of the family. The old family servants of England became their masters' companions, confidants, and counsellors, and yet they always "kept their place." They always minded their own business. And yet they were outspoken to an extent that would have astonished the twentieth century domestic. But they were never familiar. They had far too much self-respect for that. They were proud of their work, and felt no degradation in 'service." What a pity that fine old word "servant," has gone out of favor, the word our Blessed Lord consecrated to eternal honor and glory by calling Himself, "The Servant."

We all glory in the name except in its one original meaning, viz.: the ministering to each other's personal and individual needs. We are fond of calling ourselves or being called the "servants of the State," of some organization, of the brute creation and even of humanity, with a big "H." But when it comes to individual service, it is quite another thing, and the term becomes degrading. We talk about "performing menial offices," as if this were something quite incompatible with self-respect and true manhood. This rebellion against domestic service, so wide-spread to-day, is based upon a lamentable misconception of what constitutes real dignity of character, and rightly understood it is diametrically opposed to the true spirit of democracy, which in its deeper sense is mutual service.

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Here is a picture of conditions in England exactly one hundred and fifty years ago as drawn in a letter written by the Bishop of Gloucester to the celebrated Bishop Berkeley: "Your Lordship calls this the freest country in Europe. There is one kind in it, more, it is to be hoped, than in any other—a most unbounded licentiousness of all sorts, a disregard to all authority, sacred and civil and in regard for nothing but diversions and vicious pleasures."

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Are not most of us sick and tired of the modern "sawed off" story, that suddenly stops and leaves you guessing? It is done with an air of profound mystery, as if the author could tell you so much more if he choose. Whereas if the truth were known, he is only too glad of the chance. These sudden endings, that skip all details, come in very handy for the author who has written himself out and is tired of his characters—one of the tricks of the trade of the modern novelist.

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I clip the following from the London Guardian written in reply to an enquiry from one of its correspondents as to how to deal with a member of his congregation, whose singing annoyed the rest. I never saw anything more neatly and forcibly put in my life.

Sir:—The best remedy I know of is drowning—not the singer, but his voice—by inciting each and every fellow worshipper to lift up his voice—lift it up, be not afraid—till, instead of a solo, the singing becomes the voice of a great multitude praising God. "X's" friend means well. He is rehearsing and educating himself to join soon in the great choruses where with ten thousand times ten thousand, all singing "with a loud voice," he will be expected to do his best. Let the man alone. Let him praise God with the best member that he has; it is a fine practice for that which shall be hereafter.

Down Easter.

Question Box.

Who was the first Bishop of the Church of England in Canada?—G.M.C.

Charles Inglis, Bishop of Nova Scotia. He was consecrated at Lambeth on the 12th August, 1787, by Archbishop of Canterbury, assisted by Bishop John Thomas, of Rochester and Bishop Beilby Porteous, of Chester.

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When were the Thirty-Nine Articles published?—Prayer-Book.

They were first published in 1552, and then numbered forty-two. After undergoing several revisions they were settled in their present form in 1562.

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What is the meaning of the word "Catholic," as applied to a member of the Church?—Evangelical.

We speak of a person as being a Catholic, that is to say, a baptised person who accepts the teaching and traditions of the early Church, as handed down to us from the time when it was undivided. It is quite wrong to limit its use to Romanists, as things Roman are not by any means necessarily Catholic.

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Why is the font generally placed near the west door?—A.M.L.

To shew that Baptism is the gate by which we enter into the fold of Christ's Church.

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What is the meaning of being baptised for the dead?—M. M. C.

The expression has been from early times a perplexity, and with our present knowledge it is impossible to do more than determine the direction in which a correct solution may be found. There are at least thirty-six interpretations. The Greek expositors maintain that it means "with an interest in the resurrection of the dead," that is "in expectation of the resurrection." The reference is clearly to something unusual, and we need not suppose that St. Paul approved of it—he only mentions it. The supposition that it refers to vicarious baptism, that is, of baptising living proxies in place of those who had died unbaptised, probably only existed among heretics. It may have grown out of ignorant "wresting of things hard to be understood."

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What is the reason of the office for the Churching of Women?—Mother.

It can be traced back to the early days of the Christian Church, for Gregory wrote to St. Augustine of Canterbury about it, but it is ultimately derived from the Jewish rite of the Purification: Lev: xii and St. Luke ii. 22. This name was kept in the First Prayerbook of 1549, but altered to present form in 1552. The service ends abruptly because it is meant to precede the Holy Communion.

Women's Work and Social Service.

June is the month which ushers in the children's summer holidays, and our various schools have been holding their "closing exercises" with very gratifying results. School programmes may now and then be a little tedious, yet the "close" is always full of an appealing sort of interest, as one looks into all the bright, earnest, eager faces and thinks of the possibilities represented by all these young lives. It is a sight that never fails to touch one's heart with sympathy and hope.

A delightful "close" was that held at Bishop Strachan school on the afternoon of June 20. The interest of it from the children's point of view lay in the nature of the programme which was almost entirely contributed by the classes as a whole. "O Canada," sung by the school, flag drill, done by the little ones, a scene showing the Pied Piper charming the rats, most cleverly and spiritedly acted by the middle school forms, Cavalier songs and others sung by the elder girls, all this was a far better testimony to the excellent teaching received than could have been afforded by the most brilliant individual performances.

The special feature was the address of the head mistress, who is greatly to be congratulated on the successful first year in this position, and who was very cordially received by both pupils and visitors. She addressed her remarks chiefly to the parents present, telling an amusing anecdote of a head mistress in England, who was reported to have said that "if her pupils were only all orphans, she thought she could educate them very well." Miss Walsh said that this was not her view, for she felt that education depended on the mutual co-operation of staff, pupils and parents and she earnestly invited the parents to help the school in its endeavor to educate their daughters in the right way.

For instance, there are worrying girls, always in a ferment over their lessons, and seldom succeeding because no one sees that they spend their time properly. No one prevents them from using up the whole time of preparation on one subject, with the result that they must either scramble through the others unprepared, or wear themselves out by studying too late and long. Then there are the irregular, unstable ones, constantly late; frequently absent for no particular reason; leaving school before the end of term; coming back late after the holidays. Such girls are unlikely to develop any sense of duty or obligation, and will go through life slipshod, careless, ineffective, largely from want of proper supervision at home.

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A very warm tribute was paid to the staff by the head mistress, and everyone who cares for the religious education of girls will look forward with keen interest to the future development of Bishop Strachan school. This, our diocesan school, has had a most honorable career in the past and will, I believe, fully live up to its high traditions. This school and similar institutions, Havergal, St. Margaret's, Westbourne and others, are doing a really great national work, in training a large number of the country's children on broad, sound, wholesome and religious lines. The same thing applies equally, of course, to boys' schools, such as Lennoxville, Trinity College school, Ridley and Ashbury College, Ottawa, and others.

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In these summer days, and especially in a season like this—a really exceptional season—when the abundance of rain and the comparative coolness have preserved an unwonted degree of fresh radiance to trees and grass, passers-by often get great satisfaction from other people's gardens, as well as from the public spaces whose only fault is that there are never enough. It is wonderful sometimes how the mere glimpse of flowers as you pass by will cheer you up, and nothing is more restful than a stretch of green grass, and delights like these we can enjoy just as much when they belong to some one else, for isn't it true that ownership consists not so much in possession as in enjoyment. If you can enjoy a thing you are getting the true benefit of ownership.

Of course some people don't see this: some people's only idea of possession is exclusive ownership. So that they seem to enjoy only what they can keep to themselves. These are the people who express their ideas of ownership in high, impenetrable fences, and in ugly expressions on white boards like "trespassers will be prosecuted." I have always had a feeling that when the Psalmist said: "The earth hath He given to the children of men," he meant to suggest to us that land was not to be absolutely owned, nor selfishly shut off, but was to be in some way held in trust for others—for our younger brothers who, like us, can appreciate trees and flowers and grass and open spaces, but who have to be content with shacks or little houses in a row, and who can only gratify their tastes through the public spaces or through the sight of my lawn and garden if I make it possible for them to be seen.

I am seeing in my mind's eye a beautiful wide, sunny lawn, which used to be a pleasure to all those who passed by as many people do every day, for a light open fence kept it open to public view. Well, it has fallen on evil days, for in going into new hands, the change of ownership was advertised by the erection of a solid brick wall trimmed with iron railings, over which even a giant could scarcely see. I should like to put a good heavy tax on fences of that class; this extreme privacy is a luxury and should be made a costly one; or you might express the same idea in treating the owners of lawns with open fences as public benefactors, and reducing their taxes in proportion.

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This is the time, too, when such a beautiful little enclosure as Queen's Park is keenly enjoyed by all sorts and conditions of men, and it is very pretty to watch the little ones at play there, while others, often tired wayfarers, enjoy the rest and beauty and refreshment it affords. But is it not ridiculous or it would be if it were not melancholy, that the "Queen's Park," in a city like Toronto should be of such Lilliputian dimensions. Some of our memories go back to days when Toronto was much smaller, and Queen's Park apparently much larger; that was before the erection of the School of Science buildings, and the Medical and Physics buildings and Wycliffe and the Gymnasium, and the new Library and the Museum, and the Heating plant, and the Athletic field, and the residences, and a few others. In those days the open spaces all round the park were something to be rejoiced in; the passing of that magnificent stretch of land between Hoskin avenue and Bloor street, with its noble trees, is one of the tragedies of Toronto, and the absorption of so many of our open spaces is a heavy price to pay for what we think our increasing greatness. ,

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This is one of the sorrows of living in a large and growing city. Old Upper Canada college, a few years ago, was converted—or rather perverted into factories, and now Government House, with its grounds is to become the site of railway buildings. Trinity College, which for over half a century, and Bishop Strachan School, which for nearly as long, have been centres of fresh air and health and greenness and beauty, are soon to move from their present sites. No doubt in this they are serving what they believe to be their interests but what can be said about the public loss of these open spaces, the destruction of tree life, the possible turning of the whole into a barren area of bricks and mortar.

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I daresay you think this is hardly a woman's question. Well, I feel it is; everything which affects life as a whole, which improves or injures health and the nervous system, which promotes or weakens the sense of beauty and love of nature, everything which helps to provide more wholesome and sweeter conditions for people, is a woman's question as much or more than it is anyone's question. Women's clubs and societies, too, are among the best means we have of leading people to think in general terms, to think outside and beyond themselves, to plan inprovements, to modify the point of view from a vidual to a social one. Women are good civic missionaries, and though some may feel they could be more effective ones if they were enfranchised, yet they are not living up to the measure of the powers they do possess. It is for them to throw themselves with earnestness, in the large cities and also in the smaller ones, into all these questions of civic good, of which by no means the least important is the absolute necessity of increasing open spaces as the centres of population grow.

HONOUR BRIGHT.

Love—Emotion.

We grow eloquent in our preaching and in our testimonies over our love to Christ, when, in nine cases out of ten, we mean by "love" nothing more than a passing emotion that will grow cold when the weather grows hot, and that may be changed into some other kind of emotion by a draught of wind or a severe attack of dyspepsia. Religious love is more than feeling—there is a will element in it. When Naomi was about to return to her native land from her far wandering in Moab, her two daughters-in-law returned with her to the parting of the ways—the mountains of Moab. Orpha kissed her mother-in-law and returned to her native land. Ruth clave unto her, and went on with her into Bethlehem, making her land, people, God, her own. One showed emotion simply, the other showed true love. Orpha showed emotion only, she wept; Ruth showed love, she clave unto her. A man can choose Christ and hold on to the end, just as well as he can choose to plough his field and hold on to the plough handles until it is finished. We do not have one will without backbone for religion, and another entirely different, made of steel for business.

Of the 30,000 population of Dutch Guiana's capital, 3,000 are lepers.

The British are a nation of housemaids and their first act on acquiring new territory is to sweep and clean it.

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Summer School Very Helpful.

The summer school held last week at Ashbury College, Ottawa, was generally agreed to have been a very effective, as it certainly was a most enjoyable one. Ashbury College is an ideal place for such a meeting; the building is perfectly equipped, the arrangements had all been well planned and were carefully overseen by Mrs. Woolcombe, the head master's wife; the surroundings, too, are beautiful, wide, grassy fields, starred with butter-cups and daisies, the magnificent, trees, and the sense of space and quiet and radiant greenness. Ottawa itself would be an object of pilgrimage if it were situated in England or abroad, and its natural beauties are being supplemented by the combined work of Government and city.

The afternoons were free and we had every opportunity of seeing something of the sights; we explored Rockcliffe; we had an expedition to Aylmer; we visited the Parliament buildings, the Archives, and other buildings, and through the kindness of the Mayor and the City Improvement Commissions, a beautiful motor drive was given us along the new driveway, through the Experimental Farm and back through Hull and Nepean Point to Rockcliffe—a succession of beautiful scenes of which perhaps the view of the Parliament buildings crowning the cliff above the Ottawa river, is the most striking.

The plan of having a combined school for mission study and for Sunday school work proved very successful; the talks given by Dr. Rexford and Rev. R. A. Hiltz, on Sunday school work were immensely appreciated, even by those who were not S. S. teachers, while the latter seemed to enjoy the mission study classes almost as much as those of their own department. There is sometimes a little risk of separation between the various branches of church work; a school like this helps greatly to unify them; as in it are met representatives of Sunday school work of the Laymen's movement, of the St. Andrew's Brotherhood, of the D. A. and other organizations, all working together and comparing notes of their various experiences.

Among the addresses Mr. Allen gave two of his vigorous talks on immigration, full of knowledge and observation; then we had some of Dr. Renison's wonderful pictures of Indian and Eskimo life, drawn with the knowledge that is born of love no less than of experience; a most practical talk from Mr. Birmingham of the B. S. A. on personal work; and a most earnest and valuable address on the missionary's equipment, from Rev. J. C. Robinson.

The chief feature was, however, the series of addresses on New Testament Missions, by Rev. W. Craig, who treated his subject with a depth and freshness that were truly remarkable, and in whom the scientific spirit of the scholar was combined with the rapt earnestness of the mystic, in a way that produced a most impressive result.

The characteristic of the school was one of happy fellowship and intercourse. The leaders, Mr. Allen, Rev. J. C. Robinson, Mr. Rose and others gave themselves most generously to the service of the members, being ready at any time to answer questions or discuss points with us. Each class with its leader, formed a little friendly group and there was time for social intercourse and for talking things over informally. We were very happy in having with us Rev. J. Cooper Robinson and his two daughters, both of whom are looking forward to missionary work in Japan before long. Many of the clergy and others in Ottawa who were not able to be in residence, came out to the series of morning or evening meetings, and we had a visit from the Archbishop, who snatched a few hours between two of his confirmation tours and came out in order to give us his greetings and blessing.

The keynote of the school was struck in the services with which each day began, the Holy Communion and the office of Morning Prayer, conducted by the clergy in town. The spirit and aim of the school seemed to be expressed in these acts of united worship with which each day's work was dedicated to God and His blessing sought; and it was with thankful hearts for our many opportunities that we all said goodbye at the close of this memorable week.

The Brotherhood of St. Andrew.

Important meetings of local assemblies have been held in the Dominion during the last fortnight, the principal ones being at Toronto, Winnipeg and Victoria.

At Toronto, on June 20th, twenty-five chapters had representatives at a meeting of the local assembly to discuss ways and means of making the Dominion convention the occasion of one of the greatest spiritual uplifts that had ever taken place in the Dominion.

Two new comers to Toronto were introduced to the meeting, the Rev. F. E. Powell, of St. Barnabas' and Mr. C. C. Stenhouse, the newly appointed assistant secretary at head office, and both were cordially greeted.

The meeting was addressed by Messrs. Cleal, Birmingham, Catto and Coleman, while the chairman kept up a running commentary on the different aspects of the situation as opened up by the various speakers. The success of the convention is assured as the men behind the work are taking hold in the best possible way.

At Winnipeg advantage was taken of the Synod meeting to hold a local assembly meeting and gathered a large number of the clergy as well as the Brotherhood men. The chairman, Mr. John Hargreaves, gave an address of welcome to the clergy making a special appeal that they and the Brotherhood work together and become more closely acquainted. The Rev. F. C. C. Heathcote, Canon Murray and Rev. A. E. Cousins, addressed the meeting and it was felt that some headway had been made in drawing the bonds of union between the Brotherhood and the clergy closer. The greatest interest was manifested in the Mission of Help and a hearty response made to the requests of the chairman and some of the speakers to help it by prayer as well as by work.

At Victoria the local assembly appointed new officers as both chairman and secretary had been taken away to other parts, and the approaching Pacific Coast conference rendered it necessary that the work be carried on with vigor. Mr. G. F. Greene was elected chairman, Mr. H. Starkey, secretary, and much good and enthusiastic work is expected from their tenure of office.

God Understands.

It is so sweet to know,
When we are tired and when the hand of pain
Lies on our hearts, and when we look in vain
For human comfort, that the heart divine
Still understands these cares of yours and mine.

Not only understands, but day by day,
Lives with us while we tread our earthly way,
Bears with us all our weariness, and feels
The shadow of the faintest cloud that steals
Across our sunshine, ever learns again
The depth and bitterness of human pain.

There is no sorrow that He will not share
No cross, no burden, for our hearts to bear
Without His help, no care of ours too small
To cast on Jesus; let us tell Him all—
Lay at His feet the story of our woes,
And in His sympathy find sweet repose.

Convocation at Emmanuel.

The first convocation within the walls of the new building was held on June 8th. The college stands on a beautiful site, commanding wide views of both sides of the river, which here flows between richly wooded banks. The town of Saskatoon lies across the river, covering all the level land and rising to the prairie heights. The college on its hill top, commands the town as well as views of the apparently limitless prairie. The Bishop of Saskatchewan was accompanied by the Bishop of Qu'Appelle, Archdeacons Mackay and Dewdney, Principal Lloyd, Revs. J. R. Matheson, Onion Lake; E. Matheson, Battleford; Dean Robinson, Edmonton; Dean Tuckey, Revs. H. S. Broadbent, W. Ferguson and E. B. Smith, Professors Bateman and Maclaurin, W. J. Bell, W. Bashford, Adam Turner and many other interested friends. After prayers the college report was read by the principal. Though the present building is new, the college dates back to 1879 when Bishop McLean first started a training college in Prince Albert.

It having been decided that the new university should be located in Saskatoon, it was promptly decided to move the college there too. One Friday afternoon lectures closed in Prince Albert and by Saturday night the college was camping on the open prairie near where the building now stands. The completed part is 120 feet in length, and 90 more are to be added as soon as funds admit. The degree of D. D. was conferred on Bishop Newnham and on Archdeacon Mackay. Prefacing this ceremony, Archdeacon Dewdney, in reciting the qualifications of the Bishop to receive the degree, spoke of his years of missionary work on the shores of Hudson's Bay, his fearless advocacy of moral reforms, his strict justice and impartiality, his large experience and ripe judgment, his re-organization of the college and his wise leadership. "It is fitting" he concluded "that he should be the first to receive from this college the highest degree that it is entitled to bestow." The degree was then conferred by Principal Lloyd. The Archdeacon then stated the reasons why the college wished to include Archdeacon Mackay in the day's honors. Not only had he broken the record as regards length of service, continuous traveling, enduring untold hardships in the prosecution of his labors, braving many dangers and presenting an almost unbroken record for in all these years he had only once failed in Sunday duty through ill health; but his translational work had been most valuable; he had seen the Cree bible through the press and hoped shortly to see the revised prayer book printed, he also issues a Cree paper six times a year, a paper which is very useful and greatly valued by those for whom it is issued. The Bishop then conferred on him the D.D. degree.

Testamurs were given to twenty graduates and four received their L. Th., the new hoods of purple and black adding color to the scene.

The Bishop of Qu'Appelle said a few words of congratulation and sympathy; he had come with difficulty, as he was a busy man, but he felt that he must he present to express personallly his very sincere wishes for the future good of the young university which had made such a splendid start.

The many visitors were entertained to tea by Mrs. Lloyd, Mrs. Ferguson and Miss Tuckey, the building being thrown open for inspection meantime.

Irish Doctor.—"Well, what's the matter, now, my man?"

Private Murphy.—"Sure, sir, an' I've got pains in me back."

Irish Doctor.—(handing to him some pills)—"Take one of these a quarter of an hour before you feel tne pain coming on."

Maple Leaf and Oak

or Three Sisters

By Irene Strickland Taylor.

It was the close of a hot, sunny day in the middle of May and even the light wind, as it floated over the tops of the maple and hemlock trees gently stirring the leaves as it passed, or as it sank to rest among the ferns, too weary even for play, had a worn-out and fatigued air, and its soft breath was as warm and unrefreshing as an exhaust blast. Heedless of the heat, however, was the little stream that sparkled and rippled far below the tree-tops where the breeze preferred to play, and that sang its song of joy and encouragement in and out of the rocks, and under the ferns dabbling in the water at its margin, despite the lassitude of all in nature, it seemed, except the mighty sun. True, its waters were greatly diminished by the early and unexpected warmth of the past month, but diminished or no, the stream seemed determined to keep cheerful and cool in spite of everything, and danced on its way, golden-brown where the sunlight flashed on its surface, clear, deep sepia where it slipped into the shade, with a smooth rush like a rapid in miniature over the dark rocks in its bed, and a bubbling swirl round rocks too high to cover, and a silent flow across the quiet pools, till with a swelling of the murmured song into a shout of joy, it swept over the edge of a tumble of rocks, and plunged down the small cascade in a whirl of brown and white water. Cool and pleasant in the hottest and most trying days, cheerful and careless when all around seems withering, doing good to all within its reach, but staying contented where it has been placed, ever pushing on toward the destined end, always with a song on its lips; what a lesson the humble stream teaches.

So thought the girl, perched on a high, broad rock covered with the thickest and softest of mosses in midstream, at the foot of the falls, who was gazing dreamily down at the brown water curling round the base of her island-throne, and listening with charmed ears to the tale the waterfall had to tell as it danced merrily towards her and past her.

The position she had chosen for her post of meditation must have necessitated some scrambling and not a few leaps from rock to rock, but the tall, slender figure in its simple biscuit-colored frock did not look as though it was capable of many such scrambles, nor did the pensive face, framed by the big white sunbonnet, with its long starched strings, give one the impression that it belonged to a roving spirit.

It was not a sad face that looked out from under the sunbonnet, albeit a serious one, and the blue-gray eyes, clear and deep, like mountain lakes below a snow-drift forehead, were not only sweet but happy as they dwelt lovingly on the gurgling waterfall.

The sound of an approaching footstep on the stream's bank broke into her reverie and caused the girl to lift her head with a swift expectant motion, while a little smile darted across her face as she saw who it was, who was disturbing her solitude.

It was another girl, or more correctly speaking, young lady, descending the sloping path with a quick, light step, a tall girl with an indescribable haughty poise of her well-shaped head, and a proud disdain in the least glance of her gray eyes, who did not pay any attention to the tumbling water, or heed the frail beauty of the ferns surrounding her as she moved, but swept onward with a determined set of her lips, and a frown on her brow. But the frown did not dismay the girl on the rock. "Ruby!" she called softly. "Won't you notice me, Ruby?" Thus called the walker came to a sudden stand, and turned a surprised and somewhat vexed face upon the water nymph who summoned her.

"Why, Myrtle, what are you doing there?" she asked, coming down to the water's edge, and staring across at the slight figure on her mossy throne, with disapproval in her glance. "What a tom-boy you still are! Don't you think you are too old to imitate Doris and her wild ways like that?"

"Imitate Doris?" laughed Myrtle. "Do you think she would be content to sit on a rock like this for a good hour and look at the waterfall? I don't think I am imitating her in any way, except, perhaps, my scramble to get here."

"Well, I should have thought it too hot for a scramble, as you call it, but then, you always were a crank," observed Ruby with a hint of scorn in her voice, as she carefully seated herself on a clean rock at the stream's edge. "What are you doing here alone? Surely not only looking at the waterfall, which you have seen a hundred times before this?"

"I was getting cool, and thinking."

"Thinking about another book?"

"Oh, no." Myrtle raised her innocent eyes and looked at her sister honestly. "I was thinking about Lloyd, as you came up," she added simply.

"What about him?" inquired Ruby, a little suspiciously.

"He was here a few minutes ago," explained Myrtle, a soft flush spreading over her cheeks, while a sad look crept into her eyes. "What do you think, Ruby? He is going away from here in a week's time, and is going to France, he doesn't know yet for how long." She paused a moment, but her sister made no reply, though she looked towards her expectantly. "He would not tell us before, he said, because it was not settled till two days ago, and he did not want to warn us unnecessarily. He has got a commission or something of that sort, to carry out on behalf of his firm, and he——"

"You needn't trouble to tell me any more," interrupted Ruby calmly. "You are not telling me any news. I knew all that before."

Myrtle stared at her in surprise.

"You do? " she exclaimed. "Who told you?"

"He did, himself."

"Lloyd? When did he tell you? Surely not on Tuesday?"

"No, he told me yesterday, in the morning."

"Did you meet him yesterday, then?"

"Of course, since he told me," Ruby's voice sounded very impatient. "What a baby you are still, Myrtle!"

"You met him, and you never told us that you had?" her sister reproachfully said, and disregarding the gibe, pursued: "Did Doris know you met him?"

"No, of course not. I'm not bound to tell you every time I meet Lloyd, or anyone else, am I? What does it matter to you whom I choose to meet?"

"But you never told us that he was leaving Canada," continued Myrtle, looking distressed at her sister's sharp tone. "You might have let us know that."

"And then be questioned as to where I met him, and how and why, and what for, and what we said, and so on, *ad infinitum?*" cried Ruby. "No thank you! What does it matter to you two where Lloyd goes, and whom I talk to? One would think that I was a child and not able to take care of myself, instead of being twenty-five and an authoress, to hear you speak! Lloyd Neilson is much more to me than to either of you children."

"Oh, Ruby," answered Myrtle reproachfully, and yet very gently. "He said he would be brother to all of us when we came out here, didn't he? And he said the same thing again to me this afternoon. Besides, he is of the same age as I am and if I am a child——"

"Oh well, you know I didn't mean it in that sense," interrupted Ruby impatiently, but more kindly. "In years you are in your majority, of course. I meant in your behaviour and in your likeness to Doris. You seem so much younger in all your ways than I am."

Myrtle slid suddenly down from her high perch, and scrambled and leapt across the slippery rocks and stones to the bank, where she flung herself down by her sister, and put an arm around her waist; she had been quick to detect the altered tone in her voice and to realize that she could make advances now without being repulsed.

"Don't let us squabble, Ruby, dear," she said, kissing the proud face affectionately. "Now that Lloyd is going, there are only we three to cling to each other and love one another—and Mrs. Lathbury."

"Mrs. Lathbury! Much love she bestows upon us!" replied Ruby with a short laugh. "I think she is paid to give us so much care and attention and affection, and no more. It doesn't leave much over for love."

"But who is to pay her for her care of us?"

"It's no good asking me, Myrtle. You know as well as I do that we know nothing about our parents and where they are and why we were left to Mrs. Lathbury's care. We never shall know, I suppose, unless she tells us, and we will remain under this blight all our lives, you may be sure of that, before *she* will tell us."

There was a short silence between the two, then Ruby broke out again passionately.

"I wish we were going away from here, as Lloyd is! I hate this dead and alive hole, and I have hated it ever since Mrs. Lathbury brought us here. There is no scope for brains or talents or anything. I hate Canada!"

"We are very happy here together, we three," responded her sister gently. as soon as she was given the opportunity to speak, but before she could add more, a loud clear call hailed them from behind, and they turned to see a girl of sixteen or seventeen years bounding down the hillside towards them, regardless of the heat, with her long, fair plaits of hair flying out on the breeze.

"Here you are, you sobersides!" she cried, checking herself in her wild rush by clinging to a tamarac tree at the stream's margin. "I've been sent to call you home. 'Mary call the cattle home across the woods of Deer-Lea,' with all apologies to you for calling you cattle. Old Lathbury wants you."

"Really, Doris, you ought to speak more respectfully and behave more like a civilized being," remonstrated her eldest sister disapprovingly. "You know you're not a baby any longer, and it makes me blush to see my sister——"

"Now, Ruby, don't preach to me," retorted Doris, unabashed and very disrespectfully, as she sprang on a mossy stone and began scaling the rocks of the waterfall. "It is bad enough when Myrtle preaches about her solemn convictions, but when you begin, there is no knowing when you're going to stop. And if I were you, I should keep my blushes till you meet Lloyd or someone; there is no one here to see them except us." She paused a moment as she slowly effected a slippery crossing that required caution, then she looked up at her two sisters. "By the bye, Medusa said you were to go to her at once and I'm to go too."

"Why didn't you tell us that before, instead of climbing about like that?" demanded Ruby, as she and Myrtle rose to their feet, and the latter rearranged her sunbonnet on her pretty golden head. "You knew we couldn't know till you told us."

"Because I forgot," replied Doris coolly. She caught an overhanging branch with both hands, and swinging herself lightly across a pool, splashed one foot into the water and finally jumped on to the bank, smoothing the stray wisps of sunny hair off her sun-tanned forehead, and darting a defiant glance from her blue eyes at Ruby. "Do you know what she wants us for, Doris?" asked Myrtle.

(To be continued.)

Closer Together Than We Seem.

We reprint below some very helpful extracts from a devotional address recently given by the Bishop Reeve. His Lordship said:

"Here, with as many opinions almost as there are individual minds, by faith we meet, use the same service, offer the same prayers, kneel before the same Table of the Lord, partake of the same pledges of His love, and receive a blessing, not according to what others think or do, but according to our own faith and sincerity; thus shewing that we are fellow-worshippers—one in Christ Jesus. True Christian unity does not consist in uniformity of opinion and beliefs, but in identity of purpose and love. It should therefore produce that unity of the Spirit, which brings forth, not envy, hatred, malice and all uncharitableness, but 'love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance,' and thus shew by conspicuous Christian charity and goodness that our manner of life if worthy of the gospel of Christ." Thus cementing Christian unity and fellowship refreshed by 'the Body and Blood of Christ which are verily and indeed taken and received by the faithful in the Lord's Supper,' and strengthened with might by His Spirit in the inner man, we can go on to the next step. Christian co-operation—Fellow-workers unto the Kingdom of God.

Referring to St. Paul's references to his fellow-workers the Bishop said: "The reference to Mark shews that one false step is not necessarily fatal to a man's usefulness in the Church. It need not lead to permanent estrangement between brethren. It may indeed be so blessed of God as to become a stepping stone to higher and better things, to a greater degree of profitableness. And it brings out a beautiful trait in St. Paul's character. Though he had felt so keenly about his desertion that he refused to be associated with him; and though the contention with Barnabas on the matter was so sharp that they parted asunder; yet he forgives and forgets, and takes him again into his confidence and friendship—thus shewing a truly Christian spirit which might well be emulated in the present day. St. Paul's 'fellow-workers unto the kingdom of God,' were men, not only of different classes, attainments, and dispositions, but also of different ideas and opinions. One man esteemed one day above another, another esteemed every day alike. One man believed that he might eat all things, another confined himself to eating herbs. They were conscientious about it. They did it unto the Lord. So he writes (Rom. iv., 4 12.) 'Who art thou that judgest another man's servant? to his own master he standeth or falleth. Everyone of us shall give account of himself to God. Let us not judge one another any more; but judge this rather, that no man put a stumbling block or an occasion to fall in his brother's way. He that in these things serveth Christ is acceptable to God' Why should one man's liberty be judged by another man's conscience? The other man has as much right to be wrong as you have. In essentials—unity; in non-essentials—liberty; in all things—charity.

That our manner of life may thus, in Christian unity, and Christian co-operation, be worthy of the gospel, we must, further, be men of prayer, we must pray for one another, we must pray with one another. No good work can be carried to a successful issue without prayer—earnest, persevering, heartfelt prayer. I do not think we realize the enormous advantage we possess in our Church of England liturgy—the power there is in a large assembly, having, as it were, one mind, concentrating its thought on one thing, and expressing its desire for the same thing, at the same time, and in the same way. When prayer is thus sincere and united, as on such an occasion as this—when with one heart and one voice we send up our petitions to the throne of grace we can do so with full assurance of obtaining mercy and finding grace to help in every time of need.

"We must also be men of faith, and we must have faith in men. Laymen as well as, and more than, apostles and deacons, were amongst those who at the first, went 'everywhere preaching the word.' The Laymen's Missionary movement is but a revival and a carrying on of the movement begun in apostolic times.

"They were 'workers together with him,' 'fellow-workers unto the kinddom of God.' They were in fact the Church of God, commissioned to be His witnesses (or delegates) to proclaim His gospel, and to establish His kingdom. We must have faith in the Church to which we belong as the instrument which God has made use of, and is making use of, for the carrying out of His purpose. And when we look back upon the past history of our Church, (although she is far from being without fault and blameless) and think of the great men and noble whom God raised up, of all that she was permitted to do, of the Word of God translated into the language of the people and put into their hands; of the compilation of her Liturgy to safeguard her services from the introduction of heresy; of the retention of the two Sacraments instituted by our Blessed Lord; of the apostolic rite of Confirmation still practised by her; and of the three orders of the ministry formed before the close of the New Testament canon stamping her as the Church of Christ; when we think of all she is doing in the present day—of the wonderful work accomplished by such societies as the C. M. S., the S. P. G., the S. P. C. K., the C. C. C. S., the M. S. C. C., and the W. A., all distinctively Church of England, as well as others with which she is more or less connected; of the influence thus exerted in almost every country under the sun; and that while other Christian bodies in the Old Land are steadily decreasing in numbers, she is as steadily increasing; and when we consider how well she is equipped for still greater things in the future, we shall surely say when the question, 'what manner of persons ought ye to be' is forced upon us in connection with this great, historic, most scriptural Church of ours, 'we will be true sons of such a Mother. We will be loyal members of such a Church. We will be diligent and earnest workers unto the kingdom of God in this great Church. We will be faithful soldiers and servants for this Holy, Catholic, Apostolic Church of Christ.'

"And we must be men of endeavor. Prayer and faith must be accompanied by work. This is an age of work, in commercial, in professional, in agricultural life it is work, work, work at your hardest if you want to get to the top, and very often even to hold your own. It is Work, Work, Work, also in connection with the Church of God. A truly consecrated clergyman in city or country, does not get much rest for either body or mind. He has too much to do very often because too much is left for him to do—things which laymen might well take in hand, setting him free from secular duties and giving him more time for spiritual ones. And, in conclusion, we ought to be men of understanding. Of old this was put in the forefront. 'With all thy getting, get understanding,' and the Apostle says: 'In malice be children, but in understanding be men,' As members one of another—not isolated individuals, but members of a community, knit together into one body: citizens of a heavenly commonwealth, under a heavenly King."

Home Bank's Growth.

That snug institution, the Home Bank of Canada, has closed another very comfortable fiscal year and concluded business for the period with the annual meeting. The outstanding feature of the report was a plain indication of the steady growth of the Bank. Taking together, 1911 and 1912, deposits have increased $1,730,000, this gain being nearly equally divided between the two business periods. The assets, too, have grown $2,680,000 in the same time. This is a normal growth, for the Home Bank has not been ambitious in opening new branches. The increase of business is at established points, where the bank has grown in popularity with the business and saving account communities.

This prosperous career clearly demonstrates the possibilities for successful banking in Canada along closely conservative lines. Each report has revealed steady progress, almost uniform in its percentage. Besides the figures we have the Home Bank itself to observe, and those who interest themselves may study its advance in business activity and public appreciation.

The home of the bank is in Toronto, and it has seven offices in the city. "The Home Bank is becoming a household word in Western Canada," said Mr. Kennedy, a director. He is director of the Grain Growers' Company, an organization which handled 28,000,000 bushels of grain this year, and does all its business through the Home Bank of Canada.

More School Closings.

We have received accounts of the very interesting "closing" of Dunham Ladies' College, in the diocese of St. Mildred's college, Walmer Road, Toronto. We regret that we have space for only a brief notice.

Rev. Herbert Symonds was special preacher at Dunham convocation, which was satisfactory in every respect. The Lord Bishop was celebrant at the celebration in the morning, the Rector, Rev. H. Plaisted and Archdeacon Longhurst assisting.

The programme was an excellent one, including a French play; and the Lady Principal's report told of improvements and additions to the curriculum, of the devotion of the staff and of the high standard reached by the pupil's in every relation of their school life. The Bishop presented the prizes and medals. After this there was tea, followed by a Grecian cymbal drill in Greek costume, and in the evening there was an at home for the old girls.

The college will reopen on September 16th with the most complete staff in its history.

St. Mildred's closing took place in the parish hall of St. Thomas', Toronto, the Lord Bishop in the chair. Music, club-swinging, and a scene from Henry VI., shewed off the ability of the senior pupils and the juniors did well in their action songs and French recitation. The principal's report shewed the year's attendance good, and general progress satisfactory. His Lordship, Canon Macnab, and Rev. Robert Gray, presented the prizes and certificates, the Bishop shaking hands with each pupil as she came on the platform. The hall was crowded with pleased parents and friends and the whole proceedings shewed the high tone and happy brightness existing in this school, and were also a witness to the thorough education given from the kindergarten to preparation for the University, by means of which the pupils are trained to take their place in God's Church and the world.

Wilfred, six years old, was tying paper boots upon the kitten's paws. His aunt remonstrated with him for teasing the kitten, saying: "I thought you belonged to the Band of Mercy."

"Yes, auntie, I do," answered Wilfred, "but," he added, "my badge is on my other coat."

"There is plenty of news in religion, but there must be more religion in newspapermen and more newspaper instinct in religious men ere the important service of revealing to the unchurched world Christian thought and activity, as it really is, can be adequately performed," says the report on publicity to the recent Christian Conservation Congress.

The Church in Canada.

Will the clergy or laymen kindly send in to this paper brief notes of interest from their parishes. We desire to make this publication a true newspaper, with all diocesan notes fresh and up-to-date, and to do this we need co-operation.

DIOCESE OF ONTARIO

The Rt. Rev. William Lennox Mills, D. D., Lord Bishop of Ontario, Kingston, Ont.

Mrs. Norton-Taylor recently gave a handsome Bible for the lectern in the cathedral, and the Lord Bishop dedicated it at Evensong last Sunday.

The Sunday school children of St. Mary Magdalene's, Picton, with their teachers, all carrying flowers, marched to matins last Sunday. The vicar addressed them. The flowers were placed in baskets and carried to the altar, while choir and children sang a hymn.

The Rev. F. Louis Barber, who was lately appointed vicar of St. Mary Magdalene's, Picton, has been opening the old church for evensong on certain days of the week through the summer. Gratitude for this endeavour to carry out the Church's rule of daily prayers and for the opportunity of worshipping in the building round which nearly a century's memories cling, is evinced by the attendance of large congregations. The number of communicants has increased also.

DIOCESE OF TORONTO

The Rt. Rev. James Fielding Sweeney, D. D. Lord Bishop of Toronto.

St. Saviour's, East Toronto, held a successful garden party recently, the proceeds to go to the work of the church.

Rev. Frank E. Powell was inducted to the rectory of St. Barnabas, Chester, by Dr. Cody, archdeacon of York, on June 27. Rev. Dr. Llwyd, vice-provost of Trinity, gave an eloquent address.

Mr. Walter Edwardes, for seven years choir-master and chorister of St. Barnabas,' Chester, was married recently by his former rector, the Rev. Frank Vipond, assisted by his present rector, the Rev. Frank Powell. The bride was Miss Elizabeth Boyd.

The Lord Bishop has received a message from the private secretary of his Royal Highness the Duke of Connaught expressing the thanks of the Duke and Duchess for the kind words and prayers conveyed to their Royal Highnesses on behalf of the diocese when the Duchess was suddenly stricken with illness. The secretary also says: "His Royal Highness desires me to let you know that the Duchess is making a speedy recovery."

CLEANLINESS IS NEXT TO GODLINESS.

The young men of Aura Lee Bible Class, an organization whose president is Mr. James Edmund Jones, of Toronto, have extended their operations in the sphere of manly sport by establishing a very large open air swimming pool on their three-acre athletic field on Avenue Road. It will help to keep men and boys off the street, and safely engaged in healthful surroundings. They have bought the house next door and fitted it up with shower baths, dressing rooms, etc.

At a special vestry meeting of St. Anne's, Toronto, Mr. Edward Hawes, who retired from the position of people's warden after years of yeoman service, made a suggestion that a rest home for working girls be established at some convenient summer resort, and the idea was enthusiastically taken up. Mr. Hawes made the proposal in response to a suggestion that the church erect some permanent memorial of his connection with the parish enterprises. The sale of a strip of land at the corner of Dundas and Dufferin streets if a satisfactory figure is offered, will be made to reduce the church debt. The finances of the church are most encouraging. The contracts on the new parish house totalled $42,309, of which $32,618 has been paid. The contracts for the new rectory totalled $8,174 of which $7,285 had been paid. About $10,000 remains.

DIOCESE OF HURON

The Rev. David Williams, D.D., Lord Bishop of Huron, London, Ont.

The Orangemen of the London district paraded to St. John's church, St. Thomas, recently, the Rev. W. E. Brownlee being special preacher.

After service on a recent Sunday, the 9th troop of Boy Scouts, of London, placed in St. Paul's cathedral a flag the troop has just received from the 9th troop Boy Scouts of Greenwich, Eng. The Canadian troop has also sent a flag to the troop in the old land.

DIOCESE OF OTTAWA

The Most Rev. Charles Hamilton, D.D., Lord Archbishop of Ottawa and Metropolitan of Canada, Ottawa, Ont.

Before leaving to become curate of the pro-cathedral of The Redeemer, Calgary, the Rev. George Bousfield, and Mrs. Bousfield were presented with a purse by regretful Navan parishioners.

DIOCESE OF QU'APPELLE

The Rt. Rev. Malcolm McAdam Harding, D. D., Lord Bishop of Qu'Appelle, Regina, Sask.

VISITATION OF LORD BISHOP.

Sunday, June 21st, was a red-letter day in the history of the parish of St. John the Baptist, Sintaluta, Sask., when the Rt. Rev. M. M Harding, D.D., made his first visitation as Lord Bishop of the diocese. In St. John's his lordship administered the rite of confirmation to ten persons, afterwards celebrating the Holy Eucharist, assisted by the parish priest. The church was filled with worshippers, sixty receiving the Blessed Sacrament—the largest number recorded at one time at this altar.

The Bishop laid stress upon the necessity of regular worship, constant communion, and adequate maintenance of the sacred ministry of the Church, clearly indicating that it is the Christian duty of every one to give a tithe, illustrating these truths by quotations from "John Morley's life of Gladstone," and from the great Churchman's "Letters to his son."

In the afternoon the Bishop preached to a goodly congregation in Allindale schoolhouse, and in the evening inducted the Rev. A. P. Rowland as rector of St. George's, Wolseley, Sask.

DIOCESE OF COLUMBIA.

The Rt. Rev. J. C. Roper, D.D., Lord Bishop of Columbia.

St. Stephen's Saanich, dedicated by Bishop Hills, first Bishop of Columbia fifty years ago, celebrated its anniversary recently. The Lord Bishop and Archdeacon Scriven were special preachers.

DIOCESE OF NOVA SCOTIA

The Rt. Rev. Clare L. Worrell, D.D., Lord Bishop of Nova Scotia, Halifax, N.S.

Rev. J. D. Hull, B.A., rector of St. John the Evangelist, Pincher Creek, Alta., has been appointed rector of the parish of Cornwallis, N.S. Mr. Hull has been rector of St. John's for almost two years, and in that time he and his estimable wife have made a host of friends who regret that Mrs.

THE REV. J. D. HULL.

Hull's health made it advisable for them to take up work in the east. Before their departure the members of Pincher Creek Lodge, Independent Order of Foresters, met at the rectory to wish Godspeed to the rector and his wife, and presented them with a purse. The Ladies' Guild also presented Mrs. Hull with an address and some beautiful pieces of cut glass.

NEWFOUNDLAND

The Rt. Rev. Llewellyn Jones, Lord Bishop of Newfoundland.

Dorothy C. White, daughter of Canon White, St. John's, is posted No. 8 in order of merit in Senior division, Trinity College of Music examinations. Teacher, Miss Pittman.

Rev. A. Tulk, wife and child, are spending a vacation at Trinity, Mrs. Tulk's old home.

A relief fund has been started to provide for the widows and orphans of 73 men who were lost at sea during the past winter. These men constituted the crews of seven steamers and sailing vessels.

Sunday, 23rd of June, was the 53rd anniversary of the consecration of the Church of St. Mary the Virgin, St. John's, South.

Canon Temple died at Bay St. George a few days ago, and was buried at Twillingate.

Avalon Battalion C.L.B., 250 strong attended a church parade to St. Michael's, St. John's on Sunday June 23rd, and were addressed by the chaplain, Rev. J. Brinton.

Rev. Fr. Massiah has taken charge of Bonne Bay for three months. He was curate there in 1877. He spent a Sunday recently in Rose Blanche, where he was incumbent years ago.

Rev. A. Clayton of St. Thomas, St. Johns, spent his holidays at Trinity and did duty at St. Paul's whilst there.

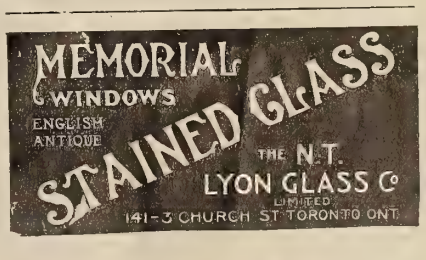
During the late forest fires in the Mission of Salvage, the Settlements of St. Chad and Squid Tickle were wiped out, rendering over one hundred people homeless. The church at Squid Tickle was burnt. This means a terrible loss to the fisher-folk congregation there, but it constitutes another splendid opportunity for those of Church Life readers who are and willing to assist a poor and deserving congregation. Rev W. J. Lockyer of Port Morien, C. B., will be glad to receive, acknowledge and forward subscriptions, or they may be sent direct to Rev. H. Godden, Salvage, Newfoundland. Please help.

The examinations of the council of higher education have just been held all through the Island.

DIOCESE OF NIAGARA

The Rt. Rev. William Clark, D.D., Lord Bishop of Niagara, Hamilton, Ont.

The dedication of the new organ in St. Philip's, Hamilton, will take place on Sunday, August 4. In connection with the reception tendered Rev. C. B. Kenrick, F. E. Goodchild, lay reader, was presented with an address of appreciation, accompanied by a handsome silk umbrella.



PRIZE DAY AT RIDLEY.

The twenty-third prize day of Ridley college, St. Catharines, took place on June 26, the Lord Bishop presenting the prizes. The debt on the building has been considerably reduced.

The Lord Bishop officiated at the recent marriage, at St. Catharines, of the Rev. W. G. O. Thompson, of Beamsville, and Miss Ker, daughter of Canon and Mrs. Ker.

ST. PHILIP AND ST. JAMES,' HAMILTON.

Rev. C. B. Kenrick, incumbent of this parish, has just returned from his trip abroad. St. Philip's, recently enriched by a new rood screen and pews, will shortly be further improved. The pipe organ, ordered many months ago, is at last nearly finished, and will be installed this month. A new altar has also been arranged for. It will be nine feet long and will be finished in white and gold, the table itself bearing the letters I. H. S. upon its front and the retable having the words "Behold the Lamb of God" carved upon it. Four posts each surmounted by an angel, will stand at its four corners, and upon these the dorsals and riddels will be hung. Of these there will be four, in the usual Church colors. The east wall of the sacrarium will be covered with curtains of blue and green. A large Bible has also been provided for the eagle lectern which was placed in the church three months ago.

DIOCESE OF YUKON.

The Rt. Rev. I. O. Stringer, D.D., Lord Bishop of Yukon.

GOOD PROGRESS BEING MADE.

At Champagne, where the Rev. C. C. Brett is laboring, the work continues to be very encouraging. The natives are making excellent progress in school and in learning new hymns; their delight in the advancement made in studies has greatly stimulated their interest and devotion.

Mr. Brett left Champagne in March for Teslin, via Atlin, where through the kindness of Bishop Du Vernet, services, including a celebration of Holy Communion, were held en route. The Indians are already here and everyone is anxious to make the best of the few weeks spent at the Post in attending school and services. They are making splendid progress in studies and are pleased to greet their teacher again. The traders have agreed between themselves to close their stores on Sundays the coming season. Prospects are bright for a very successful summer's work.

Mission of Help.

The following is a complete list of the missioners who will help in the work of the Mission of Help in the West:

First week of Mission, September 29th to October 6th

DIOCESE OF RUPERT'S LAND.

Winnipeg.—Cathedral, Rt. Rev. Bishop Ingham, D. D.; Trinity, Rt. Rev. The Bishop of Edinburgh, D. D.; St. Luke's, Rev. A. B. Body, M. A.; St. Matthew's, Rev. Canon E. A. Stuart, M. A.; All Saints', Rev. C. Hepher, M.A.; Christ Church, Rev. Paul B. Bull, M. A.; St. James', Rev. W. E. R. Morrow, M. A.; St. Philip's, Rev. D. J. Stather Hunt, M. A.; St. Alban's, Rev. C. P. Wilson, M. A.

Selkirk.—Rev. F. L. H. Millard, M. A.

Carmen.—Rev. T. Guy Rogers, M. A., B. D.

DIOCESE OF QU'APPELLE—NONE.

DIOCESE OF CALGARY.

Edmonton.—All Saints', Rt. Rev. A. E. Joscelyne, D. D.; St. Faith's, Rev. C. S. Quainton, M. A.

Red Deer.—Rev. Guy Pearse, M. A.

High River, Rev. E. R. Price Devereux, M. A., LL. B.

DIOCESE OF SASKATCHEWAN.

Vermilion, Rev. P. T. R. Kirk, M. A.

DIOCESE OF KEEWATIN.

Fort Frances, Rev. J. J. Robinson, M. A.

Second Week of Mission, October 13th to October 20th.

DIOCESE OF RUPERT'S LAND.

Portage La Prairie, Rev. J. J. Robinson, M. A.; Virden, Rev. F. L. H. Millard, M. A.

DIOCESE OF QU'APPELLE.

Regina, St. Paul's Rev. C. S. Quainton, M. A.; St. Chad's, Rev. C. Hepher, M. A.; Medicine Hat, Rev. C. P. Wilson, M. A.; Moosomin, Rev. Guy Pearse, M. A.

DIOCESE OF CALGARY.

Calgary, Pro-Cathedral, Rt. Rev. The Bishop of Edinburgh, D. D.; St. John's, Rev. Paul B. Bull, M. A.; St. Stephen's, Rev. F. J. Newton.

DIOCESE OF SASKATCHEWAN.

Saskatoon, St. John's, Rt. Rev. A. E. Joscelyne, D. D.; St. James', Rev. D. J. Stather Hunt, M.A.; Lloydminster, Rt. Rev. Bishop Ingham, D. D.; Battleford, Rev. E. R. Price Devereux, M. A., LL. B.; North Battleford, Rev. W. E. R. Morrow, M. A.; Scott and Wilkie, Rev. T. Guy Rogers, M. A., B. D.

DIOCESE OF KEEWATIN.

Kenora. Canon E. A. Stuart.

Third Week of Mission, October 27th to November 3rd.

DIOCESE OF RUPERT'S LAND.

Boissevain, Rev. W. E. R. Morrow, M. A.; Manitou, Rev. E. R. Price Devereux, M. A., LL. B.; Souris, Rev. J. J. Robinson, M. A.; Dauphin, Rev. Guy Pearse, M. A.; Carberry, Rev. P. T. R. Kirk, M. A.

DIOCESE OF QU'APPELLE.

Swift Current, Rev. F. L. H. Millard, M.A.; Moose Jaw, Rev. Paul B. Bull, M. A.; Indian Head, Rev. C. Hepher, M. A.; Grenfell, Rev. C. S. Quainton, M. A.

DIOCESE OF CALGARY.

Strathcona, Rt. Rev. Bishop Ingham, D. D.; Stettler, Rev. C. P. Wilson, M. A.

DIOCESE OF SASKATCHEWAN.

Prince Albert, Canon E. A. Stuart, M. A.; Wainwright, Rev. T. Guy Rogers, M. A.; Melfort, Rev. D. J. Stather Hunt.

DIOCESE OF KEEWATIN—NONE.

Fourth Week of Mission, November 10th to November 17th.

DIOCESE OF RUPERT'S LAND.

Brandon, St. Matthew's, Rev. C. S. Quainton, M. A.; St. Mary's Rev. Guy Pearse, M. A.; Minnedosa, Rev. E. R. Price Devereux, M. A.; Birtle, Rev. C. P. Wilson, M. A.; Stonewall, Rt. Rev. Bishop Ingham, D. D.

DIOCESE OF QU'APPELLE.

Melville, Rev. J. J. Robinson, M. A.; Yorkton, Rev. F. L. H. Millard, M. A.; Weyburn, Canon E. A. Stuart, M. A.

DIOCESE OF CALGARY.

McLeod, Rev. C. Hepher, M. A.; Lethbridge, Rev. Paul B. Bull, M. A.

DIOCESE OF SASKATCHEWAN—NONE.

DIOCESE OF KEEWATIN.

Rainy River, Rev. W. E. R. Morrow, M. A.; Dryden, Rev. D. J. Stather Hunt, M.A.

DIOCESE OF MOOSONEE.

Chapleau, Rev. T. Guy Rogers, M.A., B.D.,

Rev. C. L. Burrows, M. A., will act as assistant missioner to Bishop Ingham at the latter's centres. Rev. J. Hinchcliffe, M. A., will conduct special missions on the Indian reserves in the Diocese of Calgary during October. The reception service will be held in Trinity church, Winnipeg, on Wednesday, September 25th. Canon Stuart will make preliminary visits to a few leading towns in the West commencing with Kenora, on August 29th.

DIOCESE OF SASKATCHEWAN

The Rt. Rev. Newnham, D. D., Lord Bishop of Saskatchewan, Prince Albert, Sask.

The synod held in Saskatoon in June was a very encouraging one in most respects, showing progress in many ways but even when that could not be chronicled there was generally a note of hopefulness, a healthy sign, for the best work is accomplished by the hopeful spirit. Synod Sunday was unusually important as there was a large ordination of four deacons and twenty-five priests. The day began with an early celebration, morning service at 10 and the ordination at 11, when Dean Robinson of Edmonton preached. In spite of heavy rain the church was packed by a reverent congregation, among them the Indian delegates. The Dean, who for three days had been giving helpful and searching addresses to those about to be ordained, spoke chiefly on the special difficulties which meet the clergy when they take up their new and important work. A clergyman's life is one of special danger spiritually, he is beset with cares concerning funds; bricks and mortar assail him, controversy and other side issues are there, but his work is to help souls with their aim. "To him that overcometh will I grant to sit with me in My throne" is the promise and inspiration set before him.

At night another large congregation filled St. John's for the synod service, the preacher being Rev. G. N. Finn, Hardisty. A number of visiting clergy took part in the service which was most devotional and reverent, the music was exceedingly good and the people joined heartily. Mr. Finn took "service" as his theme, pointing out that every one has his or her place in God's plan and should seek the humble spirit of ready service. Mr. Finn deprecated the idea that only certain work can be called Church work but showed that all daily routine is really Church work, that work faithfully done or work scamped is equally laid to the Church's account. Much more is needed from the ordinary lay member in the way of real help. If the true idea of service, being a necessary part and joy of the ordinary Church member's life, took root firmly in the hearts of all there would not be the constant cry for more help and there would be much more cheer for those now too heavily burdened.

When synod met on Monday, nearly one hundred delegates answered the roll call which number was augmented as trains came in bringing those who had remained in their missions for the Sunday. In the Bishop's charge the diocesan history of the year called for great thankfulness; there had been much blessing on the work and real advance made. The Bishop expressed great pleasure at being back in harness again and better for his rest. He gave cordial thanks to the archdeacons, to the executive and to the workers generally, who, by their faithful work had enabled him to take his holiday without undue anxiety. The Bishop referred to troublous matters but declared that Christian faith and living would be found to cure them all if only our Church were faithful to her Lord and Master, and its members true followers in His steps. His lordship spoke gratefully of all the help he had met at home, referring to the generous aid given by the great societies, notably the C. C. C. S.; S. P. C. K.; and the S. P. G.; the latter of which had consented to give further help after it had decided to withdraw, thinking that Saskatchewan should be able to do without its help. The Archbishop's Western Canada fund has also given a grant for a special portion of the diocese. In diocesan matters, things looked serious, the increase of opportunities being a danger financially; more men are needed, and diocesan funds are not sufficient to meet present needs, the result being an accumulating deficit. Owing to this deficit,

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it had not been possible to increase the stipends as suggested last year, so that clergy are still receiving the very inadequate stipends they had before. Last year there were 260 congregations ministered to by 67 clergy, and 56 catechists and students, with many other places crying for help. He paid high tribute to the principal and staff of Emmanuel college for their untiring efforts, and expressed his high opinion of the work being done at St. Alban's Ladies' college, which has so increased that an addition is needed. The Bishop spoke in warm terms of the deaconesses and praised the ever-increasing efforts of the W. A.

The reports from the various rural-deaneries were encouraging. There is something very inspiring in watching the growth of a new country, and practically this diocese is new. When one remembers that only seven years ago this was an Indian diocese, and now work amongst settlers is the chief work, one realizes that it must be new work. Rev. E. B. Smith showed how things were progressing in the Saskatoon deanery, with three self-supporting churches in the town, and another which is making great efforts to grow to that standard, while the missions around are all pushing forward. Rev. J. Strong, of Prince Albert, reported that the pro-cathedral had been enlarged, the chancel finished, and a pipe organ was to be installed shortly; he also gave good reports of the surrounding work. Rev. T. Clarke, reporting the growth along the N. E. line to Winnipeg, said the work was so great that it was a source of heavy anxiety, as so many new places are opening up and there are no men to fill them. Unless the Church pusnes forward now we shall lose the first place. Revs. E. Matheson, H. Wright and G. Trench reported from the western sections, all to the same effect; the men at work are doing all they can, but they all find fresh openings which should be entered at once, but no men to go in or funds to support them are found.

The report on general mission funds was presented by Rev. W. D. Dreyer; over $22,000 had been promised, but owing to early frost and late threshing only $11,800 had been paid in.

The Sunday school report was good, nine new schools had been opened and attendances were increased; there are 195 teachers. The S.S. by post is also growing and reaching those beyond the mission schools. The literature committee could not show great results but was satisfied work had been done. The valuable Confirmation papers adopted last year are now in print and on the way; though, through delay, could not be distributed during the session. Quite a few missionary books had been ordered for libraries throughout the year, and gift books for prizes; the bookstall, well furnished by Messrs. Russell, Lang & Co., of Winnipeg, was again in evidence and did a useful business. This is a great boon to the scattered men who have so little opportunity of seeing new books.

Principal Lloyd read the report of the Women Workers in the diocese; except for the Sunday school by post the work is mostly parochial, but it all tells in the building up of Church life. The W. A. report showed great progress, the members having decided to double their two diocesan pledges as well as to increase those for foreign work.

There was much discussion on the subdivision of Western dioceses. There was also full discussion of the proposed constitution of Emmanuel college or Emmanuel university as it should be called,—it is a university within itself, although it is affiliated with the provincial university. This standing as a university gives the institution the right to grant degrees.

One of the marked features of the synod was the universal note of thankfulness to God for the 50 years of devoted missionary work done by Archdeacon Mackay. From many speakers came reference to the help and inspiration derived from his example and companionship, the influence of his devoted humble life being far reaching. Of his labours amongst his loved Indians and the results, no one can speak. This interest culminated at the missionary meeting, when there was a great gathering. The Bishop, after prayers, called upon Rev. E. Ahenakew to address the meeting. Mr. Ahenakew has been chosen by the W. A. as their "own missionary," and great interest attaches to him as a representative Indian, ordained specially to work among his own people. Both at Wyckliffe and at Emmanuel he has distinguished himself by his faithful, successful work, and at the convocation he received his L. Th. Mr. Ahenakew spoke gratefully of the justice the Indians received from Government and said that as a whole they were contented with their treatment; he pleaded for further work among them and said he esteemed it a high honor to be the representative of the W. A. After speaking in English, he said a few words in Cree to the Cree delegates present.

Tribute to Archdeacon Mackay.

The Bishop then addressed Archdeacon Mackay, telling him that the jubilee of his ordination could not be allowed to pass without notice. He thanked God for the fifty years of faithful work which have gone so far in bringing the work to its present state and said that he would leave to others the pleasant task of saying how it was this occasion would be commemorated. Rev. H. Broadbent presented the archdeacon with an illuminated address, saying that, personally one of the greatest blessings he had received in Saskatchewan wa knowing the archdeacon and seeing his beautiful example. Rev. E. Matheson of Battleford, told of his early connection with J. A. Mackay—when he met him in the Red River district. was enlisted by him for work our west and how they walked the 700 miles taking seven weeks over it and how, ever since, they had been engaged in the work. Rev. J. Matheson went back to the old days of the West and almost mournfully told of the progress that had been made, for, even when advance means inprovement, we may regretfully remember the days that are no more. When the archdeacon rose to reply, he was received with such a storm of applause that he could not make himself heard at first. Then his words were few and from the heart. He thanked his many friends for all their kind and undeserved words but felt that he was quite unworthy; he was humbly thankful that he had been spared for so many years of service and trusted that he might go on serving till the end. Mr. Broadbent then announced that the gifts sent in in loving thanks for the fifty years of work and friendship had been devoted to endowing a room in Emmanuel to be called "The John A. Mackay" room. After this outburst of love and admiration, Canon Gould, M. S. C. C., secretary, gave a rousing, inspiring address. He gave two words as the nails on which to hang what he wanted to say. He painted the needs of various parts of the world to-day, but as the Church of Canada has taken the responsibility of three districts he spespecially spoke on those—Honan, China, where we already have a Bishop and a few workers; our adopted diocese in Japan to which the Bishop has just been elected, and lastly, the district of Kangra, India, reserved for our service.

Garden Talk.

BULBS FOR SPRING FLOWERING.

The first lesson to be learned by the beginner in gardening is the need of "looking ahead." From spring until the close of autumn, sowing, planting, and providing for the seasons in their rotation must be carried on. This must be particularly remembered in the care of spring bulbs.

When the leaves of the hyacinths are beginning to die down and whilst the late, or Darwin tulips are still standing, the bulb catalogue should be consulted and the orders made out for the autumn planting. One can hardly say too much about the pleasure and the value of spring bulbs for the garden. They are among the first harbingers of spring and have, therefore, a special message of gladness.

Before the "time of the singing of the birds," while the rest of the plant world is slowly waking from winter sleep, these bulbs appear in their order—a wonderful pageant, filling our beds with beauty and colour, and our hearts with hope.

First comes the crocus. Just after the melting of the snow, when the crows give their cheering "caw" and circle around the old fir tree, these dear golden heads appear in the grass. They will grow in beds, if you choose to put them there, but their place is in the grass plot. There amid the green setting, their full beauty is seen. Like amethysts and topaz, surrounded by emeralds, they will provide a blaze of colour, when everything around them is bare. If snow should make a return visit, these cautious little flowers will shut themselves up tight until the worst is over, opening again to catch every one of those sunbeams which seem to be held and reflected by the petals of the yellow ones. You will never regret growing crocuses in your lawn.

Let us consider them practically. First, the cost of planting, their resemblance to jewels, fortunately, does not affect their price, and, of all bulbs, they are the cheapest, being procurable at the rate of about fifty cents the hundred, if bought in an assortment of mixed colours. My method of planting them does not at all injure the lawn. With an apple corer or a sharp dandelion trowel, I take out a piece of grass, insert the bulbs, replace the turf and sprinkle with extra earth from a basket by my side. It is best to plant them in groups, and mark the places with a tiny stick.

If ordered now they will be delivered at the end of August and should be planted within a week or so of delivery at a depth of two inches over the top of the bulb. When they have flowered in the spring, their leaves must be left untouched by the lawn mower for about three weeks, in order that these may do their duty as food makers of the bulb. After that, when the leaves have yellowed to shew that their work is done, the bulbs will sleep through summer, and in the autumn will slowly begin their root growth. Remember, in planting, that the bulb should be two inches and no more, beneath the surface.

A fine colour effect is obtained if blue squills are planted in groups among the crocus. They begin to bloom whilst the latter are flowering, and when their neighbours have faded, they continue, so that topaz is succeeded by turquoise and the lawn is still a picture.

Scotland Yard is so called because the spot where it used to stand was the site of a palace for the Scottish kings when they visited London. New Scotland Yard is on the Thames Embankment, far from old Scotland Yard at Charing Cross, but when an Englishman gets accustomed to a name he doesn't change it—a fault we wish was more common in Canada.

There are so few flies in Bavaria that they can in no way be regarded as a pest. This is, perhaps, due to the extreme cleanliness of Bavarian cities. Courtyards, alleys, vacant lots, all are kept clean, and the hallways and entrances to the houses are as fresh as soap and water can make them.

Evidently the Bavarians agree with the spirit of a writer in one of our dailies who says: "Don't swat the fly; starve him."

It is not hardships that make men brave and women heroic; it is the ideas they mix with their daily bread and butter.

Letters to the Editor.

Rewards and Punishment.

To the Editor:

You have several times printed the exhortation: "Let us be loyal to the truth;" you have set before your readers this remark of Dean Inge, "If we study the New Testament carefully we shall see that the thought of future rewards and punishments holds a very small place indeed in the inspired book." Out of thirty-one parables spoken by our Lord twelve teach us about future judgment. The four Gospels contain eighty-nine chapters. In forty-seven we are taught about judgment to come. St. Paul's epistles, including Hebrews, contain one hundred chapters. In forty-two we are taught about future judgment. In all the New Testament there are two hundred and ninety-three chapters. In one hundred and twenty-eight we are taught of judgment. In fifty-three per cent. of the chapters recording our Lord's words judgment is taught. In forty-two per cent. of the chapters written by St. Paul judgment is taught. In forty-three per cent. of all chapters in the New Testament judgment for reward and punishment is taught. Is this "a very small place indeed?" Is it a small place?

Since God the Son said, "The word which you hear is not mine but the Father's that sent me;" since the word of God the Son speaks most definitely of future reward and punishment; since God the Holy Ghost was sent to convince the world of judgment; it can be only gross irreverence that makes light of this truth, for belittling this truth is an insult to the Blessed Trinity.—S. W. HAGUE.

The Strike Question.

To the Editor:

In your issue of June 20, under the heading of "One Thousand Strikes a Year," you discuss, 1, the cause; 2, the remedy; 3 the attitude of the Church towards strikers, and 4, the relations between capital and labor.

First, as to the cause of a strike, I think it is plain to every careful observer that there is just one, real, immediate cause, and that is dissatisfaction of the laborer or workman with the share of the profits of his labor, which is allotted to him by his employer. The Word of God tells us that in "all labor there is profit," and that the "laborer is worthy of his hire."

Second, the remedy. The laborer having labored and produced a profit, allow him to appropriate to his own use the whole profit of his labor, which is his inalienable right, less a small percentage, which may be used in defraying the cost of the conditions under which he works; instead of permitting the employer to appropriate the larger portions of the profit whereby he heaps up riches, and the producer of the riches is allowed a mere pittance, just sufficient to keep body and soul together. In this way all would have enough and none would have more than they deserved.

Third, the Work of the Church, you say, is not to discuss strikes. My reply is that as the Church has not discussed the strikes, nor seemed to care at all for the strikers, the strikers have decided to drop the Church. I am not a striker nor do I uphold strikes, but I am not blind to the fact that the laboring classes have ceased to regard the Church as their friend, and it is not altogether the fault of the laboring class either. It is the business of the Church to investigate her own conduct in the matter and realize where she stands. Is it on the side of God, or of mammon?

The Church ought to know the scriptures, even if she does not, and that God is on the side of the weak and the poor all the time, even if the Church is not. Let her wake up and do her duty. She knows that privileges are granted to the wealthy and influential by means of which they are enabled to oppress the poor and needy. Then let her oppose the granting of such privileges. She knows that the system of landlordism is grinding the face of the poor, and yet she is herself a landlord. She knows that the good God and Father of us all gave the earth for an heritage to all the children of men, and yet she never raises her voice against permitting a few to control the land and compel their fellowmen to pay them toll for the use of it. Let her be up and doing and combat this worst of all monopolies, "land monopoly," and the lesser evils will soon be made to disappear.

Fourth,—Relation between labor and capital. The relation which labor bears to capital is that labor is the mother of capital because she produces it, but as in other cases, her product is appropriated by the dragon which stands waiting for the child in order that he may swallow it up as soon as it is born. Capital and labor should be friends when they are so closely related, but because of the early separation of the parent from the child, they become as strangers, and even enemies, when too long separated. They must be reunited and then good results will follow. "Love thy neighbor as thyself."—JUSTICE.

Name of the Church.

To the Editor:

Permit me to send you these few lines for publication on the subject of the name of the Church. But for the sectarianism that divides the world there would be no such difficulty as now vexes us. The Church is not Anglican any more than it is Roman, or Roman any more than it is Anglican. Nor is it either of these more than any other branch; nor is it of England more than of any other portion of the world that it should be designated "of England," or Anglican. The Methodist body, for instance, does not have to designate itself of any country—why should the Church? The Methodists are Methodist all the world over and the Church is "the Church" all the world over and that is its proper scriptural name. If it has to be defined or located let us express it as the Church *in* England, *in* Canada, *in* Africa. Wherever it is introduced it is the Church in that place; it is Catholic and the Church of the whole world and not of any particular country. The English Church, or Church of England or Anglican, as it has got to be called and denominated, is regarded by the sects as the particular name of our particular church among many others otherwise designated. (If a member of our Church gets converted at a Plymouth Brethren meeting he is told to leave off attending our service because it divides the world, to organize into a body, as an organized body such as the respective churches of Christendom). To quote a certain writer—"Church is her name in Scripture and Catholic that is universal, her character. But all who are not members of this Scriptural society must put some distinctive name before the word 'Church' of the use of which they have been very chary until lately, but are now more generally adopting such as Baptist (Church), Congregational (Church), Lutheran (Church), Methodist (Church), Roman (Catholic Church), or else they would get terribly mixed up."

Don't let us do the same thing and add Anglican (Church) or English, or "of England," or Canadian. Now, you can't call a Churchman anything else, but churchman, or call him a churchman and there can be no confusion, it matters not in what part or age of the world, now, here, or in the apostle's days and country. . . . . In short, Churchman and Christian are convertible terms. (Acts ii., 26), or at least should be.

CHRISTOPHER LORD,
Apsley, Ont.

"John Bull's" Derivation.

The term "John Bull," used as a collective name to designate the English nation, is said to have been originated by Jonathan Swift, the greatest of English satirists, whose best writings were published during the latter part of 1600 and early in 1700.

"The History of John Bull," was a satire on the political events preceding the Treaty of Utrecht, in 1712, and was first published under the name "Law is a Bottomless Pit," by Arbuthnot. This brilliant man had been created physician extraordinary to Queen Anne, in recognition of his services in saving the life of her husband, Prince George of Denmark.

This position was one of great importance at a time when much depended on the succession to the crown, and he came into close touch with court life and the secrets therein.

Although the works of Swift and Arbuthnot abound with allusions that fairly dazzle one in their satire, on the whole the character of "John Bull" is depicted as that of an honest, plain-dealing fellow; bold, but of very inconstant temper; had no fear of his foes, no matter how they might be armed, and very apt to quarrel with his best friend over some trivial point in politics or religion; but when flattered, could be led like a child.

Christ Church, Deer Park.

To the Editor:

In your account of the meeting of the Synod of Toronto, in issue of June 20, you say, "Rev. T. D. Paterson wanted the parish of Grace church to pay his parish $5,000 for the old building which the vestry of Christ church sold for $300." My resolution was that the old Christ church be restored forthwith to its former position without expense to Christ church—this you omitted—or that, failing this, $5,000 should be paid to Christ church to provide another building in its place.

Although it might seem reasonable that the party purchasing a property should pay something like an adequate value for it, I did not say who should provide the money for this purpose.

T. D. PATERSON,
Rector of Christ Church.

June 27th.

No Common Taters for Him.

Archdeacon Julius Hare, preaching to a rural congregation in his East Sussex parish of Hurstmonceaux, finished his learned discourse by remarking: "Commentators disagree on this point, but that need not trouble us greatly," etc. The next morning an aged parishioner, carrying a basket of fine potatoes, knocked at the door and asked to see the vicar. After an awkward pause, he advanced shyly, saying: "I hope you won't think it a liberty I'm takin', but we were so sorry to hear ye say as common 'taters disagreed with ye: now these be some of a thorough good sort, and we feel sure they won't disagree with ye, if ye will but try 'em."

The Comrades.

Said Life to Love, "My days are long,
My weary feet have far to go;
I crave the solace of thy song;
The comfort that thy smiles bestow."

Said Love to Life, "I would not bide
Where only peace and quiet be
Where'er thou goest, far or wide,
My willing feet shall follow thee."

And so, across the years they fare,
Never for day or night apart;
And every pilgrim's bread they share
And house in every pilgrim's heart.

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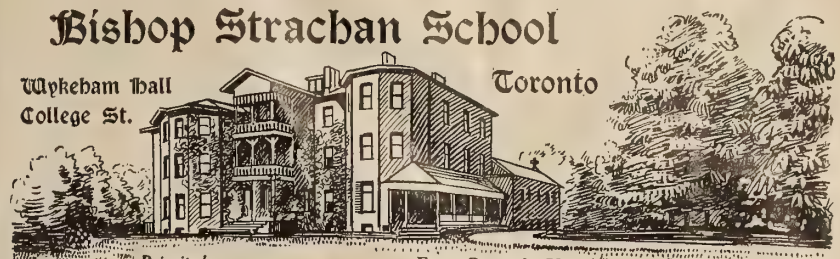

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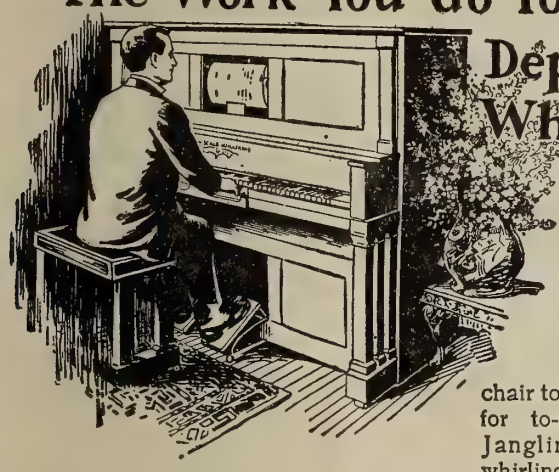

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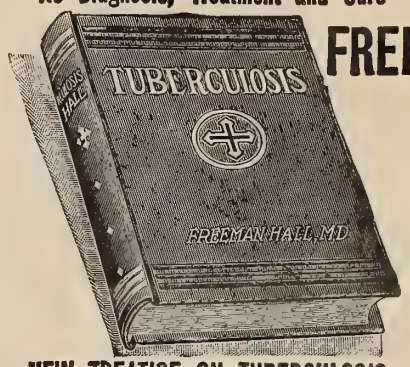

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1203

Home Bank's Annual Report

Another successful year's business for the Home Bank of Canada was concluded with the annual meeting, held at the head office, 8 West King street, last Tuesday afternoon. The annual statement, submitted for the consideration of the assembled shareholders, showed that the Home Bank has maintained a steady rate of progress during the year ending May 31. There had been an increase of $800,000 over last year's deposits, and the assets now amount to $12,385,555, having doubled in five years.

ANNUAL STATEMENT.

The Annual Statement of the result of business of the Home Bank of Canada for the fiscal year ending May 31st, 1912.

PROFIT AND LOSS ACCOUNT.

Cr.	
Balance of Profit and Loss Account, 31st May, 1911	$69,303.47
Net profits for the year after deducting charges of management, accrued interest, full provision for bad and doubtful debts, and rebate of interest on unmatured bills	140,030.42
	$209,333.89

CAPITAL PROFIT ACCOUNT.

Premium on Capital Stock received during the year	6,312.02
	$215,645.91

Which has been appropriated as follows:

Dr.		
Dividend No. 19, quarterly, at rate of 6 per cent. per annum	$19,014.77	
Dividend No. 20, quarterly, at rate of 6 per cent. per annum	19,037.79	
Dividend No. 21, quarterly, at rate of 6 per cent. per annum	19,038.45	
Dividend No. 22, quarterly, at rate of 7 per cent. per annum	22,453.22	
		$79,644.23
Written off Bank Premises Account		25,000.00
Transferred to Rest Account		25,000.00
Balance carried forward		86,001.68
		$215,645.91

LIABILITIES.

To the Public:		
Notes of the Bank in circulation		$1,060,385.00
Deposits not bearing interest	$2,059,214.30	
Deposits bearing interest	7,008,601.82	
		9,067,816.12
Balances due other Banks in Canada		104,129.78
Balances due Agents in Great Britain		37,565.69
Balances due Agents in Foreign Countries		270,339.16
		$10,540,235.75

To the Shareholders:		
Capital (Subscribed $1,370,000.00), Paid up	$1,286,050.97	
Rest	450,000.00	
Dividends unclaimed	813.80	
Dividend No. 22 (quarterly), being at the rate of 7 per cent. per annum, payable June 1st, 1912	22,453.22	
Profit and Loss Account carried forward	86,001.68	
		1,845,319 67
		$12,385,555.42

ASSETS.

Gold and Silver Coin	$ 79,282.64	
Dominion Government Notes	1,308,018.75	
		$1,387,301.39
Deposit with Dominion Government as security for Note Circulation		65,000.00
Notes of and Cheques on other Banks		285,096.78
Balances due from other Banks in Canada		378,893.01
Railway, Municipal and other Bonds		332,978.55
Call Loans secured by Stocks, Bonds and Debentures		1,454,602.94
		$3,903,872.67
Current Loans and Bills Discounted	$8,075,171.15	
Overdue Debts (estimated loss Provided for)	28,787.02	
Mortgages on Real Estate sold by the Bank	9,187.23	
Bank Premises, Safes and Office Furniture	338,530.29	
Other Assets	30,007.06	
		8,481,682.75
		$12,385,555.42

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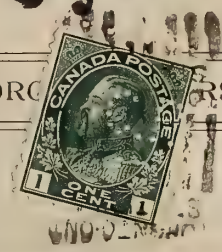

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Church Life

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Calendar for July.

2.—Visitation of B. V. M.
4.—Trans. of St. Martin.
15.—Bishop Swithun.
20.—St. Margaret V. & M.
22.—St. Mary Magdalene.
24.—Vigil.
25.—St. James A. & M.
26.—St. Anne.

The Week.

IS NONCONFORMITY PASSING? Statistics compiled by the Westminster Gazette recently, point out the decline of what it calls the Free Churches, and lead to the conclusion that Nonconformity or Protestantism in its various forms, is losing its hold. Born in reaction, nourished in fanaticism, or semi-fanaticism, it is of necessity inadequate to supply the spiritual needs of men after the early fires of the zealots have died down.

The Gazette, while noting the diminishing list of free church members, draws attention to the fact of an increase in the communicant list of the Church of England. This year the Easter statistics shewed an increase in communicants for the national Church of 59,109.

Unfortunately, the statements shew a disparity, first between the number of baptisms and the number of candidates for confirmation; and again a disparity between those confirmed and the communicant list. This can be accounted for largely by the tide of emigration which has set out for the new world. The statistics in regard to Sunday schools (both as to teachers and pupils), are, at the same time, very encouraging.

On the whole, the census, which was undertaken by the Gazette more to afford trustworthy data for a religious stocktaking, than to draw invidious comparisons, lead that paper to conclude that the Church of England is very much alive at the present juncture, and that its enemies who clamour for disestablishment on the ground that it is defunct, or nearly so, have no ground for their contention.

EASTERN ONTARIO LOYALISTS. A correspondent draws our attention to the almost complete overshadowing of the United Empire Loyalists who settled on the shores of the Bay of Quinte and in that section of country, by the exploitation of the deeds of their fellows who chose the Niagara Peninsula for their new home when they left the rebellious country to the south. "Hemlock," a story by Robert Sellar, which we notice in the Orillia Packet, has a word for the Bay of Quinte settlers, many of whom were Dutch. The author, in an interesting way, brings out the little-known reasons for the loyalty of these people to the British arms, making one of his characters explain that gratitude for the succour by Marlborough and his army in the day of persecution in Holland had been kept alive, and children's children told of the kindness of the British in the time of sore distress. Visitors about Napanee, Adolphustown, and in Prince Edward county, have often spoken of and wondered at the prevalence of the "Van" in the patronymics of the neighbourhood—Van Pattens, Vanalstines, Vandervoorts, Van Blaricoms, Vanorders—the districts bristle with such names, and the descendants of the Dutch Loyalists are found amongst the finest specimens of the country in which their forefathers settled.

We are glad to give a little publicity to the Bay of Quinte Loyalists, as our correspondent asks. But after all, if their name and fame have not been advertised they are none the worse. They did their duty as they saw it, and much of what Canada is to-day is the result of their devotion. What greater, is it likely, these grand old men and women would ask?

RAISE THE PAY. One of the solutions of the problem facing those who are working for the prevention of the downfall of our young girls is to be found in raising the wage of those working in offices, factories, and shops. It has been said often before that the average wage of the average girl is incompatible with her living in decency, but it cannot be said too often, and it ought to be said till employers are forced to amend the scale.

There are men posing as large philanthropists to-day, men who stand high in the religious body to which they adhere, who will not give the girls and young women in their employ sufficient to feed them, at the present rate of board and lodging, much less clothe them, and the cynic, only too glad to scoff at Christianity, declares that its accredited representatives not only wink at such things, but openly endorse those primarily guilty of the degradation of their employees.

It is a question whether open denunciation would be of great value to-day, but it is certain that if the clergy and ministers laid themselves a little less open to the condemnation of Eli, conditions would be vastly improved.

A CANON NOVELIST. The appointment of the Rev. J. O. Hannay to a canonry in the national cathedral of St. Patrick, Dublin, is an item of news which may seem of mild importance in this country, where Old Country church politics and movements are all too little known. But when Canadians learn that the man thus honoured is none less than "George A. Birmingham," over whose "Spanish Gold" and the adventures of the Rev. J. J. Meldrum therein, they have laughed with the laugh that sometimes "brings the moan," the item takes on a vital interest. There are touches in "Spanish Gold," which reveal not only the exquisite delicacy of the pure Irish character, but the staunch and faithful Churchmanship of the members of the Church of Ireland. We had intended giving this little book notice in our columns long ere this, but little dreaming at the time of reading it, that its author was marked out for a Canon's stall in St. Patrick's.

WATCHERS, NOT PLAYERS. To direct the amusements of a people might be a greater thing than to direct their education. For amusement, to be healthy, must mean something more than watching others. Yet we are coming to be watchers and not players. Eighteen men in strenuous sport engage the interest of eighteen thousand who could not and would not play the game they pay to see.

All amusement should tend to healthiness, and while sitting at a game in the open air is better than sitting in an office or store, it is a long way off the supreme healthiness of going for a walk, or fishing, or doing something active in the open air. There is also the subtle harm of looking upon the players as mechanical persons whom we pay to produce sport. They are not our fellowmen, but just Smith, at a fabulous price, and Jones, at so much a week, who deserve our execration, and get it, if they miss a catch. When we play ourselves we may chaff the other Jones or Smith, but we feel they have only done what we may do, and that takes the edge off the criticism, and, beside, we know Jones and Smith personally. In the other case, we feel we are being defrauded of something for which we have paid hard money—namely, to see the game where mistakes are forbidden.

PHONETIC SPELLING? NEVER! How are we going to spell? Phonetically, by custom, or otherwise? We are rapidly drifting into the otherwise.

The Canadian Speller, as a book, is a thing of marvel, and the Canadian speller, as a man, woman or child, is pretty nearly the same. Phonetic spelling will never prevail, for it reduces absurdity to anarchy. Spelling is a fashionable complaint, like influenza, or nerves, and fashion or custom will always decide the manner in which we present our words to our friends and the public. Custom has greater power than we are willing to realize, as we can see in the silk hat, which is over-running this free country, the stand-up collar, and my lady's slipper, not to mention the parting of our hair, which is quite as serious as the parting of the ways.

Spelling should be decided by the cultured, the well-read, and the leisured class, and we do not for a moment imagine that such persons, who read the English Classics in the original spelling, are going to introduce phonetics into Shakespeare and Thackeray. Imagine the catastrophe!

Yet there are people who are looking forward to such a state of things. We would rather see the Dress Coat, the Corset, and the Street Organ vanish than come to such a pass!

WANTED—A CHANGE OF SUBJECT. In the old days the knight soliloquised, "I will get me my tilting helmet and go seek me an ogre"; but nowadays the knight says: "I will get me an inkpot and go fight in the papers." There are certain stock windmills which rouse the ire of these paladins, and they may be put into order of Rome, Drink, Sunday neglect, and Horse-racing. We are willing to concede that Rome, as a windmill, deserves to be tilted at, but why keep it up *"ad nauseam"?* As far as one can see, it does not do a bit of good, while it does produce malicious statements, stirs up wicked passions, and generally makes one ashamed of some people's one-sidedness. We would suggest that certain months should be allotted to these windmills, during which time and no other, the papers, and the pulpits should be consecrated to the subject.

As it is—no sooner does everything seem to be said, and the subject about to die down, than it all starts up again. We recognize that there must be a certain amount of this kind of warlike literature, but let us keep it

in bounds, if not of common-sense, at least of time. Abuses should be held up to general disapprobation, but sad to say, this too often degenerates into abusing the abuse. If we could only have a change of subjects —such as Spain, Gluttony, Bridge, and Real Estate!

New Australian Church Paper.

We desire to welcome with cordial good wishes the birth of a new Church paper in Australia. It is called the Church Standard, and it has a Bishop, a dean a warden, and four prominent laymen as directors.

It proposes to be definite, for which we offer it our congratulations.

The indefinite paper is worthy of no man's respect. If we think things let us say them and say them out straight without bitterness, and, on the other hand, let us read them without going mad because they are not our own ideas. The one thing that injures a paper is controversy, and it is also one thing that is unprofitable. The Church Standard aims to "produce a paper worthy of the Church—definite, scholarly, and charitable." Some of its objects are to foster a federal spirit in Australia, to check diocesanism and provincialism; and to assert the inherent right of the Church in Australia, as a national branch of the Catholic Church, to legislate for itself, and interpret its own legislation. The price of the paper will be one penny, and it is planned to make it one of the largest weekly penny papers published in the Commonwealth.

The Church Standard conducted on the frank and generous principles set forth in its prospectus, should have a long and useful career.

Church Appointments.

What can the Church do for men who desire and deserve a change of work? The natural answer is—promote them. Yet we see the man in the country, doomed apparently to stay there, and we see the vacancy in the town filled usually by a man taken from town work. There may be something in the argument that a cobbler should stick to his last, but one cannot but be sorry for the men in the country, and sometimes for the parishes in the town.

The principal remedy would be to let a Bishop have more influence in making appointments. He ought to be the best judge of men and their fitness; he should wish to circulate the living forces in his diocese; he would be more in touch with parochial life if he were more responsible for the men in charge of it. But vestries like to choose their own men, and it certainly has its charm and the vestries feel that they can choose from a layman's point of view which has its wisdom, and unfortunately, they often feel out of touch with episcopal appointments as they see them in other places.

In making appointments the only safe line of guidance for the episcopal choice is the place and the people, while it is quite human for the Bishop to see what he wants, and to put it there. One can only hope for better things, and sometimes wonder that the man in the country is as patient as he is.

The Church as a Ship

The idea of comparing the Church of Christ to a ship voyaging across a stormy sea is very ancient and perhaps arose from St. Peter's use of the ark of Noah as an emblem. This is alluded to in the office of Holy Baptism upder the title "the ark of Christ's Church."

In the beginning of the fourth century we read of the Bishop as "one that is commander of a great ship;" he is told to see that the building be long so that it "will be like a ship;" and the deacons are to attend him in "close and small-girt garments for they are like the mariners." So we still call the body of the Church the "nave" a word derived from the latin for "ship."

It was this same old book, from which we have just quoted, which tells of the separation of the sexes in church. A great difference was made between the nave and the chancel as regards sacredness. The chancel, guarded by its screen, was kept strictly for its high and holy purposes; while the nave was at times the common place for parishioners to meet in; and the liberty thus allowed ran in many cases, according to the tendency of human nature, into license.

Booths were at one time erected in Ely Cathedral where St. Audrey's laces were sold, and it is from the name St. Audrey, that we obtain tne word "Tawdry." It was anciently the custom to dance at Christmas time in the church after prayers; and this is still done on certain days in Seville Cathedral in Spain. In 1637 complaint was made of a parson that he would not allow the Easter feast in the church.

The old and poor folk had for many years been regaled with bread and cheese and beer after evensong on Easter Day, on the condition that they had made their Easter Communion that morning. How freely the nave was used we find from reading Bishop Hooper's direction that the people were not to walk about during service; that the churchwardens were not to permit any buying, selling, gaming, outrageous noises, tumult, or other idle occupying of young people in the church, churchyard, or porch during prayers or sermon. One excuse for this was that churches were often not consecrated until long after they were built and used. Of all places, St. Paul's Cathedral, in London, seems to have been worst used. There was a common thoroughfare through the nave, and it was even claimed that mules, horses and cattle generally might go through. All this went on even while service was being held in the chancel; servants were hired in St. Paul's, lawyers met their clients there, and the young gallants lounged and chatted about the place. On one of the pillars of old St. Paul's was carved the foot of one who had been a prebendary, and this served as the standard measure of land.

The nave was also used as a place of penance. People who had done wrong had to stand or sit all day in front of the chancel screen as a punishment for wrong doing. As late as 1825 a man did penance in this very way dressed in a white sheet. Here, too, a servant was liable to be whipped, and the law was only repealed in 1876. It was in the nave also, that the custom was used of putting up the royal arms in the time of Henry VIII.

There are two churches in England that have trees growing in the nave. One of these arose from a boy eating chestnuts in church; and when caught, he threw one of them away, it lodged behind a tomb, struck root and is now a chestnut tree.

Errata

There were some slight errors in the names of donors of prizes in the list as furnished us by Bishop Bethune College, and published last week. These were:— French, D. Miller, awarded by H. S. Haig, M.D.; Senior Music, E. Maylor, by Miss H. Langslow; Junior Music, M. Chilcott, by Williams Piano Co.; Drawing, M. Tucker, by Bishop Bethune College; Church History, M. Tucker, by Miss K. Baines; Scripture History and Divinity, M. Tucker, by Rev. C. R. de Pencier; Plain Sewing, senior, by Mrs. C. Robinson.

War on the Deadly Fly

The man, woman or child of average intelligence has learned that the fly is a deadlier enemy of man than any wild beast in the forest. Its malign work is accomplished silently, steadily and successfully by reason of its ubiquity and immense numbers. It has been calculated that a pair of flies beginning housekeeping in the spring will, if uninterrupted, have a progeny of three millions, whose little feet will be busy throughout the summer conveying bacteria to our food and drink.

It may not be untimely at this season to remind the reader, especially if a vacation to the country is contemplated, to examine the premises around the domicile with reference to the vicinity of stables and piles of refuse. The latter are the principal breeding places of the fly; it is wise to select a bedchamber as distant as possible, or to protect one's self by insisting that kerosene be poured upon the breeding places. It would be well also to war upon these migrants when they appear in rooms, and to insist upon wire covers for all food, especially milk and sweets.

An excellent fly poison may be prepared by adding a tablespoonful of formaldehyde, which may be obtained at the drug store, and an equal quantity of sugar, to one pint each of milk and water. Some of this mixture should be poured into a plate and a piece of bread saturated with it placed in the fluid, out of reach of children and animals.—New York Sun.

The Dawdle-Bug

Pauline Francis Camp.

Did you ever hear of the dawdle-bug?
It loves a place that is warm and snug;
It never flies round, but creeps and crawls,
And on the sofa or hammock sprawls.
Listen! you'll hear its lazy hum:
"In a minute I'll come—in a minute I'll come."

In the morning dressing, there is a tug,
If a child has been stung by the dawdle-bug.
Breakfast table will have to wait;
School bell rings for a boy that's late;
Unlearned lessons, a dunce-cap tall,
And no time left for a game of ball.

Now the cure for the sting of the dawdle-bug,
Lies neither in medicine, pill nor drug.
(Some say the oil of birch is good,
I haven't tried it and never would.)
But the poison can't in the system lurk,
Of a boy who is brisk in his play and work.

What Flowers Are For

Ever been sick? Ever been sick away from home? Ever been sick in a hospital—lonely, in pain, with a queer heartache in addition to the hurt in your flesh?

Then do you know how the breath of a rose, stealing up to your face, or the scent of lilacs, or syringas, or lilies of the valley, or carnations, or a big, hearty peony, has seemed suddenly to make the pain a little easier, and to ease a little the tightness around your heart?

You are well now, but thousands of other folks are ill. Think of the long rows of hospital cots where girls and boys, women and men are lying in pain, and away from friends and home. Or some who are ill at home have no real comfort, no one who can or will manage to find flowers for the old vase or the broken cup on the mantel.

The "Painters Corner" in the crypt of St. Paul's will receive the body of Sir L. Alma Tadema, who will thus lie beside Sir Christopher Wren, Sir Joshua Reynolds, Turner, Landseer, Leighton, Millais and Holman Hunt.

The more we do the more we can do; the more busy we are the more leisure we have.—Hazlitt.

Unrest and the Artisan.

There are times when nations seem to walk at ease and in quietness; and there are times when in the vernacular the "lid seems likely to blow off." In certain aspects this applies to the present condition of Germany, England, and perhaps the United States. People openly talk of wars, rumours of wars, and possible revolution.

Where does the unrest come from? There are the educated Socialists who spout or publish academic schemes that would be possible if only people were not impossible; there are anarchists who are possessed with the madness of derangement as a new spelling of arrangement; there are sentimental humanitarians who see in full stomachs and developed muscles a nation of nobility; there are the professional agitators; and there are the clergy who think that if the Church will only sympathize she will control the situation.

All these represent quite a volume of agitating influence and it is no wonder that some effect is produced. To whom do they all make their appeal?

Principally to the artisan and beyond him to labour of lower quality; but also to the student, especially if he is poor and struggling; lastly, in a small degree, to varied ranks of the middle class. The artisan, to-day, is a man of generous instincts, quite a fair education, with a very strong sense of fellowship. His misfortunes are that he has largely ceased to be an artist, ceased to find any artistic satisfaction in his work, and for this he is not to blame. Piece work, and mechanical drudgery have robbed him of the creative charm of work, and he can only exist in a country that is rich enough to employ armies of work people, for no other can support the piece-worker. The unfortunate result of this is an increasing liking for a life free from strenuous exertion, whether of work or pleasure.

On the whole, it is only unskilled labour that can be driven nowadays

There is no better field for the schemes of the restless and the agitator, and the artisan knows enough to understand the glamour if he does not understand the false hopes and equally false philosophy. He is the man who counts and who will count if the unrest turns to desperate measures, for he is the man who will supply the sinews of warfare, and furnish the victims that make up the casualty account.

The unskilled labourer will, of course, be ready for anything—he has nothing to lose and he may gain something even when the scramble becomes blood red. Yet there is very little done to explain the difficulties and the fallacies of unrest to these men who are quite capable of understanding printed matter. The other side flood the market and always find buyers, while calm commonsense looks on and either sniffs, or wipes her eyes.

One cannot talk to the average type of workingman and not recognise his shrewdness, and his keen sense of what he wants. But it is time that more pains were taken to shew him that revolutions are failures, that dead geese do not lay golden eggs, and that future prosperity can only come from bringing the opposing forces of capital and labour into mutual and harmonious recognition.

M.S.C.C. and S.S. Commission Summer Schools

Those who had the privilege of attending the Summer Schools at Ottawa and Port Hope will long remember the pleasant hours spent there. The inspiration gained from the addresses, from the personal touch with earnest and large visioned laborers in the work of the extension of Christ's kingdom will be a power moving them to greater effort and to deeper faith in their work for the hastening of the return of our Lord in His glory.

These Summer schools, while not the first in our Canadian Church, were the first to be held under the joint auspices of the M.S.C.C. Prayer and Study Union and the Sunday School Commission. Two years ago a Summer School for Sunday School workers was held at Trinity College, Toronto, and two similar schools have been held by the S.S. Commission at Rothsay, N.B. Last year the M. S. C. C., following the example of the S. S. Commission, held a similar school for missionary workers at Ridley College, St. Catharines. So helpful was this school in creating interest and spreading information about our missionary work that it was felt by all who had attended it that Summer Schools should become an annual occasion for systematic missionary education and inspiration. This year the two aspects of church work, the S. S. and the missionary work, have been combined in the same school. It has been demonstrated that combined schools can be most successfully held, and that in this way much will be done to co-ordinate the varied activities of our Church life. This fact was further emphasized by the co-operation of both the Brotherhood of St. Andrew and The Laymen's Missionary Movement, both of which were represented by their respective secretaries.

No less than three such schools have been organized in Ontario this year. The first met at Ottawa from June 24th to 29th and the second at Port Hope, July 2nd to 9th; the Port Hope school was opened by the Lord Bishop of Toronto. The third school is now in session at Collingwood. At Ottawa the school was fortunate in having the use of the beautiful buildings and grounds of Ashbury College on the outskirts of the city. The citizens were most hospitable in arranging pleasure trips for the afternoons, which added very much to the enjoyment of the forty-six students and officers. Trinity College School, Port Hope, made an ideal location for another school, and this was attended by 128 students and officials, two being present from Vancouver.

The programmes in both cases were practically identical, so far as the study and lecture courses were concerned. The special field of study in the Missionary Course was "Japan," the text book being an admirable little volume of 200 pages, called "The Island Empire of the East," written expressly for these schools by our oldest missionary, Rev. J. Cooper Robinson, who is entitled to speak with authority on this subject. Not only was the school fortunate in having this special text-book, but it was also privileged in having the presence of the author of this book, together with that of his daughter, Miss Lucy Robinson, who is a student volunteer for work in the same country.

Besides a systematic and careful study of Japan, the Missionary Course included a series of addresses on our own Canadian problems. In this course Rev. Dr. Renison gave two delightful addresses on the Indians and Eskimos, based on his personal experience in the Diocese of Moosonee. Rev. J. W. Bilby also gave a talk upon the work in which he has been engaged with the Rev. E. J. Peck among the Eskimos of the extreme north. The difficult and ever-enlarging problem of immigration was dealt with by the Field Secretary of the M.S.C.C., Mr. R. W. Allin. Prof. Cotton, of Wycliffe College, gave a most instructive resume of the development of the Church in Canada up to the present day. The open-air talks held in the evening were enlightening and inspiring and dealt with the great questions of the missionary motive, the call, the equipment of the missionary and the response.

The S. S. course was divided into three parts, the first dealing with child nature and the principles of teaching, the second with the matter of organization and the different departments of the S.S., such as the Font Roll and Primary Department, the Home Department and Adult Bible Class work. Supplementing these two were open-air discussions dealing with the aim of the S.S. and the spiritual basis of its work. Beside Dr. Rexford, the chairman of the S. S. Commission, and the Rev. R. H. Hiltz, its secretary, the school had the services of Rev. C. V. Pilcher, of Toronto, Rev. F. A. P. Chadwick, of Vancouver, and Mr. Barnes of Port Hope.

Of the addresses and conferences common to both the missionary and S. S. courses special mention should be made of the course of four lectures on New Testament Missions delivered by Rev. W. W. Craig, Curate at St. George's, Ottawa. These addresses were profound in their insight and inspiring in their impulse to action and to deeper faith and prayer. The lecturer took us beneath the surface to the great spirit and power which was the sustaining force to the first disciples in carrying out their Saviour's command to preach the gospel to all nations. He followed out the purpose of God unfolding as He sent forth His messengers of peace to win Gentiles as well as Jews to the Kingdom of our Lord.

A somewhat similar course in missionary history was that given by Rev. Dr. Boyle of Trinity College on Post-Apostolic Missions. Dr. Boyle outlined very interestingly the world-wide spread of missions in the age following the apostles showing the Divine preparation and the human means employed. He showed how those early Christians, strong in love and faith, carried the banner of Salvation throughout the whole Roman Empire and never hesitated in the face of danger; and in spite of cruel persecutions stood brave witnesses to Christ.

Each morning a conference was held on missions in relation to some part of our church membership. One of these deserves special mention, viz., that on work among boys, led by Miss Metcalf, of Grimsby. This conference illustrated the large field for special effort in this direction, and many practical and well tried methods were spoken of, particularly in the direction of boys' clubs for missionary work, prayer and study.

There still remains to be mentioned the series of addresses given in the evening on various subjects of importance, for which we have only space to sum up that of Mr. J. A. Birmingham, secretary of the Brotherhood of St. Andrew on personal service. After showing that God uses the personal method of winning souls and that that was the way Christ and his disciples did most of their work, Mr. Birmingham showed some of the numerous opportunities which all have for personal work. The opportunity is never lacking; moral courage to speak to the person next us is the great need.

On Sunday at Port Hope the Very Rev. Dean Abbott preached to the school at the morning service from Deut. 2:31, "Begin to possess that thou mayest inherit his land." The thought which the preacher emphasized was "the illuminative power of immediate action." We may see great difficulties in the way of the accomplishment of our duty, difficulties which seem insurmountable, but obstacles disappear with immediate and definite action.

The Church in Canada.

DIOCESE OF OTTAWA

The Most Rev. Charles Hamilton, D.D., Lord Archbishop of Ottawa and Metropolitan of Canada, Ottawa, Ont.

The Archbishop of Ottawa left last week for his cottage home in Cacouna. After a brief stay there his Grace will go to his quiet resting place at Blue Sea Lake in the Gatineau region. Owing to the efforts and generosity of the Archbishop and other Churchmen a pretty little church was built here some years ago, and each Sunday there are three services held, a celebration at 8 and Matins and Evensong at suitable hours. Rev. J. M. Snowdon, St. George's, Ottawa, has a cottage at Blue Sea, and the Archbishop and he, with the aid of visiting clergy, are responsible for the services.

ALL SAINTS', WESTBORO.

This growing parish gave to the diocese an object lesson in the practise of self-denial, liberality and hard work during the recent session of synod. The increase in population of this western suburb of Ottawa has been phenomenal, and a large proportion of the new comers have been English folk and (at least nominal) churchmen. In one section there is a street of fifty-two houses occupied entirely by such, known popularly as "Little London."

For many years Westboro has received a grant of $300 a year from the mission fund, but at synod the lay delegates voluntarily offered to relinquish this. The members of the parish, under the direction of Rev. R. H. Steacy, determined that it was time to become self-supporting—and this, in spite of the fact that a large expenditure must be faced for the enlargement of the present church, built many years ago from plans of the late Thomas Fuller, the architect of the Parliament Buildings, or the erection of a new church. A new rectory was bought last year and is practically paid for.

On Sunday, June 30th, a handsome altar book, bound in red Morocco, was dedicated in memory of Mamie Saunders, one of the Sunday school children, who died a short time ago. This was the gift of the S. S. children, who, headed by the Boy Scouts, marched in procession to the church. Special prayers were offered by Rev. Walter M. Loucks, M.A., who was also the preacher.

Rev. W. L. W. Moore, a son-in-law of Canon Hanington, after his ordination on Trinity Sunday at the Cathedral in Ottawa, was appointed to the incumbency of the mission of Navan and has entered upon his work in succession to Rev. George J. Bonsfield, who is now the assistant curate at the pro-Cathedral Church of the Redeemer at Calgary.

The parish of Plantagenet in the eastern portion of the province where the French-Canadian population is rapidly replacing the English-speaking inhabitants, has recently welcomed as its incumbent Rev. J. H. Dixon, M. A., of Trinity College, Toronto, who during his course headed his year in classics in the annual examinations at Toronto University. There are four stations at which services are held—Plantagenet, Fenaghvale, where the rectory is situated, Alfred, and Caledonia Springs.

Rev. R. S. Jones, of Trinity college, is now the deacon in charge of the mission of Russell, which includes the outstation of Edwards on the Ottawa and New York R.R. The son of the late Rev. Robert N. Jones, who served his Master and the Church for many years in the diocese of Ottawa, he is welcome for his father's, as well as for his own sake. At the present time Mr. Jones is busy getting in touch with his new parishioners. Through the kindness of Canon Muckleston, M.A., of Ottawa, the people are not deprived of the blessings of the Holy Communion.

Rev. R. S. Torrens, B.A., of the parish of Metcalfe, accompanied by his wife and family, is to spend the next two months in Ireland and England. During his absence the parish will be served by Rev. W. S. Blyth, M.A., of Trinity College, who was ordained to the diaconate on Trinity Sunday by the Bishop of Toronto acting for the Archbishop. Mr. Blyth has been for the past year a master in the boys' school at Oakville, and will commence work in this diocese next year.

PARISH FREE FROM DEBT.

At the annual vestry meeting of St. Paul's, Cobden, held recently, the people's warden, Mr. J. B. Craymer, presented a balance sheet showing the parish to be entirely free from debt, with a small cash balance in hand. This is the first time in the history of the parish that such has been the case. Mr. Craymer was re-elected warden for the ensuing year. Rev. E. W. B. Richards, M.A., recently of Russell, has been appointed by the Archbishop incumbent of Cobden in succession to the late Rural Dean Fletcher.

ST. MATTHEW'S, OTTAWA.

A handsome pair of brass almsbasons have been presented to the church by Mrs. W. J. Mohr, who will leave in the early autumn for Moose Jaw, where she and her family will reside in the future. These were dedicated by the rector, Rev. Walter M. Loucks, last Sunday, at the celebration of the Holy Eucharist.

St. Anna's Guild of this parish has made on offering of $400 towards the reduction of the debt on the rectory. The members of the Guild deeply regret the removal of Mrs. Mohr to the West; as does also the senior branch of the W.A., of which she has been for some time the secretary.

After a vacancy of five months, due to Rev. D'Arcy T. Clayton having accepted the rectorship of Perth, the Archbishop recently appointed Rev. Cecil Whalley, M.A., to the parish of Manotick. The new incumbent whose father is rector of Arnprior, had a most distinguished career at Bishops' College, Lennoxville, and served for a short time in the difficult mission of Killaloe. Then he proceeded to New York, where he took a course of lectures at the General Theological Seminary and also acted as curate to St. Matthew's in that city.

NEWFOUNDLAND

The Rt. Rev. Llewellyn Jones, Lord Bishop of Newfoundland.

BEAUTIFIED THE SANCTUARY.

On the fourth Sunday after Trinity, in the cathedral, the Lord Bishop of the diocese blessed and dedicated at celebration, an altar cross and a processional cross. Both crosses were the gifts of the Sunday school children of the diocese and other communicants. The Bishop was celebrant, assisted by Canon White, as deacon and the Rev. Charles Hollands, of Trinity, sub-deacon. A large and reverent congregation was present, including a number of priests who have been in attendance at the diocesan synod, the sessions of which were being held during the week.

It is to be hoped that these pleasing presentations will give a greater stimulus to others for beautifying the sanctuary.

DIOCESE OF QUEBEC

The Rt. Rev. A. Hunter Dunn, D.D., Lord Bishop of Quebec, Quebec, P.Q.

On the invitation of the Rev. A. C. and Mrs. Ascah, the clergy of the rural deanery of Iberville met in Kingston on June 26th to form a clericus for the deanery. Proceedings began with a celebration in St. James' and the clergy met at 2 o'clock, when the rector, who is also rural dean, gave a very practical address on "the call to the ministry of the church: the nature and meaning of the call."

The question of forming a clericus in the deanery was next considered. It was decided to form such an organization, and to meet again at Lacolle on the second Wednesday in October next, when the constitution, and by-laws will be submitted to the members for consideration and adoption. The remainder of the session was taken up in the consideration of Prayer-book revision, and its larger sphere of usefulness. In the evening service was held in the church, when the Rev. A. P. Shatford delivered a very inspiring and earnest appeal for the interest and co-operation of the home Church in the work of the Church in the newer parts of Canada. The day will long be remembered as most happy and profitable.

DIOCESE OF HURON

The Rev. David Williams, D.D., Lord Bishop of Huron, London, Ont.

At a recent confirmation in St. Matthew's, London, the rector, Rev. E. Appleyard, presented twenty-three candidates to the Bishop for the apostolic rite.

On the third Sunday after Trinity, the choir of St. Matthew's appeared in surplices and college caps, thus adding one more to the number of vested choirs in the city. On the same Sunday the organ bellows were worked by power supplied by the Hydro-Electric Company. The experiment was very successful and gratifying to those who introduced the system. It is believed that this is the first organ to be supplied with the Niagara power.

Mr. Appleyard, on Sunday, June 16, visited his first parish, St. James,' Euphrasia, Heathcote and Duncan, The rector, Rev. Mr. Robarts, took his services at St. Matthew's.

The Girl's Auxiliary of St. Matthew's gave their president, Mrs. Carson, an embroidered cushion and address recently. This branch has given $5 to the Chinese famine fund, $10 to Bishop Stringer's work in the Yukon, $15 to the Women's Auxiliary educational fund, $15 to Miss Wade's work among the children of China and $10 to the work of Bishop White, of Honan.

The A. Y. P. A.'s in Oxford county, held a picnic at Fairmount park, on Dominion Day. Rev. T. B. Howard was the highly-praised master of ceremonies.

DIOCESE OF NOVA SCOTIA

The Rt. Rev. Clare L. Worrell, D.D., Lord Bishop of Nova Scotia, Halifax, N.S.

HISTORIC CORNWALLIS.

This historic parish has lost its senior church warden, Mr. H. K. Lea, under peculiarly sad and tragic circumstances. Last Sunday afternoon, three men, members of a family living in the neighbourhood, considerably under the influence of liquor, attempted to force their way into his house. Mr. Lea, in self-defence, threatened them with a loaded gun. He was immediately attacked, and clubbing the gun, he struck one of his assailants. This caused its discharge and the contents entered his groin. He died the following Tuesday at the Halifax Infirmary. Mr. Lea was widely and deservedly respected as a good citizen and a man of sterling character. He had lived on his present property, which is beautifully situated on the Cornwallis River, for eleven years, and had brought it to a very high state of cultivation. A native of England, he had attended Cambridge, and had engaged in tea-planting in India. He was married about eight years ago to Miss Nash, the daughter of Canon Nash, of Worcester, Eng. Two children survive him. Mr. Lea took a deep interest in the work of the church and diocese and will be greatly missed.

The Duke of Connaught is to be granted an honorary degree by King's College, Windsor, on the occasion of his visit to that town about August 8th.

The Cape Breton Church Sunday School association convention will be held on July 10, in the Christ church.

Sydney. There will be a celebration of Holy Communion, followed by devotional address to S. S. teachers by Rev. A. W. Nicholls. Luncheon will be given to the delegates by the women of Christ church. At the afternoon session the subjects will be, "The influence of the Church upon the Child," with a paper by Rev. W. H. W. Goddard-Fenwick and appointed speakers, Rev. H. Lindsay, Rev. E. B. Spurr; "The influence of the School upon the Child," paper by Mr. W. E. Earle, and speakers Rev. J. W. Godfrey, Mr. Stratton; "The influence of the Home upon the Child," paper by Mrs. E. B. Spurr, and speakers Rev. G. W. Bullock, Rev. H. Watson. The chairman will be Archdeacon Smith. By the kindness of the proprietor of the King George Hotel and a generous layman of Christ church, dinner will be provided for 25 cents to all delegates from outside Sydney.

The Round Table conference will have as director Rev. T. F. Draper, R. D.; Rev. B. E. Hilchey is convention secretary.

DIOCESE OF NEW WESTMINSTER

The Rt. Rev. A. U. DePencier, D. D., Lord Bishop of New Westminster, Victoria, B.C.

On Sunday, June 16th, the Lord Bishop of New Westminster visited the parish of Port Moody and opened the new vicarage, a handsome bungalow house, with every modern convenience installed. After the ceremony, which was attended by a number of the parishioners, refreshments were served. In the evening the Bishop held a confirmation in St. John's and gave a forceful and instructive address. The service was choral, and was sung by the vicar, the Rev. F. V. Venables. The Bishop was accompanied by Mrs. de Pencier. His Lordship was very pleased at the improvements made in the church and with the new vicarage.

DIOCESE OF ONTARIO

The Rt. Rev. William Lennox Mills, D. D., Lord Bishop of Ontario, Kingston, Ont.

The congregation of St. John's, Olden, in Parham mission, had a dinner and tea, at Mountain Grove on Dominion Day. A baseball match between the latter place and Arden being a feature of the day. Several speeches were also made, the missionary, Rev. S. Hornby, thanking the people for their splendid help. He also spoke gratefully of the aid given by some Methodist friends, and said he hoped for the day when Methodism would return to the Mother Church. Rev. A. E. Smart, of Sharbot Lake, also spoke, as did the Rev. J. W. Forster, of Kingston. It is hoped that a new church in Mountain Grove will be a realization of the near future.

DIOCESE OF RUPERT'S LAND

The Most Rev. Matheson, Lord Archbishop of Rupert's Land and Primate of all Canada.

The heated term has arrived and finds Archdeacon Fortin, and the Rev. W. B. Heeney and A. E. Cousin, far away from the bustle of our western metropolis. His Grace, the Archbishop, is very busy doing episcopal work, and is likely to all summer. The rest of the clergy are at their posts, with the exception of our esteemed rural dean, Rev. S. G. Chambers, and the Rev. George Horrobin, who are both on sick-leaves, and whom we hope to see back in the fall fully invigorated.

Rev. J. M. McKinney, of Hamiota, has been appointed to St. George's, Brandon.

Rev. Dr. Vorhees, late of the cathedral, New York, is acting as *locum tenens* at St. Luke's, Winnipeg, after which he intends living in British Columbia.

Rev. A. W. Woods is very busy overseeing the building of the new St. Margaret's.

Politics seem to be having an "influence" upon the future site of All Saints'. Contradictory reports are afloat as to the sale of its present property for university purposes.

Canon Jeffrey informs us that practically all parishes and missions are filled.

The new St. John's College building is progressing and it is hoped to have it ready for the fall session.

St. Peter's church has lately been presented with a set of handsome brass altar ornaments, also altar linens and prayer books.

The division of the diocese has been "shelved" until next Synod, or rather until the Provincial Synod acts in the matter.

GARRY.

DIOCESE OF ALGOMA

The Rt. Rev. George Thorneloe, D.D., Lord Bishop of Algoma.

There was a special service for the Orange Order in Little Current recently, with Canon Burt as select preacher.

DIOCESE OF QU'APPELLE

The Rt. Rev. Malcolm McAdam Harding, D. D., Lord Bishop of Qu'Appelle, Regina, Sask.

Tidings of the great disaster that befell the City of Regina on Sunday, June 30, will, ere this have reached all readers of Church Life. The tornado which swept through the capital city of Saskatchewan and See City of the Diocese on that day destroyed a strip of the city more than two miles long and about three blocks wide. Thirty persons were killed, one hundred and fifty seriously injured and many others slightly injured. Nearly five hundred dwellings, stores and warehouses were destroyed. The Metropolitan Methodist Church and Knox Presbyterian Church were utterly ruined and the Baptist Church badly damaged. The horrors of that evening will never be forgotten by us who were the witnesses. It is a cause of great thankfulness to Almighty God that the fatalities were so few.

Of all our clergy in the city not one received the slightest injury. Houses on the same street and within a few yards of Bishopstone were destroyed and the roof of Bishopstone slightly damaged, but no other damage was done to the Bishop's residence and neither His Lordship nor any of his family were injured in any way. St. Paul's Church, also on McIntyre street, and on the western edge of the path of the tornado, escaped with only a number of broken windows and some damage to the western wall. The rectory was untouched and the large and beautiful new Parish Hall received no injury. The Rev. Canon Hill, rector of St. Paul's, was absent at the time at Camp Sewell, performing his duties as Chaplain of the 95th Regiment. Tidings of the disaster brought him back immediately on Monday to Regina. St. Chad's Hostel, on Dewdney street, received no damage, but further east on that street every building was smashed to pieces and numbers were killed. St. Chad's Church, also on Dewdney Street, was unharmed. Grace Church, erected last year in Broder's Annex in the eastern section of the city, escaped injury. The Synod office also escaped, as did the Railway Mission House.

Five of our people were killed. Mr. and Mrs. Blenkhorn, members of St. Paul's Church choir, were in their dwelling on Lorne street when the storm swept through the city. They died together, Mrs. Blenkhorn was a sweet singer. Only last week we heard her sing in St. Paul's Parish Hall, at a concert in aid of St. Alkmund's Mission. She sang Tolstoi's "Good Bye"

When the storm came, a Men's service was being held in St. Paul's Church. This was one of the services being conducted by the Rev. Canon Hicks of the diocese of Lincoln, England, in preparation for the forthcoming Mission of Help. The Bishop was present and about one hundred and fifty men composed the congregation. The church rocked violently in the great wind, but received little damage, and all within escaped injury.

During all Sunday night and Monday morning the injured and dying at the hospitals were visited by the Bishop, the Rev. Ellison and the Rev. Hawthorne of the Railway Mission, and the Rev. Earp, curate of St. Paul's Church. On Monday His Lordship called together the clergy and immediately a campaign of ministration and relief was begun. The entire city was visited, the injured ministered to and all possible information obtained as to the missing, the homeless and the destitute. This information has been of incalculable benefit to the civic authorities in making provision for rendering financial and other necessary assistance.

The best of order has prevailed in the city since the occurrence of the catastrophe. The homeless have already been temporarily provided for and those who were injured have been cared for in the hospitals and in the homes of the city. The courage that has been displayed and the great love and kindliness that have been shown have been a revelation and an inspiration.

The Rev. Professor Wright, of Huron College, and Mrs. Wright, and the Rev. Cox of London, Ontario, were in Regina on Saturday and Sunday last. While here, Rev. and Mrs. Wright were entertained at the Railway Mission House and at the house of Ex-Mayor R. H. Williams. The Rev. Cox was the guest of Mr. and Mrs. P. A. Harding, formerly of London. The party are on their way to Vernon, British Columbia, where Rev. Professor Wright will act as *locum tenens* during the summer months.

DIOCESE OF TORONTO

The Rt. Rev. James Fielding Sweeney, D. D., Lord Bishop of Toronto.

At Orono the church building is one purchased from the Bible Christians at the time of their union with the Methodist body. A scheme to make the interior conform better to our ideas of a church has been planned, and the first instalment in the shape of a handsome new altar is now in place. This necessitated a slight structural change in the sanctuary which was carefully carried out by members of the congregation. Last year the entire church was redecorated, and was paid for by the very small, but enthusiastic congregation. It is a church in which every member without exception turns out and works when called upon to do so. A new set of altar linen has been obtained, and it is hoped that a reredos and wing curtains will shortly come and complete the scheme, which was drawn up by the late assistant to the Rector, who is the Rev. J. Scott Howard at Newcastle.

On Dominion Day a successful strawberry picnic was held on the church grounds at Orono.

GIRLS' FRIENDLY SOCIETY.

A very interesting meeting took place at St. Michael and All Angels on Wednesday, June 26th, when one of the members of that branch received the card presented by the Society for twenty-one years' faithful membership. Miss Boulton, the president of the G.F.S. in Canada, made the presentation, and congratulated the recipient, remarking that the occasion was an excellent illustration of the working out of the third object of the G.F.S. "To provide the privileges of the Society for its members, wherever they may be." The member having been admitted in her home, Walsall, England, and transferred to the Canadian Society some five years ago. Since that time she has faithfully paid her dues and has been a regular attendant at St. Michael's Branch since its formation. The Rector, Rev. W. J. Brain, made a short speech, expressing his satisfaction with the work of the G.F.S. in his parish, and his gratification that the holder of this unusual distinction should be a member of his branch. The meeting then adjourned to tea, at the invitation of the fortunate member.

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Missionary News of the World.

THE HEROISM OF THE MISSIONARY.

Your correspondent had a most interesting conversation with a Baffin's Land missionary a few days ago, and for the benefit of your readers, he would like to set down here his impressions. There were no heroics, nor posings nor calling for sympathy—just a natural, easy, glad accounting of experiences. For twelve years this man has endured the rigour and isolation of that terrible land. After a furlough, he now returns to the work as an ordained priest of the Church. And he is now one of our own M. S. C. C. missionaries, the C.M.S. having handed him over.

It is difficult for one to grasp the manner of life there. Interminable stretches of snow and ice, not a sprig of vegetation, months upon months of black night with but the occasional relief of moonlight, dwelling with Esquimaux in their indescribably unclean and ill-smelling ingloos, living upon a continual diet of whale and seal meat, washed down by strong tea or coffee prepared in the same pot—these are some of the conditions under which Peck and Greenshields and Bilby have spent their years. A call from the outside world once a year, no other white man to cheer the lonely, terrible nights, plodding upon snow shoes over weary stretches of interminable snow—this demands a heroism and fortitude which must summon forth our keenest admiration. No power save the grace of God and the love of Christ could keep a man sane and sweet under such conditions. And yet how happy these men seem! How they laugh at their difficulties and glory in their work!

Look at the sainted Peck, bent and white with his threescore years, desiring to return to his simple children of the North! And what high praise they give their Esquimaux! Kind, simple, honest, reliable, good-natured, susceptible of improvement, eager to learn, made tenfold happier in their conversion to Christianity—it would be well to blaze this story where all business men might read and contemplate.

We talk of ancient heroes of the Cross—the Church is still fruitful in the spirit of glorious sacrifice. Not one man in a thousand of those who mock at missions would have the pluck to do this work! And we at home are asked merely for our money and interest and prayers. It seems such a small thing to give when these men are making such magnificent surrenders. Is it worth while? If only that it keeps alive the spirit of heroic endeavour and prevents utter selfishness from prevailing everywhere—yes, it is well worth while. But more than this. It is making happier, freer, bigger, these simple souls and bringing them to Christ. And that is worth ten thousand times the lives and money that are given.

SOUTH AMERICAN PROBLEMS.

Robert Speer has again laid the world under obligation to him by his latest book with the above title. It is the result of serious investigation and study and its revelations are amazing. The past history of that immense continent is full of stirring things. The present republics there are seething with large and difficult problems. Perhaps the most serious difficulty is education. There seems to be no solidity in their system. Illiteracy is tremendously apparent. Very little attempt seems to have been made along the lines of primary education. Trained teachers are sadly needed. And what is a terrific hindrance is the unadaptiveness of the people. Ignorance, like a heavy pall, seems to have settled upon large spaces here.

When one reads the story of Roman missionary effort here, it leaves the distinct impression that the "last state is worst than the first." The social immorality is shocking. The Bible is practically prohibited and ignorance is the companion and cause of illiteracy everywhere. One dislikes to say much of the priesthood here, because the story brings shame, black shame, upon the Christian ministry. This is not Christianity. So far has Rome mixed up religion with politics and pagan superstition that Christ figures but little in the scheme.

Dr. Speer propounds several important questions. Protestant missions seem to be immediately and continually necessary. These cannot possibly avoid Roman opposition any more than Mohammedanism can be avoided in Africa. There must be friction of the severest order before South America can be saved for Christ. And it is high time that the missionary boards of all non-Roman churches were studying the grave situation and moving towards the solution of these hard, but not insoluble, problems.

CANADIAN NOTES.

It is a pleasing thing to note that the Canadian government has "graciously" consented *not* to deport the Sikh wives from British Columbia. We will be thankful at present for this much, but hope that the whole question will shortly be considered and dealt with in a manner that will not embarrass our foreign missionary work. One of these women gave birth to a child a few days ago, and so the first Hindu baby appeared upon Canadian soil.

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Here are a few figures which speak volumes. In 1911 Canada's drink bill was 73 million dollars. And the cigars, cigarettes and tobacco amounted to 50 millions! For the same period the missionary gifts were 2½ millions! One does not need to be a temperance fanatic or a wild opponent of smoking to conclude that something is radically wrong with a country and people when such proportions as these exist! Figures are not available for automobiles, theatres, yachts, games, jewelry, etc., but we fancy that the total would be considerable. And how the complaint against "begging appeals" goes groaning up to heaven from all our churches! It seems an imposition that the Church should be so insistent when people have so little money to give—to missions!

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Reports from Ottawa are encouraging about the summer school held there last week. The meetings were at Ashbury College—an ideal spot, and were well attended. It was a joint conference on missions and Sunday school work. Study classes were held in the morning and public meetings in the evening. The time was evenly divided between these two branches of the Church's work, and experts in both subjects were in charge of the programme.

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The Bishop of Yukon not long since ordained an Indian to the ministry. The Indian immediately set out on a tramp of 800 miles in order to minister to his brethren up in the far north. This seems to be Apostolic method and succession.

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About 1,000 Chinamen held a parade in Montreal on Sunday, June 16, in order to demonstrate their joy in the fall of the Manchu dynasty and the establishment of the Republic. These orientals were dressed in most fantastic costumes, many of them in peculiarly western garb, illustrating the influence of the Occident upon the Orient.

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A big Zionist movement is on foot here in Canada, and a big convention will meet shortly in Ottawa. The promoters have in view the placing of persecuted Jews from Russia in the Holy Land. We may still have to reckon with these ancient people, as their faith in the old prophecies is unshaken after all these centuries. It sets one seriously thinking of the evangelization of the Jews in Montreal, where 50,000 are located, with twenty synagogues. The Palestine exhibition in that city next October may awaken the Christian public to a sense of the seriousness of its duty and the immensity of its debt to the Jews.

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FOREIGN NOTES.

The Protestant Episcopal Church in the United States has at last decided to consecrate negro Bishops for the people of the south. Why not long ago? Is there any difference between a negro in America and one in Africa? Yet, we have negro Bishops in Africa. It takes a long time to kill prejudice!

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The M. S. C. C. report is full of interesting facts and deserves a wide circulation. Here is a surprising thing. India has more people than China according to the latest census. That makes the condition of the population even worse than we had supposed—the crowds must be terrific. And here is a grand fact! In India the increase in population was 6.4 per cent. That ought to silence the "croaker" who calls missions a failure! But then some men would not be persuaded "though one rose from the dead." It is convenient not to believe in missions—it saves the necessity of digging deep into one's pockets! But these objections to foreign missions will soon be as extinct as the dodo!

The End of Prayer is to Lift Up

God stands not only at the end of prayer, to answer it, but at the beginning of prayer, to inspire it. This is why every true prayer has in it a prophetic element. It is a revelation of divine purpose. And it is the worst sort of atheism to imagine that God would inspire prayer only to mock it by leaving it unanswered. Moreover, the end of prayer is not to bring the pure eternal law of God down to the level of our ignorant human will; it is to lift up our will to His. The wedlock of our will with God's will, so that we love what He loves, hate what He hates, choose what He chooses, so that every pulse of our human will beats in a golden rhythm with His will— this is the end of all prayer. Its office, it might be said, is not to change God's will, but to change ours. But what casts a shadow on prayer for many good people is their uncertainty as to what is God's will. Now, as to one set of facts, we know absolutely what is the purpose of the divine Mind. God, by the very law of His character, is pledged, through the whole range of His resources, to help us in the attainment of all spiritual good.

Outer Implies Inner Courtesy

The German has not only been taught the outer courtesies, but he has been born with a kindness of heart and instinctive consideration for others which make his formalities of real value. The man who appears to have a fund of "small change and valueless attentions is the same man who will go miles out of his way to do you a favor to-morrow."

Only a few weeks ago I was travelling in the same train with a young lieutenant, whose smooth and graceful manners had more than once aroused suspicion in my English soul.

He was got up in his newest and finest uniform; he had on spotless white kid gloves, an eyeglass thrust in his eye; he looked, in fact, the veriest dandy, who would not soil himself to save a life.

The train was very full, and presently an old peasant fellow came in with his basket of vegetables, and looked about helplessly, treading on everybody's toes in the meantime. I looked on my military neighbour and waited for the storm. The dandy arose, saluted gravely, offered the weary old peasant his seat, and went and stood outside.

If there is anything in thought telegraphy, that young officer must have heard me apologizing to him all the rest of our journey together.—My German Year.

Maple Leaf and Oak

or Three Sisters

By Irene Strickland Taylor.

(*Continued*).

"No, unless she wants to have a consultation with us about something."

"A consultation?" echoed Ruby, with her hard laugh. "You know she never consults us about anything. So your guess isn't likely to be correct. She never asked our opinion about coming here."

"Nevertheless, she may ask it about going from here."

"What do you mean?" asked Myrtle while Ruby stopped in her walk and eyed her younger sister in surprise.

"Only that I believe Medusa is going to leave here. I heard her talking to Mr. Sylvester about her lease of the house expiring next month and about her brother in England being ready to receive her. I heard her this afternoon."

"I don't believe you heard anything of the sort," said Ruby, sceptically. "I believe you're making it all up on purpose to tease us. She means to stick here all her life, and keep us here as well."

"You can believe what you like," retorted Doris. "I know what I heard, and whether you believe it or not makes no difference to what she said. By the way, what would happen to your publications in Toronto, if we did go to England after all?"

"Nothing," answered Ruby shortly, and with this, she had to be content, for the three girls had now reached the garden of a small bungalow, with a wide verandah running around it on all sides. Seated in a low wicker chair under the shade of this verandah, with some crewel work in her hands, though at present they were idle, was a lady, not over-young, whose dark hair was threaded unmistakeably with grey, and whose peculiarly smooth, hard face bore an expression of great asperity and harshness. It was this expression and the look of her thin lips and nostrils that had called forth from irrepressible Doris the declaration that she was "sure Medusa had made up her title under false pretences, since no man would marry her, or any other woman with such a face as hers."

As the sisters came towards her up the gravelled path, no smile of welcome broke out over her face, but she pushed the spectacles from her nose to her forehead and looked at her charges with approval in her cold dark eyes.

"You have been quick in finding them, Doris," she said, as they reached the verandah. "Now, I won't keep you long, as I expect Myrtle and you want to get to your pens and your books, Ruby, don't you?" She opened her mouth and showed her teeth in the expression that was the nearest approach to a smile she ever reached. "I sent for you as I want to tell you all a piece of news."

"I suppose we may have chairs while you talk, may we not?" interrupted Doris quickly, fully aware that she and her sisters were ranged before her in a row like prisoners awaiting their trial.

"Certainly," assented Mrs. Lathbury, rather sharply. "But I shall not keep you long." She waited till the chairs were fetched and the prisoner-attitudes dispersed, before she continued in a calm, even voice: "You may not be aware of the fact that when we arrived here I took this house on a seven years' lease, but that is what I did. Do any of you know how long we have been here?"

"Seven years next month," answered Myrtle eagerly.

"That is right. Now, do you girls like Canada as much as you did Cape Town, I wonder?"

There was a pause, then Ruby broke the silence:

"Yes, more, I think," she said, reluctantly, and it was evident that she was voicing the opinions of her sisters as well as her own.

"And do you like it more than Sydney and Melbourne?"

"No," she answered promptly, and Doris shook her head.

"I think I do," remarked Myrtle softly and rather timidly.

Mrs. Lathbury nodded her head once or twice.

"Do any of you remember England?" she asked. "I know Doris does not, but you other two were old enough when we left it to remember it, even if faintly."

"Yes, I remember it perfectly," replied Ruby quickly. "I can remember living with our old uncle with Myrtle till he died, and till you came to us with Doris as a baby, and that you told us we were to go away from England and live with you. That is the only relation we ever knew," she added, speaking hurriedly and breathlessly. "You have never told us about any other we might have had—or must have, for we must have had parents—the only thing you have ever told us is that our name is Hazeldine and that we need never be ashamed of it. Are you going to tell us more now? Surely we are old enough to hear by this time?"

She stopped in her eager speech and sat looking at Mrs. Lathbury with head erect and with glowing eyes.

"Bravo!" muttered Doris in sotto-voce approbation, but the lady's face darkened and her eyes grew harder.

"I have already told you all I can tell you on that matter," she remarked shortly. "You cannot expect me to tell you what I am unable to tell you Ruby, not from unwillingness, but because of inability. But this is not for what I called you home to discuss. I think I heard Myrtle say the other day that she would like to go to England some day, did I not, child?"

"Yes, you did, Mrs. Lathbury."

"And do you still think you like the idea of going?"

"Oh, yes, I should love it!"

"I should like it better than anything else in the whole world!" cried Ruby fervently, her proud face lighting up wonderfully, while Doris uttered an eager "Amen."

"That is satisfactory," remarked Mrs. Lathbury, nevertheless throwing a glance of disapproval on Doris for her untimely exclamation, which was entirely lost on that irrepressible young lady. "Because I have not taken another lease on this house, and because my brother in England wants me to return there for a short time at least, I have decided to cross to England, with you girls, of course. We shall leave here at the end of this month by the 'African' of the Allan line. I took the tickets a good many weeks ago, but I did not think fit to tell you till to-day. I can see by your faces that you like the idea."

She looked at the three bright young faces before her with calm and critical eyes, and as she saw the glow of pleasure spring into Myrtle's sensitive cheeks, and the flash of delight in Doris' blue eyes, perhaps some sense of the wide difference between her cold self and these future women, with their eager enthusiasm, and girlish buoyancy dawned in her mind, for her face darkened again and she spoke rapidly, checking their astonished words of gratitude and glee with an uplifted hand.

"Now, don't thank me. I don't want your thanks, for I should have taken you to England if you had detested the idea of going there. Your opinions make no difference to my settled plans. That is all I had to say to you, girls, and you may go when you please."

She sat forward in her chair, and settling her spectacles on her thin nose again, gathered up her work without another glance at her companions. Plainly the interview was over as far as she was concerned, and the sisters rose with one consent, after telegraphing their intention to one another by the medium of their eyes.

The moment they were off the verandah and out of sight of the solitary worker there, Doris gave vent to her excited feelings in a loud shrill whoop and darted away across the parched lawn with the speed of a greyhound, regardless of Ruby's command to her to stop.

"Where are you going, Doris?" cried Myrtle, as the light figure left the lawn and sprang among the bushes beyond.

"I'm off to tell the news to Lloyd, and this time I will be first to him," and with this defiant cry she vanished.

"Silly child, fancy running about in that way this scorching weather," muttered Ruby, concealing her evident vexation with as good a grace as she could. "Isn't it too lovely to be true, Myrtle? What are you going to do now? Are you too busy to come on the lake with me?"

"Oh, no, I should love it, and we can talk over this wonderful piece of news together," responded her sister readily. "But first I must go and thank my Master for His loving thought and guidance. I suppose, dear," she hesitated and flushed, then continued timidly, but with determination to say the difficult words, "I suppose you wouldn't like to come with me and thank Him too? He has been so good to us."

"Catch me going to a prayer-meeting!" replied Ruby with a sneering laugh. "No thanks! When you have finished your devotions, come to the boat-house. I will wait about for you there with the canoe," and she turned from her sister and walked away humming.

Myrtle looked after her a moment with a wistful glance, but as there was no sign of relenting in the straight, proud figure, she sighed heavily, and entered the house, going swiftly to her own small room at the back, which was situated between the equally small rooms of her sisters. It seemed to be quite as much a sitting room as a bedroom, for there was a mahogany desk on one side and beside it a bookcase, evidently filled with the young mistress' especial favourites: several volumes of the "inimitable Dickens," a good many historical novels by Lytton, Kingsley, and Scott, several books of poetry from both sides of the Atlantic, and various others; all bearing unmistakeable evidence of thorough reading, but all neat and well-cared for. Myrtle paused before this bookcase and regarded the contents thoughtfully, passing her hand lovingly over four fair-sized books that bore her own name on their backs, while a flush of pride not unlike Ruby's, rose to her face and her eyes glowed. But she touched as well with quite as loving fingers, two larger and more substantial volumes from whose leather backs the gilt letters, 'Ruby K. Hazeldine,' stared at her proudly. Sudden tears dimmed the wistful eyes of their owner for a moment, as she turned from them to close the door and fall on her knees at the bedside with fervent words of prayer and praise on her lips.

CHAPTER II.

DISTURBING ELEMENTS.

"In two weeks' time we shall be on the Atlantic, and nearly half way to England! Just think of that, Myrtle!" and Doris recklessly flung her croquet-mallet far above her head, catching it dexterously by the handle as it came down to earth again.

Her sister laughed at this display of delight, but her eyes were as bright at the prospect the words called up, as were Doris' own.

"I believe you actually care more for going to England in a fortnight's time than you do for winning a game of croquet," she observed laughingly. "I hardly dare to dream of it yet, it seems so absolutely lovely and I'm rather afraid of something happening to prevent our going at the last moment."

(*To be Continued.*)

Women's Work and Social Service.

In considering the question of women's work, and especially of women's work in and for the Church, I sometimes think that we need an occasional Church women's conference. We have a great many, and a growing number of Church societies for women's work: the Woman's Auxiliary, the Girl's Friendly Society, the Mothers' Union, the Daughters of the King, the Georgina House Association, the Association of St. John's Sisterhood, the Association of the Deaconess' House, the Alumnæ Societies of the Church schools and colleges and others. All these, and kindred organizations have mutual interests; they aim at the strengthening of Church life in some direction, at the carrying forward of some branch of Church activity; at the training of women for some form of Church work, and the development of their character and talents for it. We do not all adopt the same methods, nor is our nearer aim alike in all respects, but our ultimate aim is and must be to serve in some particular way, the Church of our Baptism.

And at times we realize that we are in danger of separating our interests too much. What I am doing tends to become to me the most important thing; the very keenness with which I throw myself into what I am doing, the very enthusiasm which is a necessary part of any effective work, has this danger, that it tends to shut my eyes to the smallness of my own work and to the importance of other people's,

"No heart is pure which is not passionate:
"No virtue is true which is not enthusiastic."

We must be enthusiastic, but we must not be exclusive, for exclusiveness of spirit is not only injurious to ourselves individually, and to our particular work, but it is also very weakening to the cause we have at heart, which, through our particular work, we are trying to serve.

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"Are you interested in the G.F.S.?" "Oh, no; I belong to the W.A." "Are you in the W.A?" "No, I am in the Mothers' Union." Perhaps we do not hear these literal words, but does not the feeling they represent sometimes reflect itself in our actions? Of course, we must be practical; as a practical matter of work, we must limit our activities; we cannot work in all departments; it may be wise, it is often necessary, to confine our practical work to one of them, and to concentrate our energies rather than to dissipate them into several channels.

But we need not, therefore, be exclusive in spirit; water tight compartments are dangerous things in church life, and to avoid them we must cultivate a knowledge of other people's work. We must cultivate a broad outlook, a generous interchange of sympathy and support and ideas, especially we need to remind ourselves, frequently, that no one of these works is identical with the Church, but that each one of them is just a department, the object of which is to serve the Church.

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There is another side of the question—there is, sometimes, a certain amount of over-lapping in these societies, or at least, a certain amount of territory which forms a sort of borderland between two or more. For instance, the W.A. touches the Mothers' Union through its children's department, and the G.F.S. through the work among girls. I do not say the work is the same; no, but it touches the one and the other. In the same way, the various alumnæ societies touch, or might touch, many of these. We can scarcely say of one of them that its sphere is so clearly defined that it is distinct and separate in itself. So we ought sometimes, to try and learn something of the work of others, and, when possible, to join them in a study of common problems. How, for instance, can be keep our Church girls in touch with the services and sacraments of the Church, when they are living out of Church surroundings? In illustration of this I read recently in the "Guardian," of three girls who were living in Nonconformist families, of whom one had joined the communion of the family she was living with; one was "practically not allowed" to go to her own service, and the third was prevented by "Sunday Chores," from going to the nearest mission on alternate Sundays.

This is a problem of itself, and there are others like it which common counsel and discussion might help to solve. The diocesan associations of women and girls in England, are organized so as to embrace various forms of Church activity, and it seems as though there might be place found amongst us for an occasional conference. But even without this, don't let us get narrow-minded over these really noble branches of Church life; a wide-awake outlook, a generous responsiveness, a sympathetic study of other people's work, would, of itself, do much to knit us more closely together in our common work as daughters of the Church.

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I was recently looking over the examination results for Trinity College, and found those, especially of St. Hilda's very interesting, and of course, the only one's which concern our women's page. St. Hilda's, as an integral part of Trinity, possesses many advantages, but incidentally to this is the drawback that it is more or less completely merged in Trinity on all public occasions, and so it is not always realized what a remarkably strong part of Trinity is its women's department. To analyze the class list, it may interest some of you to know that out of a graduating class of 15 women, 9 obtained honours; of the 9, five were in the first class, 24 in the second class; and of the first classes, one was in Classics, three in both parts of the modern languages, one of whom stood first in the University in Teutonics; there was also a second class in mathematics, and good standing in the general course. Only two students in the year have had their degree deferred, and this was due in both cases to illness.

These particulars have been explained to me by the authorities of St. Hilda's. I further learnt that two Bryn Mawr scholarships, one in mathematics and one in romance languages, have been gained by St. Hildians, and another interesting point is that the general record is as good as the academic one; games are more energetically carried on, and the college holds two inter-college championships (in hockey and basketball), out of a possible three, which was also held last year with the other two. The students issue an excellent quarterly magazine, copies of which I was shewn. They have vigorous debating and missionary societies, the latter now linked to the college department of the Y.W.C.A., and during the winter, they provide a good deal of help to the clubs at Evangelia House which is closely linked to St. Hilda's through its head worker, Miss Elwood, a graduate of whom the college is justly proud.

Perhaps we do not all know that St. Hilda's has been not only the pioneer residence for women students in Canada, but is the only one under the care of the Church of England.

The above facts, as supplied to me, seem a pretty good record for an institution that even now numbers only about 55 students, and they seem to shew that the St. Hildians are developing a broad spirit of many-sided interest which should help to make them useful members of the community, as indeed their graduates have already proved, in domestic and educational and other kinds of life.

HONOUR BRIGHT.

Hard on the Bride

This story comes from a Churchwoman, a lover of flowers and gardening.

On the marriage of a favorite nephew, reasoning that the couple would receive all sorts of costly presents, she sent them a fine edition of a book on flowers. She wrote their names therein, together with an inscription. Promptly came a note from the nephew acknowledging the gift with profuse thanks: "The book is no end jolly, and it's the only book we got, and we both thank you ever so hard; but, confidentially, dear Aunt Martha, Louise was just a little hurt over the inscription. Are we really as bad as all that?"

Aunt Martha was puzzled for just a minute; then she remembered that the inscription was "O All Ye Green Things upon the Earth, Bless ye the Lord: Praise Him and magnify Him forever!"

The Charms of Sensitiveness

What queer things offend the sensitive! My Aunt Elvira, when I do not tell her that I intend to wear my voile, not my etamine, has a stone wall not-to-be-placated face and mutters, "I do not expect confidences." When Julia, for reasons of her own, declined the hand of middle-aged Mr. Bascom, with seven little Bascoms, our aunt remarked, in a hurt tone, "He's a very good-natured man." It is useless to argue with her that the absence of brutality does not of itself and alone establish a reason why any woman is foolish not to become his wife. "You must not talk of stocks before Aunt Elvira," I am informed, "she once lost money in stocks." We can't allude to spinsterhood, it is a jibe at the unwedded. But one thing we can talk about and do talk about. Our Aunt Elvira once lived three years in Paris and never went to the Louvre (the museum, not the shop). Of this she is inordinately proud and of this, as setting her apart from all the world, we talk before company.

A flower will not grow apart from light. The sun's warm rays paint the beauty of the flower. They transmute themselves into the rich juices of the fruit. There is an alchemy in light whose secret no chemist knows. Nor can a human heart unfold from an environment that is not warm and nourishing. The drooping heart is an infallible sign of a soil that is frigid and a shadow that is deep.

You will never lead souls heavenward unless climbing yourself. You need not be very far up, but you must be climbing.

A BREAKFAST IN CEYLON
would not bring you a more delicious cup of tea
than you may have at your own table by using
"SALADA"
It is the world's choicest tea, at its best—the finest hill-grown Ceylon—in sealed lead packets.
BLACK, GREEN or MIXED
051

Inspiration in Relation to Modern Criticism.

By Rev. Principal Waller,
Huron College.

(*Continued from last week.*)

But we may now turn aside from this fundamental position, and admitting that the claim is made, ask: Does it hold good? Mohammed claimed the same for the Koran and Smith for the Book of Mormon and other founders of religion have made similar claims. We must test them. What shall be the test? If a book is of divine origin it will have divine qualities. The first of all divine qualities is life, vitality, being. There is no book that has the vitality of the Bible, as attested by its history. No book has been translated into so many tongues, no book has its circulation, which in one year far exceeds the circulation of all other books. The Koran is not properly translated into another language at all.

The second test of divine origin is holiness. God is, God is holy, the Bible is inherently a holy book. From its first to its last, there is only a sublime and pure and holy morality. There is not from one cover to the other the countenancing or condoning of any form of sin. You cannot say this of the Koran or the Book of Mormon.

The third test of Divine origin is truth.

Here we must avoid begging the question. We who believe the Bible, believe it to be true. We must not say, therefore, it is true. But if we apply the ordinary test of truthfulness to the Biblical record, we know that its statements have been corroborated by archaeology, by history, by geography, by science, over and over again. Notorious are instances when men said its statements were not correct, and when they have been shown to be correct. One instance must suffice. Pharaoh, we are told, burnt Gezer and gave it to his daughter as a present. The modern spade has unearthed its records and found the old city burnt as it is written. Now, if you find a man reliable in his statements in 10 per cent. of your dealings with him, and never unreliable, you believe him always. So should we do with the Scripture, because the shafts of criticism have been pointed against it for years and it has never been finally proved wrong, and when things are doubtful it is well to wait.

Another important divine character is power.

What does the word of God accomplish? Its words are powerful to-day to convict men of it and of righteousness and judgment. The earliest converts to Japan were brought to a knowledge of God by reading a Bible they picked up in the harbour, which had been dropped from an American boat before the country was opened to the West.

Another divine characteristic is self-consistence, the Bible is self-consistent. From Genesis to Revelation, sin is sin, and right is right and truth is truth. While we can trace the development of our appreciation of truth and right we find one law divine, supreme and holy, running through the whole. And what shall I more say? For time would fail us, if we continue to enumerate the divine characteristics of this wonderful book.

But there is another aspect on which I would like to say a few words, and that is the human side in relation to the divine: We are, perhaps, partly to blame for the reaction of modern criticism from the ultra-dogmatic statements made about the divine side of Scripture, without leaving room for a human side at all. I have heard a man say that the writers of the Old Testament were merely like the pen in the hand of the author and had no part at all in the work. But such a position is not only untenable, but derogatory to the divine wisdom. There are mechanical devices which would accomplish the work more satisfactorily than a human amanuensis under such circumstances. At least, one writer has given attention to the psychology of inspiration. If we grant the truth of the statement that "holy men of old spake as they were moved by the Holy Ghost," we still may enquire how they were moved. The answers are manifold, for in many parts and in many ways God spake in time past to the Fathers by the prophets. Time will not permit us to follow this part of our enquiry very fully, but the manner of revelation to Moses was distinguished from that to later prophets.

Dr. Joyce traces a kind of evolution of prophetic method which distinguished between the true and the false prophet. He points out the difference in terminology between prophet and seer; prophesying denoting the utterance, not always intelligible, of the individual under the influence of the spirit. This has some analogy with the modern manifestations of speaking with tongues, but with this difference that in the modern instance has the person under that influence been able to interpret what they uttered.

But prophecy was not always uttered with unintelligible murmurings that had to be explained afterwards. There is no reason to suppose that the prophecy of Caiaphas that it was expedient that one man should die for the people, was more to those who first heard it, than the shrewd utterance of a worldly politician, but St. John says he prophesied exercising the gift by virtue of his High Priestly office. There is, too, a constant use of different words in Hebrew which are translated—Thus saith the Lord and oracle of Jehova—and though a certain distinction has been established, it would seem that such was intended.

Sometimes the prophet had a trance. "I was in the Spirit," "The Spirit carried me away"—at other times what he saw was more vivid than what he heard, at other times they both saw and heard, and others apparently only heard. In some cases the prophets seem to reproduce the exact words. In two instances divine writing is recorded. In the other, these may have been automatic writings. But in regard to all of these modern psychology has established, beyond doubt that human beings can pass under the influence of some power not in their own control and say and do things which they would not say and do under ordinary circumstances. We are further able to distinguish between some of these influences. The mutterings of a man under the influence of drink, and the utterings of the men filled with the spirit at the day of Pentecost were at first confused.

But if it be clearly established that men and women can and do come under abnormal influence external to themselves, and we are able to distinguish the results of those influences and test them, there is nothing unreasonable in the claim made for Scripture that it is the word of man who had come under the one divine influence which in various ways made their personality the medium of communication of the divine will to men. Science, we are constantly being told, concerns itself with facts and phenomena. The facts and phenomena attaching to the scriptures of the Old and New Testament are properly subjects for scientific investigation. The theories of literary and so-called historical criticism ignore these facts and offer no adequate explanation of the extraordinary vitality and transforming influences of the Bible.

If the bracing eloquence and sublime morality and pure monotheism and scientific hygiene and political economy of the book of Deuteronomy are the product of a corrupt hierarchy compiling from various sources a work that should itself restore nations, inspire prophets and thrill every human heart that reads it, what must have been the character of the nation from which they sprang in the days of its monotheistic devotion and splendour?

But if, as ten millions of Jews confess in their creed, "That the whole law now in our possession is the same that was given to Moses, our teacher," and the prophecy was true, the history of the Jewish nation is exactly what can be accounted for—a steady progress towards an ideal which was attained in the days of Solomon. A rapid deterioration from it after the stimulus to reach it had been removed by a partial success and the pursuit of a seemingly relentless Nemesis which their own writings predict in the event of their forsaking the one true God whose revelation they claim to have received.

We contend that modern destructive criticism offers no adequate explanation of the phenomena nor anything so credible as the statements contained in our creed, that

Holy men of old spoke as they were moved by the Holy Ghost,—

"I believe in the Holy Ghost Who spake by the prophets."

Lord Iveagh has given £1,000 to the Church Army.

A.Y.P.A. Conference

The outline of the programme of the A.Y.P.A. conference to be held in Hamilton on October 8th, 9th and 10th next was settled at a meeting of the Dominion executive held recently in Toronto.

The meeting for the registration and introduction of delegates will be on Tuesday evening, October 8th and will take the form of a conversazione with refreshments eliminated. It is expected that the Bishop of Niagara and the Dean of Christ Church cathedral, Hamilton, will welcome the visitors, and a bishop from one of the other dioceses reply. Wednesday morning's session will be taken up with important reports from various officers, followed by a conference on two practical subjects, viz., "A model topic card for 1912-13" and "The A.Y.P.A. as a training force for Church activities.' For the afternoon the theme will be "Discipleship and Apostleship," various subdivisions of which will be dealt with by the best obtainable clergy and laymen. On Wednesday evening will be held a preparatory service for the corporate celebration on Thursday morning at 9 o'clock in the cathedral. The Thursday morning session will deal with practical issues, — committee work, missionary meetings, programme building, etc. The first order of business at the afternoon session will be the reports of committees and election of officers. The Bishop of Huron and Rev. Dr. Renison have been invited to give addresses at this session. The conference will close with an inspirational service on Thursday evening.

The organization is growing and at each successive conference an increased zeal and enthusiasm is manifest. It is expected that this conference will give a great impetus to the work of the organization.

L. M. M.

The Layman's Missionary Movement, in Toronto has sent out a new, and most valuable little pamphlet, entitled: "The Missionary committee in the Parish." The booklet urges the absolute necessity of such a committee if the parish is to reach its maximum missionary efficiency. A committee of this kind is required to enlist lay activity, to reinforce the efforts of the clergy of the parish, and to divide and locate responsibility. The pamphlet gives hints on organization, aims, work, creation of interest and so on, including "how to conduct an every-member-canvas," and an appendix shewing the good results brought by the work of a missionary committee in different Canadian parishes.

The booklet should have a circulation among the men of every parish.

The greatest curse is to be satisfied with one's low ideals. There is no reason for being discouraged because we are discouraged, but the man should be discouraged who is not.

Garden Talk—Bulbs For Spring.

(Continued from last week.)

Next in order of flowering, comes the narcissus. This is a very large and much varied genus which has been arbitrarily divided by English-speaking people into a yellow section, which we call the daffodil, and a white section, for which we retain the generic name. Why, how or when we invented the name daffodil no one knows, and no one particularly cares, except the people who rub brasses and dig for derivations! Like all pet names, it is dear to us, and it is our own, associated with our national sentiment and poetry, but it is not correct botanically, and for that reason, being in some things an unreasonable people, we love it all the more! The daffodil, then, or yellow narcissus, comes first into flower. Like all the narcissus family, it is possessed of an extension of the corolla, called a trumpet or corona, and by the relative size of this corona it is classified and separated into three divisions, viz: long-trumpeted, medium-trumpeted, and small-trumpeted, these it may be said, are not the strict botanical appellations, but they are just as clear.

The best daffodils for out door cultivation are the beautiful single long-trumpeted, Golden Spur and Henry Irving, the Glory of Leiden and the Barri Conspicuous, which is possessed of a shorter corona, almost scarlet in hue. The double Van Zwn makes a beautiful show. There are hundreds of others and the hybridisers are increasing them year by year. Their price varies from fifty pounds or $250, each, to a few cents. They can be bought by name and planted as specimens in beds, like tulips, if desired. This method will appeal to the daffodil "fancier," as a close acquaintance of each flower is thus gained, but, if, like the writer, we want a mass of beautiful color and form, to plant in groups in a perennial border or under trees **or on a bank,** it is better and far cheaper to buy them in what florists call a mixture, which, if procured from Holland, will cost about 60 to 80 cents per hundred, without duty additions.

After the daffodils are over, Narcissus Poeticus or "Pheasant Eye," will spread its white wings and open its beautiful scarlet and golden eye. Its breath is as fragrant as its beauty is delicate. Planted in groups on a rockery against a green background, or in front of low growing shrubs, it will show itself best.

Long before the Narcissus Poeticus is thinking of arising from its dreams of ancient Greece, the hyacinth, also connected with the myths of the classics, will give a wonderful feast of color. These last are not always satisfactory. Sometimes their buds will drop out. Coming to the cherished bed, we may find the beautiful little trusses of buds lying beside the parental leaves like some young bird that has fallen out of its nest. Anxious, like all true Britons, to blame somebody, we look about for the offending bird or caterpillar who has done this thing; failing either, our wrath falls upon the gardener, who shakes his honest head, as would both bird and caterpillar if they could. The plant doctor will tell us that it is a queer and mysterious disease of the hyacinth, this is sad, but failures will only stimulate the true gardener: the majority of the flowers will open and be grand, and what is more wonderful than the color provided by a bed of mixed single hyacinths?

Next come the tulips. First the "bedders" or single early tulips, and later the wonderful gesereriacœ or Darwins, with their hybrids. The former bloom early in May, about the seventh, and are best seen in beds upon a lawn. If one or two colours are desired, they must be obtained according to their name and will, of course, be more expensive than a mixture put up by the florist. I am Philistine enough, however, to be satisfied with a collection. Now and then, perhaps, an unhappy yellow looks round to find a flaunting scarlet beside him, and feels, doubtless, like we do, when taken in to dinner by some one with whom we had a feud for years, unknown to the hostess. Nature, however, the peacemaker, sets things right with the tulips surrounding them with her neutral tints of shadow and tender blue or cloudy sky—and they are happy again. Darwin tulips are marvellous. Their chalice-shaped flowers are of wonderful and unthought of colours, copper, brown, purple, black and mahogany, and in the heart of each is a cross of sapphire. Retroflexa, yellow with curved petals, the scarlet "Fulgens" and many others are very lovely. Plant these behind a border of Sutton's "Royal Blue" Myosotis, and you will have a colour picture not easily forgotten.

We must conclude with some "business" remarks about the management of bulbs—daffodils, narcissus, hyacinths and tulips—how are they to be planted? At a depth of 3 to 4 inches —that is to say, 3 inches above the top of the bulb. At what date? Early in October or sooner if possible. In what soil? In light loam and leaf mould with a little sand under each bulb. How are they to be protected? With a dressing of well rotted manure and dry leaves over the bed.

Treatment after flowering needs a few words. If arranged in regular beds which are to be filled, later, with annuals, they can be taken out, as soon as they have bloomed, trenched in some unused and sunny spot, and finally, when their leaves are yellow, dried off in a dark and dry cellar for autumn replanting. Darwin tulips, being perennials by nature, can be left in their places, and when their leaves have faded, gladiolus and stocks and larkspurs can be grown over and beside them.

The groups of bulbs in perennial borders need never be disturbed. Forget them, plant flowers over them, mulch, water and "cultivate" as you will, they will not mind, and in the spring they will reappear. The patience and unselfishness of bulbs is wonderful, they ask little of man, for their store of food is in themselves; they endure the cold of winter, they forgive maltreatment, and make a "wilderness to blossom like the rose." All that they imperatively do demand is the presence of their leaves until the yellowing of these proclaims their work done. To cut off the leaves prematurely is to take away the food makers of the bulb, for their office is to turn the sap, the air and the light into starch and sugar which are returned to the storeroom of the bulb.

Please, everybody, grow some bulbs. Send to Holland for them if possible, best of all to Van Tubergen, whose name among horticulturists is "the prince of bulb-growers." If you cannot do this, get them from some dealer whom you can trust to give you first grown bulbs or bulbs which have not been allowed to flower during the three years of their coming to maturity.

Midnight's Brain Fancies.

O, in the depths of midnight,
What fancies haunt the brain,
When even the sigh of the sleeper
Sounds like a sob of pain.

A sense of awe and of wonder
I may never well define,
For the thoughts that come in the shadows
Never come in the shine.

The old clock down in the parlor
Like a sleepless mourner grieves
And the seconds drip in the silence
As the rain drips from the eaves.

And I think of the hands that signal
The hours there in the gloom,
And I wonder what angel watchers
Wait in the darkened room.

And I think of the smiling faces
That used to watch and wait,
Till the click of the clock was answered
By the click of the opening gate.

They are not there now in the evening—
Morning or noon—not there;
Yet I know that they keep their vigil
And wait for me somewhere.

—James Whitcomb Riley.

A Nonconformist Letter.

In a letter dated May 3, 1912, addressed to the Rev. G. H. Cobham, rector of Guisborough, Yorkshire. Sir Alfred Pease, Bart., a parishioner, writes:—

"May I say I sympathize with the protest of the Easter vestry against the disestablishment and disendowment of the national Church in the four Welsh dioceses. As a Nonconformist I can discover no grievance of any sort under which I or any other Nonconformist suffer by the natural recognition of religion and Christianity.

"As for the endowments, all Nonconformists, when they voluntarily abandoned communion with the Church of England, undoubtedly abandoned all claim to these endowments, and can prefer no honest claim to them. I am one of those who like to feel that the very fact of the Church of England being a national one, gives every Englishman a certain share and interest in the Church and what she stands for. I fear that little beyond political animus and jealousy and a large amount of covetousness actuates those who have urged forward this measure. I doubt if a non-party vote in Wales alone would support the proposals."

Order of Deaconesses

The Archbishop of Canterbury, at a meeting at the Church house in Westminster to celebrate the jubilee of the revival of the Ancient Order of Deaconesses, said: "We must, in England, have one service for the ordination or setting apart of women for an order; something like one standard of qualification on the part of the women who are to be ordained, a uniformity of rule in regard to the age at which women may be set apart for this work, and some provision made for them when their days are coming to a close."

Burned the Mortgage.

The parish of Christ Church, West Flamboro, is clear of debt, thanks, chiefly to the work of the members of the A.Y.P.A., and to those who subscribed shares in the parsonage debt fund. The Woman's Guild held a strawberry festival lately and after it was over the mortgage of $411 was burned. His Lordship was present, and took the short service which preceeded the incineration, and other clergy present were Archdeacon Irvine, Rev. Messrs. Bennett and Morton, former rectors and the Rev. C. E. Belt, of Ancaster, all of whom gave short addresses. The Rev. William Kyle, the rector of the parish is surrounded by faithful workers.

Made an Honest Penny.

Vergers no longer turn an honest shilling by admitting spectators to see Royalty at church. But a few years ago one in a certain country church thought of something even better. King Edward had been occupying one of the pews, and after seeing His Majesty off the clergyman returned to find a brisk business going on. The verger had seen a way to assist the church restoration fund by charging loyal parishioners a few pence each for the privilege of sitting for a moment in the seat still warmed with the Royal presence; and he was astonished when the vicar summarily stopped the traffic.

We need in these days more Christians of depth who have sunk shafts into God's unexploited truths.

Solitude is as essential for imagination as society for knowledge of men.

Our Old Country Letter.

Dublin, June 22nd.

The missionary operations of the Church of England are conducted by means of societies. The oldest of these (if we omit the Society for the Promotion of Christian Knowledge, which has no missions of its own), is the Society for the Propagation of the Gospel in Foreign Parts, popularly known as the S.P.G. It was founded in 1701, and has done a great work in all parts of the Empire and beyond its boundaries. It works among our own people in the colonies and Dominions, and also sends missionaries to the heathen. It was for nearly 100 years the only missionary society of the Church, and it aimed, as it still aims, at representing the whole Church. It does not profess to hold any jurisdiction over its workers abroad. Its income is about £200,000 a year.

The Church Missionary Society, ("C.M.S."), is a professedly evangelical society, and confines its operations to heathen and Mahommedan nations. Its missionaries are all of one theological school of thought, and it exercises control over them. Its income is just double that of the S.P.G.

There are many other societies, of which the best known in Canada is the Colonial and Continental, the counterpart of the C.M.S. Of late years a central Board of Missions has come into existence, and is gradually bringing an increasing pressure to bear on the societies with a view to unity. But it has no income of its own, and would be quite ineffective were it not for its honorary secretary, who devotes the whole of his time and means to its service. There are many who look forward to the time when, through the instrumentality of this board or otherwise, the Church will be its own missionary society, like the Churches of Canada and the United States. But this change will not come just yet. The different societies have each an enthusiastic body of supporters, who would not be prepared to transfer their allegiance to an organization which, however admirable in theory, has no history of solid achievement, such as the societies have.

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These reflections are suggested by the latest action of the Central Board. It has requested the missionary societies to send to the board their budgets for the coming year, and it proposes to place these before the diocesan board in order that the whole Church, and not merely the various sections of it, may be informed of the needs of the missionary department. This is a step towards the unification of the societies, and may also help towards a system of assessment of the dioceses and parishes, such as exist in Ireland for parochial sustentation, and in other parts of the Empire for missionary support.

Meanwhile we thankfully note that the Anglican Church in China—English, American and Canadian—has organized itself into "the Holy Catholic Church of China," with a general synod consisting of a House of Bishops and a House of Delegates.

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At the annual meeting of the Mothers' Union, it was announced that the strength in membership is now 384,000; there are 7,534 branches, of which 565 were constituted during 1911. The work abroad is developing everywhere. There can be no doubt that the union is one of the most valuable of all the organizations in connection with the Church of the present day. It is not militant or controversial, but it unites the Christian Motherhood of the country in the determination to bring up the rising generation in the faith and fear of God, and to offer a stern and uncompromising opposition to the spirit of indifferentism and worldliness which is sapping the religion and the morality of the country.

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A fortnight ago we referred to the method of electing Bishops in the Church of England. It ought to be added that the abolition of that glaring solecism, the *conge d'elire,* is one of the objects of the Church Reform league, and of Bishop Charles Gore, one of its leading members.

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Bishop Welldon, (formerly Bishop of Calcutta) now Dean of Manchester), at the annual meeting of the Halle Concert Society in Manchester, on the 10th of June, made a strong protest with regard to the appointment of conductor at one of the society's concerts last season. The man appointed has figured in the divorce court, and the Bishop urged that it was not fair to the convictions of Christian people patronizing the concert, or singing in the choir, that such a person should be employed. This courageous protest elicited the statement that the incident in the conductor's history was unknown at the time the engagement was made.

The idea that morals do not matter in connection with art needs to be rigorously combatted.

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The Rev. J. O. Hannay has been elected to a canonry in the national cathedral of St. Patrick, Dublin. Mr. Hannay, some years ago, wrote some excellent books on monasticism and kindred topics. He then began to write novels under the pseudonym of "George A. Birmingham." All his novels relate to Irish life; the earlier ones were valuable studies of our social, political and religious problems. But of late, Mr. Hannay has been turning out with great rapidity humourous stories which are perhaps not so valuable. He is a Gaelic Leaguer and Home Ruler. None of the clergymen who elected him belong to his political party, and the appointment is a gratifying proof that differences in politics do not count for so much as they used to do in the Church of Ireland.

The Welsh Churchmen who came to London to the number of fifteen thousand to protest against the Disestablisment bill made a very impressive demonstration. Traffic was held up for an hour while the street procession passed. The Albert Hall, which holds ten thousand, was crammed, and there was an immense gathering in Hyde Park, where, under pouring rain, enthusiastic speeches were made from a number of platforms. At the Albert Hall there were many good speeches, but the best was that of Mr. Bonar Law. He is a Presbyterian, but his vindication of the Welsh church, and his appeal for a higher and more spiritual view of national duty, were on that account all the more impressive.

—

Just at present the people of England are much more concerned about bread and butter politics—insurance acts, strikes, trades union legislation—than about questions affecting the larger life of the nation, such as Home Rule and Welsh disestablishment. Perhaps before long these measures and others of their kind will be seen in their true perspective; but for the time being the greater issues are almost forgotten.

—

Another great meeting in the Albert Hall endeavored to draw attention to the second of the two measures to which reference has been made. The Bishop of Ossory (Dr. Bernard), in a calm and reasoned speech, expressed the opinion that if Irish loyalists are expelled from the citizenship of the United Kingdom, the mistake of exaggerated loyalty will not be repeated by their sons—This column is not political, but it may be remarked here that the kind of legislation which it is intended to set up in Dublin will approximate much more nearly to your Parliament at Ottawa than to the provincial legislatures of the Dominion.

—

A noteworthy legacy is that of the late Mr. H. G. White, of Melksham. He has left the residue of his estate, amounting to £210,000, to the Bishop of London, "to be used by him in any mode he may think advisable, for the benefit and advancement of the Church of England."

—

Some considerable time has elapsed since Canon Thompson of Norwich was brought before the ecclesiastical courts for refusing to admit to the Holy Communion a parishioner who had married his deceased wife's sister. Such marriages having been legalized within the last two years, it was held by Sir Lewis Dibdin, Dean of the Arches, that no one could be stigmatized as an evil liver, or denied the Sacraments for doing what the law allows. Canon Thompson maintained that the law of the Church cannot be altered by Parliament and that a union which would have been acknowledged as an offence against morality three years ago cannot now be regarded as a Christian marriage. The House of Lords has, however, upheld Sir Lewis Dibdin's decision; and so English law runs "clean contrary" to the Table of Affinity. It will be interesting to see whether the law will be enforced against those clergymen—and they are many—who are prepared to act as Canon Thompson did.

—

A great exhibition was held in the Church House, Westminster, under the auspices of S. P. G. The whole of the Church House was taken, and so popular was the exhibition that on at least two occasions the doors had to be closed, as all the halls were packed to their utmost capacity. The Queen visited it on the opening day, with the Princess Mary and was greatly interested in the curios from foreign lands, and the tableaux representing missionary scenes. Although the object of the exhibition was purely educative and not financial, a considerable sum remains over for the benefit of the society after all expenses have been paid. The secretary of the S. P. G. exhibition department is the Rev. W. H. Barnes, who twenty years ago was incumbent of Banff, in British Columbia, and afterwards served the parish of St. Carleton, N. B. He deserves the greatest credit for his remarkable success in organizing exhibitions on a large scale.

—

A very interesting and historic function took place on the 13th of June, when the Bishop of Ely unveiled a medallion portrait of Archbishop Cranmer, who was at one time fellow of the college. The character of Cranmer, has, of course, been once more discussed in the Church papers, and the net results seems to be that another of Macauley's harsh judgments is proved to be arbitary and unjust.

—

The Church of Ireland is engaged in a revision of the Prayer-book. A committee has been sitting for the last two or three years, and it is understood that the results of its deliberations—as yet made public in part only—are of an interesting and, generally speaking, useful nature. It is debarred from making any changes having reference to doctrine.

Its principal object is to make the services of the Church more adaptable to modern conditions. We believe that two or three saints' days will be added to the present meagre list—for all the black-letter days were swept away at the revision of forty years ago. In this connection it is interesting to observe that the Feast of St. Columba was celebrated in St. Columba's Cathedral, Derry, on the 11th of June, probably for the first time since the Reformation. Derry was the Saint's own diocese, and there are several places in and near it where his memory is kept almost as fresh as if he had taken up his work among the heathen of Scotland only a generation ago.

W. O'CONNOR.

Letters to the Editor.

—

Rewards and Punishments

To the Editor:—

This statement by Dean Inge has been quoted by CHURCH LIFE with seeming approval, "If we study our New Testament carefully, we shall see that the thought of future reward and punishment holds a very small place indeed in the inspired book." By carelessness in transcription, we sent an error in our first letter. To be correct, we should have said that out of 260 chapters in the New Testament, 114 teach future reward or punishment. The percentage remains the same. Forty-three per cent of New Testament chapters teach this truth. How does this compare with references to other truths?

In 89 chapters in the four Gospels, prayer is mentioned in 10, repentance in 9, faith in 281, baptism in 6, Eucharist in 4. In 100 chapters in St. Paul's Epistles, prayer is mentioned in 18, repentance in 3, faith in 41, baptism in 6, Eucharist in 2. In 160 chapters in the New Testament, prayer is mentioned in 66, repentance in 18, faith in 94, baptism in 22, Eucharist in 8.

Prayer is mentioned in 25 per cent. of all New Testament chapters, repentance in 6 per cent, faith in 36 per cent, Baptism in 8 per cent, Eucharist in 3 per cent.

If the thought of future reward and punishment holds a "very small place indeed," what a tiny place is held by the thought of faith! By this method of study and measurement of revealed truths the chief act of worship and highest means of grace, our Eucharistic sacrifice and feast, is found to hold a place so extremely minute as to indicate that it is too insignificant for sensible men to pay it any attention! What blasphemy this way of studying our Bible must produce! The fact of the matter is that when individuals try to belittle the truth of future reward or punishment their judgment is formed from their own disposition, not from the teaching of the Holy Spirit in the inspired book. A truth respected enough by the Holy Trinity to form part of revelation cannot receive too much reverence from ourselves. Each truth must be held and taught with all the earnestness and reverence of which we are capable. This is loyalty to truth.

S. D. HAGUE.

The Remedy in the Bishop's Hands

Pilot Mound, Man., June 30.

To the Editor:—

The above title refers to your comment on inefficient clergy in your issue of June 20? Yes, you are right if——! If what? If the lay people would do their duty when the Bishop makes enquiry. A Bishop cannot act on current *"ex parte"* rumours. I speak from a wide experience of inefficient clergy, clergy bone-lazy, clergy ignorant, clergy incompetent to read the offices of the Church even at Synod, clergy dirty in personal habits, and clergy deficient in morals. I can name these, if necessary, to you, sir. I have had to do with them in England and in Manitoba.

You may ask: "Well, what have you done?" After suffering long and after asking my fellow-laity to stand by the Church and to forget the failure of the individual, I have—*when asked by the Bishop*—frankly stated my knowledge of such inefficients; but I have never acted the sneak, and have never asked the Bishop to remove a man. Bishops are much to be pitied. The laity howl on the side-walk, but funk when it comes down to facts. They too often prefer to take the contemptible course of "starving out"—a truly vile course, devised by the devil.

H. M. SPEECHLY.

That Old Age Championship

To the Editor:—

Your article as to the "Race for Old Age Championship," now going on between St. John's Church, Sandwich, and Christ Church, Amherstburg, is of interest.

The Quebec Almanac and British American Royal Calendar, for the year 1810, contains "A list of clergy of the Established Church in the Provinces of Upper and Lower Canada," and there is not any entry as to Amherstburg—while there is this as to the other town: "Sandwich—the Rev. Mr. Pollard, rector."

The marriage certificate referred to may be good evidence or not. Did the persons desirous of inter marrying or either of them live within eighteen miles of either of the towns? As I write I hold in my hands a notice given in 1808—which reads as follows, (I do not give the names):—

Whereas J. B., of the Township of Burford and District of London, and S. M., of the same place, are desirous of intermarrying with each other, and there being no parson or minister of the Church of England living within eighteen miles of them or either of them, they having applied to me for that purpose, all persons who know any just impediment why they should not be joined in matrimony are to file notice thereof to B. M., Esquire one of His Majesty's Justices assigned to keep the peace in and for the District of London.

(Signed) B. M., J. Peace.

August the 18th, 1809.

And written at the foot is a memorandum by the bride: "married by B. M., Esq., Sept. 9th, 1809."

The notice was required to be posted in a public place, in order that people might see it. It is said, (I think in Dr. Ryerson's "U.E. Loyalists") that it was sometimes affixed to the back of the door of a saw mill, where it was not likely to be seen, as the door of a saw mill is (proverbially), always open.

H.

ST. JOHN'S CHURCH, SANDWICH.

A Reasonable vs. Open Sunday

July 2, 1912.

To the Editor:

As the layman referred to in your correspondence column of last week in connection with the discussion of the observance of Sunday, I would like first of all, to have been criticised for what I did say, and not for what I was understood to have said; but as this is a common experience we will let it pass.

My criticism of the report on the Lord's Day observance was that it was altogether too negative; that there was a lack of proportion; and nothing was said that was positive; namely that it is our duty to attend Church and to worship God in the way He invites us to do. In my opinion to observe a well spent Sunday we should first recognize our obligation to attend public worship and after that a reasonable relaxation for legitimate amusement is perfectly justifiable; remembering that the day is a festival and not a fast day. We must, of course fairly consider the rights of others in regard to compulsory work on Sunday.

When in England some years ago I was very much impressed with the sight of the village lads turning out for their afternoon game of cricket. I doubt very much if you could suggest a better way for these lads to be employed on a Sunday afternoon. As a contrast here, I was walking one day with a companion past a golf course, when he remarked with great emphasis that there were a lot of bad men, members of the club, because they played golf on Sunday. I asked him where he went to church, and he replied that he did not go to church at all, and had not for many years. I asked him then on what grounds he criticised these other men, and he naturally could give me no answer.

To make Sunday both a fast and festival is an impossibility, and the world finds it quite impossible to understand our inconsistent efforts to do so, to the great injury of true religion and the right observance of the Lord's Day. I fear, with many others, that the ill-advised actions of the Lord's Day Alliance will do much to hasten the day for an "Open Sunday," and the responsibility for it must rest on their shoulders, rather than on those of us who wish to see a legitimate and proper use made of our Sundays: First, to worship God as He has asked us to do, (and we must recognize that His invitation is a command of far more importance and far more binding on our conscience than the command of any earthly sovereign or his representative) and then to make a festival of the day which commemorates a fact that brought great joy to the world.

Surely your correspondent will agree with me that if we do not put first the positive side of Sunday observance and put it in a right way before the world, the negative side must certainly fail utterly, and bring with its failure what is called the "open Sunday"; which we would all greatly deplore.

LAWRENCE BALDWIN.

Address Wanted

If anyone knows the present address of the Rev. Francis Godolphin, who was at Warren, Nipissing District in 1894, will he or she kindly send it to Mrs. G. P. Sills, Elmwood, 1108 Georgia street, Vancouver, B. C.

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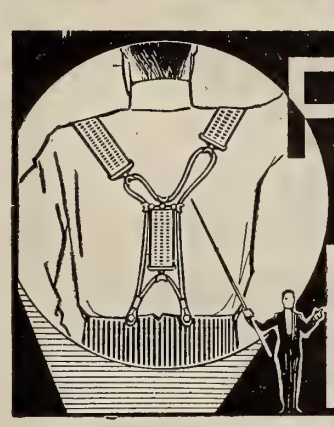

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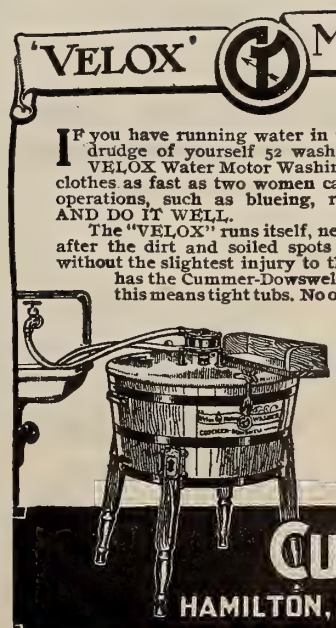

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Church Life

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Calendar for July.

2.—Visitation of B. V. M.
4.—Trans. of St. Martin.
15.—Bishop Swithun.
20.—St. Margaret V. & M.
22.—St. Mary Magdalene.
24.—Vigil.
25.—St. James A. & M.
26.—St. Anne.

The Week.

DIGNITY. Any sort of self-conscious dignity, any demand for recognition and deference is a very feeble affair; it ends in pomposity, the most deadening of all qualities, because it keeps other people at arm's length, and destroys all ease and naturalness. It is an attitude generally assumed by second-rate people, who are afraid of being found out, and who, consequently, entrench themselves behind wealth, and position, and fame. "Please, sir, are you anyone in particular?" said a street boy to a consequential elderly gentleman who was taking up a great deal of the pavement. That was a sharp little arrow of truth, and deftly aimed.

When a man begins to talk about what he has done, and expects you to remember it, that man's bast work has been done. Do your work, whatever it is, simply and with keenness, and do not try to bring your value to other peoples' minds.

Let your work speak for itself.

THE REAL THING. The essence of true dignity is to be aware of the dignity of everyone else, rather than of one's own, and to meet other people with the same courtesy and consideration that one expects from them. All our fellows have something worthy of our respect, and true dignity pays the debt. When we begin to think that it does not matter, that so-and-so is poor, or so-and-so is of small social consideration, then we begin to practise snobbishness. Self-respect should never let a man forget his own greatness, which lies in the universal capacity to be courteous to all men. The real curse of snobbishness and pretentiousness is, first, that you know it yourself, and cannot help being ashamed, and secondly, that you know that other people know it, and dispise it. It may suit them to accept it, but they never trust the snob, because he is a walking advertisement of falseness. It is a fine thought for the Dominion of Canada that "manners maketh the man."

GET THEM. Popular services, bright musical evenings, and many other attractions are being used nowadays to get people to Church. The idea is that if you can only once get a man inside the Church door, you may do him good, you may make a steady member of him, at least he will get no harm, and he might be in a worse place. Part of this idea is very beautiful, for it seems certain that if you get a man into a good place and amid good surroundings, he must be reaping some benefit—and naturally what better place than the House of God?

But if he finds the House of God is only another name for a place to tickle the auditory and optic nerves, you have unwittingly done him a great harm, for you have lowered his sense of what the House of God is or should be.

Make your Church what God meant it to be—a House of Prayer—where everyone prays—and the stray visitor will go away realizing "How dreadful is this place—this is none other than the House of God." It will strike the religious chord which may have been dormant for years, and though he do not come again, he has received a true impression of what religion really is.

SPECIAL SUNDAYS. We are nothing if we are not Protestants, and are we not writing this on the twelfth of July, the day when—but somehow, we are never quite sure whether it is the twelfth or the fourth of July that is the more glorious. Both days are days of protestantism and fireworks! Our special protest is against the setting aside of Sundays for special objects, until gradually a large part of the year is becoming specialized. There are Sundays for mothers, and children, and girls, and prisoners, and inebriates, and animals, and schools, and several for missions, and students, and hospitals, and Bible societies, and empires. We might add to them, as future specials—Bishops', Deans', a couple of Sundays for Canons, one for Churchwardens, and Envelope-holders, and several for non-envelope holders. There is something, of course, to be said for all these, otherwise the wisdom of the bishops would not support them, but it is overdone. The Church in her services cares for, and prays for, all sorts and conditions of men, and that should be sufficient. Most of these special Sundays call for a special offertory.

MODERN MONARCH. A king in a coal-mine—a king handling a pick! What does it mean? We read that this is what our king has been doing in Wales, and it sets one thinking furiously. We know too much of King George to suppose that he is cultivating a little cheap popularity, for the day for that is gone by. No one would resent such treatment more than the coal miner himself. The king has presumably learned that the separation produced by caste or class, is one of the deadly factors of modern unrest. The man at the bottom is thinking that the man at the top is only a man like himself, arrayed in money and privileges, which are in a very usual way the accident of birth. Quite true! but the man at the top may be a very real man for all that, and he feels the handicap of his position quite as much or more than the other. If the king and the coalminer could talk things over, it would lead to a rapprochement that would benefit the miner; but there is only one king and over one hundred thousand miners. We all need to remember and act upon Burns' advice that "a man's a man for a' that."

DECENT SILENCE. We see in an English paper, that an English man who has been only a short time in Canada, has been roundly taken to task for speaking of Canada as if he had any claim to be an authority. Some of us have lived in this land for more than twenty years—*Deo gratias!*—without having arrived at the cocksure "doncherno" summing up of the people, and the place, and the necessary advice to give all round. We expect this more or less from the globe-trotter, and the politician out for business, but it is especially unfortunate when it comes from the scholar who is supposed to have learned the methods and limitation of criticism. From six weeks to three years' residence is quite long enough for a Britisher to tell us how to build our cities, how we think, what are religious feelings are, or ought to be and what, if we would be good children, we ought to do to avoid the condemnation of the Britisher in the future.

THE SCAVENGER. To gather the ashes, to remove the garbage, to live in a daily state of dirt and discomfort, to be avoided by the passer-by, and to be a pariah in the ranks of labour—that is one side of it. To remove the causes of infection and death, to save the little children from sickness, to banish the constant worry of flies from the room of the invalid, and so to be a daily benefactor to every man, woman, and child in the city—that is the other side of it. Wealth looks at the scavenger from the window of the luxurious motor, and sees nothing, perhaps, except the former view. God looks from the windows of Heaven and sees the latter as well as the former. This is a parable of a good many things in life. No calling is dishonourable, no work is mean, no dirt is a disgrace, if the calling is honourable, the work well done, and the dust is the dust of honest battle. If you are not a scavenger—and perhaps you ought to be—look with sympathetic eyes on the scavenger when you meet him. You will meet in the strangest and least expected places, for the clean-up should be going on everywhere, from the House of God to the lowliest shack, and cleanliness is very near to Godliness.

CANADA. The visit of the Premier to the Old Country, is a matter of great interest, and also of vital importance to all of us in the Great Dominion. What the outcome is to be, we do not know, and how far it will affect the country, few can claim the prophetic vision to forecast. At least, we should all look at it in the largest sense. National interests, and imperial interests should be far above the intricate, and sometimes muddy lanes of politics. Personal feelings, small aims, monetary issues should be cheerfully put in their proper position when we are considering the comity of nations, and the future of the English-speaking races. How big a place this Dominion is beginning to fill in the High School and University of International well-being, and how big should be our aims and thoughts in correspondence with it! Most of us feel this, but not all. We should work

and pray for the future of the Dominion, that it may shine out—a sun without setting—for the glory of God and the welfare of the world. We can clasp hands, on account of our position, across the sea with the East and the West—may we be a blessing to both.

The Athanasian Creed: An Historical Interpretation

In all the discussions surrounding the Athanasian Creed, one seldom finds that stress is laid upon the method of historical criticism in interpreting it, although this method is usually resorted to in interpreting difficult passages of Holy Scripture. It is true that the ill-instructed worshipper, owing to his defective understanding of a few verses here and there, may naturally, though erroneously, conclude that according to the statement of this Creed, all heathen, infidels and heterodox persons are banished to eternal condemnation. But the same individual is liable also to conclude that, because we read aloud in Church certain Old Testament passages alluding to the defective moral standards of the early ages, we nowadays approve of those same moral standards, or because we sing aloud certain psalms breathing the early spirit of revenge, that we nowadays approve of such an expression of revenge. It is conceivable also that someone might conclude, from the language of some of the Canticles, that the divine blessing rests upon the present day actual descendants of Abraham rather than upon the spiritual descendants—at least a literal interpretation would give such a meaning. It will be readily admitted that various parts of the services, if literally interpreted, would be inapplicable at present or untrue, and what is needed, in order properly to understand and use them to-day, is the exercise of what has been called the "historical imagination."

The Athanasian Creed is not of a class by itself. It must fall into its place as part of the Church Service. It is a psalm or canticle of the Faith. Because there are difficulties in certain lessons from the Bible, or in certain psalms, or difficulties in interpretations in the canticles, we do not expunge the said lesson, or psalm, or canticle from our services, we keep it and teach the people how to understand it, how to value and use it.

There are many writers who have taught us how to interpret the difficult passages of the Bible in the light of sober historical criticism. The same service has been rendered, so far as the Athanasian Creed is concerned, by the late Bishop of Edinburgh. In a recent volume, published shortly before his death, containing a series of essays on the Prayer Book, he has given the results of his patient studies into the question of the Athanasian Creed, and brings to our attention the method of historical interpretation in explaining the supposed difficulties of the Creed.

In brief summary the following are some of the main contentions of the volume. The Athanasian Creed does not consign to eternal perdition all who do not believe the doctrine therein set forth, and is not inconsistent with the belief, as expressed by Dr. Pusey, that no soul will be lost, "heathen, idolater, heretic or in any form of hereditary unbelief or misbelief, if in good faith he was what he was, living up to the light which he had, whencesoever it came, and repenting him when he did amiss."

This statement will be sufficiently startling to many an opponent of the Creed. The Bishop then proceeds to describe the circumstances under which the Creed arose. The European world in the 5th century, the year of the Creed's birth, "was darkened by widespread and appaling disaster. The barbarian tribes were now moving in great tumultuous waves westward and southward submerging and overwhelming in their course the civilization of centuries." But it was not only settled life, fortunes, lands, and possessions, that these fearless invaders plundered. Like the Moslem, theirs was also a holy warfare, having for its object the forcible conversion of all catholic christians to that form of Christianity which they had been taught, namely, Arianism, the refusal to acknowledge the God head and manhood of our Lord.

Consequently there took place in certain quarters one of the most brutal and inhuman persecutions of Christians which history relates. Already they had swept through central France, through Spain along the north African shores and the Mediterranean was in the hands of their fleet. Picture then, the small community of catholic Christians living in Southern France, as yet untouched by the barbarian scourge, but not knowing when their hour might come Human nature is weak. Doubtless many a staunch Christian had already been beguiled into acceptance of the Arian Creed for the sake of saving his life, and after all may be not have reasoned with himself that it was chiefly a matter of the meanings of the words? Did not the Arians believe in God?

Was not theirs almost the Christian religion? Side by side, was the terrible alternative of death, or even worse than death, insulting brutality.

Small wonder, then, if the chief pastors of the Church, as the messengers of God and watchmen of the faithful, gave voice to the mysterious cry, the chant, the inspiring battle song of the Faith, the psalm or hymn of constancy and loyalty—"Whosoever willeth to be saved, must above all things hold fast the Catholic Faith." What other voice could have been raised? Under what other conditions could salvation be procured? Arianism was a subtle heresy.

An unwary Christian might be lured into acceptance of its tenets owing to his ignorance of the full meaning of his own faith. The watchmen of the people must not keep silence at such a critical moment, they must point out the sure pathway and, if need be put into the hands of the unsuspecting Christian a formula of faith which might serve him as a touchstone of error. Under such conditions as this the carefully worded statement, known as the Athanasian Creed, made its first appearance.

Each age has its besetting sin. The great danger that confronted these terror-stricken Christians was an unthinking surrender of the Faith, and this meant denial of the Lord who bought them, and carried with it the consequence of their own denial, by the same Lord, before the Father.

The Creed warns them that so doing they shall perish everlasting, Christ says that so doing they shall be denied before the Father. Other parts of the Bible speak of the possibility of a "second death." The Creed speaks in unmistakable terms of the consequence of moral cowardice. Holy Scripture speaks also in unmistakable terms of the consequence of the same sin. The Creeds translate in language of the fifth century this teaching of Holy Scripture.

Further, Bishop Dowden points out that here there is no condemnation of the rest of the world who knew not the Christian faith. The language of the Creed properly translated, speaks of "holding fast" that which they had received namely the sacred "deposit" of the faith. How can anyone 'hold fast" that which he has never received? Again, the stress of the Creed is laid on fidelity and constancy to "the colors" (to borrow a military term) rather than acceptance of philosophic formulas. As everyone knows, a certain verse of the Creed at present mistranslated, should read thus: "which (faith), except a man believe faithfully and firmly, he cannot be saved." Another verse should read thus: "He therefore that willeth to be saved, let him thus think of the Trinity." The Bishop concludes:—"the condemnations will be seen to apply not to intellectual error, but to moral cowardice" not to the conceivably blameless acceptance of speculative truth, but to the betrayal of a truth."

Meeting the objection that we have not even right to consign to perdition those who in the moment of weakness deny their Lord, he says that such statements as this of the Creed, are only similar to the general statements of Scripture such as—"He that believeth not the Son shall not see life." Of course, allowance is made for possibilities of repentance here, and for the mercy of God hereafter.

After what has been said, it will be a surprise to read that Bishop Dowden favored the removal of the Creed from popular services, because he felt that ignorant worshippers, not possessing "the historical imagination," might read the Creed amiss and receive a false impression therefrom. Yet he says that if the effort is made to place ourselves in the position of those who penned it, the result is the great gain of greatly deepening our sense of the Communion of Saints and of the substantial unity of life. God's family in all ages. He also confessses that the Creed especially when sung to its chant, inspires him as no other part of the Church's Service to feelings of awe and gratitude, and also contemplates parting with it "with a pang.'

Yet the Bishop's splendid appreciation suggests another course. What an immense gain might be ours if we took the trouble to read this hymn of the faith aright. The question then arises—is it impossible to put this interpretation before the people? True our people are somewhat superficially informed on many religious subjects. But is the standard of public education too low? We know it is not. We know that our children are being educated to a satisfactory degree. What if out of regard to the supposed ignorance of their parents we remove this Creed and deprive them of a precious parcel of their inheritance. It is to be feared they would not call us blessed. Does it need extraordinary intelligence to understand the lucid interpretation of Bishop Dowden? Which is easier to explain the difficulties of the book of Genesis and of the histories of the chosen people or the Athanasian Creed? There is much mental distress caused by an ill understanding of the Old Testament narratives. We do not cut the knot by removing the difficult passages from the Bible nor even by ousting such a passage (as the narrative of the fall in the Garden of Eden) from the publicly read lessons. We are much more likely to put a volume by such a conservative critic as the Bishop E. C. S. Gibson in the hands of the distressed reader and allow the light of historical interpretation to dispel his difficulties but leave his faith in the inspired word of God unshaken. It is contended that a similar course may be followed as regards the Athanasian Creed. Stress, also, ought to be laid on the fact that nearly all the parts of our services namely lessons, psalter and canticles, need some exercise of the "historical imagination." Even prayers and exhortations composed since the reformation now need a slight acquaintance with the mental outlook of Cranmer or Cosin in order to defend them against modern objectors.

Furthermore, if the sin which is condemned in the Athanasian Creed be moral cowardice, in confessing the faith, it is highly imperative to remember that such a fault is even today by no means sufficiently rare to permit of our silencing the splendid voice of witness. "Whosoever willeth to be saved, above all things it is necessary that he surrender not the Catholic faith.

"I congratulate you on your effort with regard to Church Life, and will do all I can to help it along." This from an old-time friend, a priest in the diocese of Quebec.

He most values human sympathy who most feels its need.

The Vision

The "Vision" is an altogether glorious thing, and one of its great glories is that it is possible for all of us, comes to all of us, and makes the cheap man a hero. It is better than bread and butter, or even than bread without butter, which may sound false and cruel to those who have known stark, bitter starvation. Yet, there have been times when the vision came to the man so hungry that he had to tighten his belt to quiet the intolerable ache, and straightaway he forgot it all. Was this not true of the famous Prodigal Son, and did not the vision sustain him through the long, weary miles, and equally long, weary repentance? What a vision beautiful it must have been of the old homestead and the old father, and how often on the journey it was blurred with tears, and seemed like a mirage that would fade away in the moment of direst need. The sane and healthy minded always want to have visions, they are a part of the immortal heritage. In the Old Testament, it is asserted that one of the signs of the happy days to come, shall be that the young shall see visions, that is, be in tune with the infinite. As we look back over history we find the really big people had visions and followed them. Do you remember the search for the Golden Fleece—search that still lures both the young and old, but without the fair heroism or the noble hardihood? For the search for the Golden Fleece was very fine in its way. None could enter upon it without courage, and the spirit of reckless adventure that utterly disregards the future in the hope of what lies beyond.

So the centuries rolled by, and there came a higher vision, one free from pelf and self-seeking, and one that, therefore, still has charm to fascinate the imagination of our early years, and, for some of us, of all the years. It was the vision of the Holy Grail, with the thrilling story of the knights of the Round Table and their leader, King Arthur. Who does not thrill with the greatness and the fall of Sir Lancelot—of poor Guinevere—the sorrows of the king—and the triumph of Sir Galahad. The vision could come only to those of pure eyes, of clean hands, and who had not lift up their minds unto vanity. Many were near the secret, all desired it in their noblest hours, and though many fell, yet the vision kept them from their lowest fall, brought them back, sent the red blood of shame flushing through their cheeks.

One of the signs of a decadent life is when we gradually slip back little by little into a life that knows nothing greater than the useful, the profitable, and the prosaic. It is a symptom of retrogression when we no longer wish to fight giants and ogres, feel no rush of battle blood when we hear of things dastardly and mean, but pass it off and say: "Well, it takes all sorts to make a world." Any vision is beautiful, so long as it is a vision of something that has beauty; as a vision of a house to be made, bought, and paid for—a little centre of sweet and contented life—or a vision of a life that shall leave some worthy trace upon the sands of time, the seeing in the future some simple "*Hic jacet,* one who loved his fellow men." Or there is the superb vision of finding the elixir of life, and revealing it to others. Is there any truth in such a vision? Yes, we honestly believe that there is—there must be a secret of real, solid, lasting happiness somewhere in the world. To see oneself in vision, finding it perhaps like a treasure hid in a field, or like a very rare pearl, glistening in its ineffable purity—and then to have the joy of sharing:—

> "There is my soul no joy so great for thee
> As bringing joy to those who long a joy to be."

We want to help others, we all, at times, have a vision of spending, and being spent for the good of others, and especially those others of whom the busy world takes no account—the joy of giving joy. Wherever you turn in the wide world to-day, you find all hearts are aching for a new heaven and a new earth, of which the one dominant rule shall be the golden rule of equal service for all, and to all. But this cannot come, and you cannot be a joy to your fellows till you follow the vision and make it your own. This is the search of which it is said that heaven helps those who help themselves, for the vision is the noble life that shuns all mean things, that overflows with truest sympathy, that lives at the highest pitch that life is capable of—and that is the life of Christ. Perhaps it is a disappointment to you to find the vision only the commonplace of which the young world is inclined to get tired. After all, there is only one reason for rejecting it, and that is to shew that the life is of no account. This is not so, for at least, it is a life of heroic character, a blameless one, a life full of proud serenity, and of gracious blessing to all others. Are you a philanthropist? This is a perfect philanthropy; are you a fighter against the world's greed and callousness? This is a fighting life; or are you weary of much that makes the ordinary dull routine a thing of dim tatters, and dust? This has all the freshness of the unfading ages.

Baptism and Fonts

The earliest churches had no place for a font because baptism was administered in the open air, on the banks of streams or rivers, and when it became possible to erect spacious buildings, a special chamber, called the baptistery, was prepared for the rite of baptism. This was often a distinct building, and often of very large size, because baptism was only administered at certain stated times. In the baptistery there was no font such as we are accustomed to, but a well or tank, whose brim was level with the pavement, and the shape of the tank was either round or cruciform. Steps were provided upon the right and left sides by which the person to be baptised and the priest descended and ascended. Fonts, as we know them, came in about the 7th or 8th centuries.

As baptism was only administered at first in the very big churches, or cathedrals, which were therefore known as baptismal churches, the ordinary church only gradually acquired the privilege of having its own font. The increase in the number of baptismal churches grew with the population, and with the neglect of using Easter and Whitsun as the baptismal Sundays.

Fonts were generally made of hard, and non-porous stone, sometimes of wood, more rarely of metal. In shape they were mostly eight-sided or octagonal, eight being the emblem of renewal as seven is the emblem of completion. The water in the font was specially consecrated, and kept for varying periods of time—sometimes for a week, or a month. Those who could afford it often had water brought from the river Jordan. The water that stood in the font having been blessed and used for baptism was supposed by ignorant people to have a special virtue, and in consequence was frequently carried away or employed in a superstitious manner. From this there came the custom of having a cover for the font which had sometimes a lock and key to it; or instead of a plain cover a heavy canopied structure which was so big that it had to be lowered or raised by a balanced weight running over a pulley in the ceiling or fastened to a bracket on the wall.

When the Puritans ruled England they destroyed a great many fonts and whenever they could they substituted basons of metal. We read accounts of lecterns being taken away and melted down to make baptismal basons. Baptisms ought to take place on Sundays and during service time, so that the congregation may act as witnesses. It was lucky to be the first person baptised in a new font.

Two garments were of old specially provided for the child's baptism. There was the chrisom, a white linen cloth in which the child was wrapped—a token of the innocency which by God's grace is given to the baptised. The chrisom was worn seven days, and then returned to the church, unless the child died during the seven days, in which case it was buried in its chrisom. One curious fact is that the Council of Oxford calls the chrisom a chasuble, which is the distinctive vestment of one celebrating the Holy Eucharist. The other garment was a headband, or christening cap. This was perhaps the "headband of salvation" referred to by St. Paul. This headband was to protect the forehead when the child had been annointed. Children were ordered to be baptised on the first or second Sunday after their birth. In Northumbria a parent could be fined whose child had not been baptised within nine days of its birth. Children were for very many years baptised by immersion, that is by being dipped three times right into the water, and even now parents have a right to demand that this shall be done. Otherwise the custom nowadays is to baptise by affusion, or pouring water three times upon the child's head.

Many quaint stories are told of out of the way names given at baptism, such as Mahershalalhashbaz, but even stranger that that is the case of a man named Fornia, whose daughter was named Cali, so that she might sign herself California. We have all heard of Praise-God Barebones, but not perhaps, of Leal-of-the-land-Busy, or of Win-the-fight-Littlewit. Some one drew attention in a newspaper to having discovered the remarkable name of Exuperious in a Church Register, whereupon some one else at once wrote to give other examples of the same name, and yet one could hardly find or make up a more outlandish name. Truth is ever stranger than fiction.

Doing One's Best

A man really never knows when he has reached his best. Given a resolute will and fixity of purpose, the good of to-day can be made better to-morrow in ninety-nine cases out of one hundred. In the matters that really count progress and improvement are possible right up to the very gates of death—after that we fancy they will be still more possible. All that is necessary to make our own best a little better is the steady, upward striving. And it is a terribly crippling delusion that makes us think at any time that we have reached the highest and best that is possible for us. Nothing will send us down in standard of achievement and purposing quicker than to even secretly cherish that conviction. Our best may be and ought to be ever ahead of us.

Each saint reflects the love of God, as the sparkles of sunshine upon the rippling sea reflect the brightness of the sun. Each dazzling wavelet reflects His glory, but all together do not exhaust.

The tongue no man can tame; hence thou canst not tame thine own, for thou art a man. So thou must needs have continual recourse to God, that He may do for thee what thou are not able to do for thyself—St. Augustine.

The Church in Canada.

Will the clergy or laymen kindly send in to this paper brief notes of interest from their parishes. We desire to make this publication a true newspaper, with all diocesan notes fresh and up-to-date, and to do this we need co-operation.

DIOCESE OF OTTAWA

The Most Rev. Charles Hamilton, D.D., Lord Archbi hop of Ottawa and Metropolitan of Canada, Ottawa, Ont.

There are, at the present time, only two parishes vacant in the diocese; Richmond, one of the old Crown rectories, owing to the lamented death a few weeks ago of Rev. Robert Orr, L.T.L.; and the Mission of Killaloe, which comprises many scattered points on, or near the Parry Sound Division of the Grand Trunk R.R. It will not be hard to fill the former, which has but one out station (Stanley's Corners) and enjoys an endowment of over $300 a year. If it were not for the earnest devotion and zeal of Rev. H. B. Moore, of Douglas, (known to many Canadian and American Churchmen as "Brother Henry") the people of the Killaloe district would be deprived of many of the blessings of the Church's ministrations and means of grace. He goes along the line on any train, drops off any place, does what he can, and passes on to the next sphere of useful service.

CHRIST CHURCH CATHEDRAL.

The Orangemen of the city and suburbs held their annual church parade on Sunday, July 7th, to the cathedral. In spite of the intensity of the heat, there was an exceedingly large turnout of the order, and Canon Kittson preached an appropriate sermon, which was the source of much favorable comment on the part of the brethren.

GRACE CHURCH, OTTAWA.

Rev. James Frederick Gorman, the rector of this parish, accompanied by his wife, has left for a four months' trip to England and Ireland. A year ago Mr. Gorman was not well, and his many friends in Ottawa hope that this extended absence will be the final step to his complete restoration. During July and August, his duty will be taken by Rev. A. H. Coleman, and in Sept. and Oct., by Rev. Canon Uncklestón. The parishioners of Grace Church presented Mr. Gorman with a very appreciative address before his departure, accompanied by a well-filled purse.

ST. MATTHEW'S, OTTAWA.

A very pleasing parochial event recently occurred, when Mr. John Preston Wadsworth, the secretary of the Sunday school, and Miss Ada Sampson, one of the teachers, were married. They both had grown up in the parish and are interested in all its spiritual activities. The teachers and officers of the Bible classes, and Sunday school, presented them with a handsome chair, and the bride's class of girls with a suitable present.

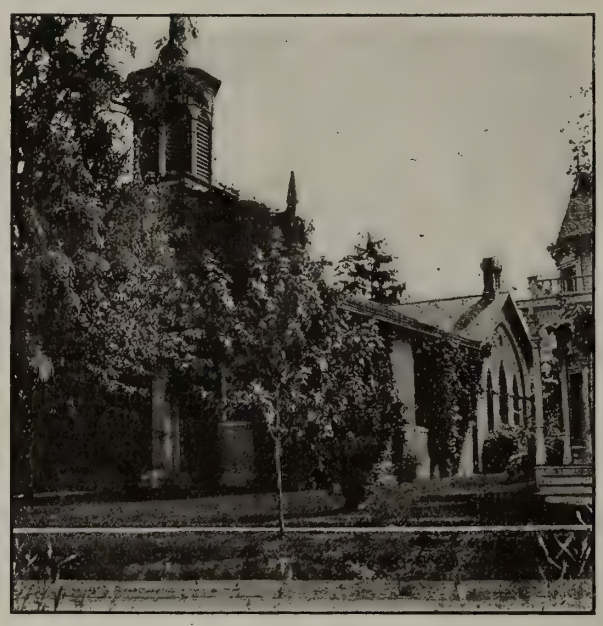
The many friends of Miss Sadie Le Roy, of this parish, who volunteered for missionary service under the W.A. and was sent to the Hay River Mission with Rev. A. J. Vale and his wife, are enjoying the letters recently received from her, written six weeks ago, and sent from Grand Rapids Island, and the Athabasca River. The party consisted of the Right. Rev. Dr. Stringer, Bishop of Yukon, Ven. Archdeacon and Mrs. Robins, together with the Hay River contingent, travelling on twenty scows. It is a matter of interest to note that Miss Le Roy's determination to devote her life to missionary work came as a result of her visit to to the summer school at St. Catharines last year.

The summer school held during the last week in June at Ashbury College, Rockliffe, Ottawa, was under the joint direction of the S.S. Commission, and the Missionary Prayer and Study Union. The attendance was small, unaccountably so; and the interest shown in its sessions by the Ottawa clergy with a few exceptions, was decidedly lukewarm. It is hoped that if further opportunity be given to Ottawa another year, there may be for their own, and their parishes' sake a marked change in the attitude of the priests of the city and diocese. His Grace, the Archbishop, was unable, on account of his confirmation work, to do more than pay an evening visit, and the rest of the clergy were conspicuous by their absence. The facilities for the work of the school were excellent, the buildings of Ashbury College well adapted for the purpose and to the fifty present at its sessions there came much direct help and blessing. Each day commenced with a celebration of the Holy Communion in the gymnasium (the chapel is now in the course of erection) and there were other opportunities of common prayer and worship.

The Sunday school class-work and lectures were under the direction of Rev. Elson Rexford, D.D., Principal of the Montreal Diocesan Theological College, and Rev. R. A. Hiltz, secretary of the S.S. Commission. They were assisted also by Rev. Canon Kittson, and E. Burgett, of Quebec.

R. W. Allin, assistant secretary U.S.C.C., was in charge of the missionary section, dealing with the Canadian field, and Rev. Dr. Renison, of the Church of the Ascension, Hamilton, gave two most inspiring addresses on "the Esquimo" and "the Indian," speaking from his intimate knowledge gained by many years' experience amongst them.

The study classes on Japan based their work on Cooper Robinson's "The Island Empire of the East," and were conducted by the author; his daughter; Mr. D. M. Rose, and Miss Cartwright, lady principal of St. Hilda's College. A course of four excellent lectures on New Testament Missions, was given by Rev. Wm. W. Craig, B.D., of St. George's Church, Ottawa, and Mr. J. A. Birmingham, general secretary of the Brotherhood of St. Andrew, and Rev. W. M. Loucks, of St. Matthew's, Ottawa, also gave addresses. The business affairs of the School were in the capable hands of Mr. R. A. Williams, of the M.S.C.C. staff, and Mrs. Williams was a most inspiring leader of the singing, which formed a really marked feature of the public meetings each evening. On one afternoon the members of the school were the guests of the Corporation of Ottawa, at an automobile ride along "The Driveway," taking in the Experimental Farm and other points of interest.



CHRIST CHURCH, AMHERSTBURG.

DIOCESE OF HURON

The Rev. David Williams, D.D., Lord Bishop of Huron, London, Ont.

Watford, July 11.—Work has been commenced on the excavation for the new Trinity Church. His Lordship, the Bishop of Huron has approved of the plans and recommended the immediate erection of the building. He will be present at the laying of the corner stone and will give an address. The building will be of red pressed brick with manufactured stone facings, and a six-foot white cement block base. The committee in charge of the arrangements are meeting with the most gratifying assurance of financial assistance.

Ven. Archdeacon Richardson, rector of St. Luke's Church, Broughdale, figured in a rather sensational runaway at the funeral of Mr. Robert T. Herald, of 535 King street, recently, but while the archdeacon in jumping, was rolled in the mud, he escaped more serious injury than bruises to his face. He was able to leave his home for his annual vacation.

The horses attached to the hack in which the archdeacon was riding became frightened when a severe electrical storm suddenly broke over the solemn cortege, and while they dashed off at a startling gait, the driver did not lose control, and held them well on the road.

The archdeacon, however, feared that the vehicle would be wrecked, and called to the driver, who told him that the team would be easily brought to a halt on a hill a short distance away. The clergyman did not wait, however, but opening the door, bounded out, where he was rolled along the road.

He was picked up by a following carriage and proceeded, although his clerical costume had been ruined.

The horses, as the driver predicted, slackened their pace on the heavy grade, no damage having been done to the outfit.

MILLBANK, GRACE CHURCH.

The annual garden party of this church was held on July 1st, on the rectory grounds and was a decided success, breaking all previous records as regards receipts and attendance. The programme was an excellent one, being contributed by the Linwood Band, which gave splendid music; the Schubert Male Quartette, of Woodstock, which gave many selections of a very high order, and good addresses by Revds. F. T. Deacon and W. H. Cooper, of Milverton, and W. Moffat, of Millbank. The whole programme was greatly appreciated by the large gathering of about 1,000 people. The total receipts amounted to $323.40. After all expenses are paid and new dishes for use each year purchased, a balance of about $200 will be left to apply on the church debt. The Rev. F. K. Hughes, the incumbent, acted as chairman.

His Lordship, Bishop Williams, held a very solemn and impressive service here on July 2nd, when he consecrated the new Grace Church cemetery. The service was held partly in the church and partly in the

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cemetery. Rev. F. T. Deacon, of Milverton and the incumbent, assisted in the service.

The Mornington Orangemen attended divine service in this church on Sunday July 7th, being about 75 strong. The church was well filled with devout worshippers and listeners.

TARA, CHRIST CHURCH.

The members of Court Arran, No. 162, C.O.F., about 50 strong, paraded on Sunday evening, June 30th, to this church, where they listened to an excellent sermon on the words, "Bear ye one another's burden," by the rector, Rev. C. V. Lester. At the conclusion of the service they marched back to the hall, where the following resolution was unanimously passed: Resolved that the thanks of Court Arran, No. 162, C.O.F., be tendered to Rev. C. V. Lester for the very able sermon delivered to the Order and that the recording secretary be instructed to convey same to him and also to express thanks to the warden for the use of their church for their annual church service.

Owing to the indisposition of the Bishop, the confirmation, which was to have been held last Sunday morning, has been indefinitely postponed. A keen sense of disappointment and regret, and sympathy with the Bishop in his sickness, was expressed by all.

ARRAN LAKE, ST. STEPHEN'S.

A very successful garden party was held at the home of Mrs. Thos. Tippin, last week. The beautiful grounds, the cool breezes from the lake, combined with many other pleasant features, left nothing to be desired. The receipts netted $70.00.

CHRIST CHURCH, AMHERSTBURG.

The Rev. Richard Pollard was Lay Missionary here from 1792-1802. In 1803 he was rector of St. John's and Christ Church. In 1819, they became two distinct parishes.

Last week we published a picture of St. John's, the rival in age of Christ Church.

DIOCESE OF ONTARIO

The Rt. Rev. William Lennox Mills, D. D., Lord Bishop of Ontario, Kingston, Ont.

A successful picnic was held at Zealand on July 5th, in aid of St. Paul's Church, Zealand. A good sum was realized. Oso L.O.L. 247 paraded to Christ Church, Oso, on Sunday July 7th, the preacher being Rev. A. E. Smart, Deputy Grand Chaplain. Improvements are being made to the rectory grounds, and a cement walk is to be given to the church. The preacher in St. Andrew's Church, July 7th, was the Rev. A. H. F. Watkins, assistant St. Paul's, Toronto.

DIOCESE OF TORONTO

The Rt. Rev. James Fielding Sweeney, D. D., Lord Bishop of Toronto.

The Rev. Dr. Boyle, Professor of History in Trinity College, Toronto, has been appointed rector at Cobourg, succeeding Canon Spragge, who has recently resigned. Cobourg is the best endowed parish in Ontario, outside of Toronto.

HALIBURTON-MINDEN.

Mr. John Kier, Dixie, Ont., a member of the Executive Committee of the Toronto Diocesan Lay Readers' Association, spent part of his holiday in visiting the missions at Haliburton and Minden, with a view of obtaining an insight into the conditions prevailing there. During his stay he gave what assistance he could to the incumbents of these missions, conducting the services at Minden (morning and evening) and at Gelert, (afternoon) on June 30, and giving addresses at Minden and Eagle Lake on July 7.

N.B.—We commend this to other laymen.—EDITOR.

Holy Trinity, Collingwood, A.Y. P.A. held a most successful garden party on the evening of June 26th. A large crowd was in attendance. Proceeds amounted to $165.00.

The Bishop of Toronto is taking a much needed rest at Metis Beach, Que., and will not be back till the beginning of August.

DIOCESE OF NOVA SCOTIA

The Rt. Rev. Clare L. Worrell, D.D., Lord Bishop of Nova Scotia, Halifax, N.S.

The Sunday School Convention held at Sydney, C.B., on the 10th inst., by the Cape Breton Church Sunday School Association, was one of the most pleasant gatherings of the kind, and a success in every respect.

In spite of the heat the attendance was good and well sustained at the corporate communion. Sixty clergy and Sunday school workers were present. The service was beautifully, quietly and reverently rendered, and the devotional address by Rev. Rector Nicholls, of North Sydney, indicated careful thought in preparation, and a personal realization of the importance of deep spirituality on the part of the Sunday school worker. Such an address cannot fail to be fruitful in the best results.

At the afternoon session, thoughtful, practical and inspiring papers were read by Rev. W. Goddard Fenwick, Mr. William E. Earle, and Mrs. Spurr, on "The Influence of the Church, the Sunday school and the Home," respectively. Every moment of the time allotted to each paper was profitably used in discussion, and everybody was deeply interested.

The "round table" of the evening session was a new feature, but withal a helpful one in several respects.

The Archdeacon was, as usual, an ideal chairman, and if any one desired knowledge or information on anything pertaining to Sunday school work, all he had to do was to ask the Rural Dean.

The luncheon provided by the ladies of Christ church, and the dinner at St. George's Hotel were delightful parts of the programme.

The paper read by Mrs. Spurr, (wife of Rector Spurr of Glace Bay), was unanimously declared to the most valuable contribution to the convention programme. By request of all present, it will be sent to "Church Life" for publication.

Rev. William Bullock is in charge of the mission of Baddeck during the summer months.

Rev. Professor Harley, of King's College, Windsor, will speak at the Sydneys in the interest of the College, and do duty at Glace Bay during the rector's vacation in August

The Boy Scouts of Waterford and Whitney Pier, C.B., in charge of Rev. W. Goddard Fenwick and Rev. G. Bullock, went into camp at Mira, July 11th to 20th.

The spire of St. George's church, Sydney, was struck by lightning during a recent storm, and the cross and ball fell to the ground.

Rev. A. W. Watson, of Kensington, P.E.I., has been visiting his brother, the incumbent of Cox Heath, C.B.

The Quebec Mission Boat, "The Faith," left Louisburg for the Labrador Coast on July 13th, calling at Sydney en route.

Rev. E. B. Spurr, of Glace Bay, exchanged duties with Rector Lindsay, of Sydney Mines on 4th Sunday after Trinity, and with Rev. Harry Watson of Cox Heath on 6th Sunday after Trinity.

The next meeting of the Sydney Rural Deanery will be held at Louisburg. Louisburg has always been a Mecca where weary pilgrim parsons have loved to wend their way, and once being there "they still would go." The coming meeting, however, will have special features which none of us intend to miss. The brethren and a host of lay friends of Rural Dean Draper intend to join with him in a fitting celebration of the consummation of thirty years of continuous service since his ordination in this, his first parish.

The main feature will be a choral Eucharist in the parish church, to be followed by tangible, corporate and individual expressions of good will, and "good luck in the name of the Lord."

DIOCESE OF FREDERICTON

Rt. Rev. John Richardson, D. D., Lord Bishop of Fredericton.

MEETING OF CHATHAM DEANERY.

A splendid meeting of the Rural Deanery of Chatham was held at Bay du Vin, on Tuesday, Wednesday and Thursday, July 2nd, 3rd and 4th. Bay du Vin is a strong country parish, fifteen miles from the nearest railway and reached in summer time by a steamer calling tri-weekly. At this lonely outpost, the rector, an Englishman and graduate of Cambridge, is doing most excellent work for the Church, and has the confidence and loyal support of all his people. The clergy present were the Venerable Archdeacon Forsyth, Rev. W. J. Bate, Rev. R. J. Coleman, Rev. J. A. Cooper, Rev. H. W. Ievers, Rev. J. E. Purdie and the rector, the Rev. L. A. Forster, as well as two King's College men working in the deanery as lay-readers, Messrs. Belyea and Bate. At the quaint and beautiful little church of St. John the Evangelist, which is before long to make room for a newer and larger one, services were held at 7.30 and 9.30 a.m. and 7.30 p.m. each day. At the chapter meetings proper, which were held at the rectory, reading of papers and lively discussions of interesting topics well filled the time. On Wednesday afternoon the W. A. entertained the visitors at tea on the rectory grounds, at the conclusion of which the Archdeacon thanked the rector and good people of the Bay for their hospitality.

Owing to the non-arrival of Thursday's steamer, other means had to be employed to get the clergy away, and so it came to pass that some, very swiftly in a motor, and some very slowly, in an over-crowded, one-horse carriage, escaped safely to Chatham, twenty miles away, where the Archdeacon and his niece "shewed us no little kindness; for they kindled a fire and received us every one because of the long, dusty drive, and because of the heat." So terminated very happily a most successful deanery meeting.

NEWFOUNDLAND

The Rt. Rev. Llewellyn Jones, Lord Bishop of Newfoundland.

The biennial session of Synod was well attended, and fruitful of many good results.

The following missions have been sub-divided: Harbour Buffet, out of which the new mission of Tack's Beach has been taken; Hermitage new mission, Pushthrough; Fogo parish, new mission; Barr'd Islands; Trinity East Parish, new mission; Champneys; Flower's Cove, new mission, St. Anthony. The missions of Belleoram and Greenspond have become parishes; the Parish of Grand Falls has been constituted and Botwood to become a new mission.

The Rev. C. Elliott has been appointed curate to Rural Dean Bayly, Bonavista; and Rev. James J. White, of New Harbour, will take charge of the new mission of Champneys.

The death of Miss Martin, at Bonavista, removes an interesting, and highly respected, citizen from the town, as well as a loyal and generous parishioner from Christ Church parish.

DIOCESE OF QUEBEC

The Rt. Rev. A. Hunter Dunn, D.D. Lord Bishop of Quebec, Quebec, P.Q.

The new assistant for St. Peter's, Sherbrooke, (the Rev. Canon Shreve, rector), is the Rev. W. S. Salisbury. He began his work in the parish in the middle of June, sailing from England on the sixth. He is a graduate of Oxford.

Bishop Dunn, who is now in England, expects to begin his visitation of the Gaspe coast on July 18th.

The church school for girls, King's Hall, Compton, is to be moved. There is in the present building not nearly room for those who wish for entrance. At the closing exercises in the middle of June, Dean Williams of Quebec spoke of the many advantages to be gained by the removal of the institution to Coaticook.

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DIOCESE OF RUPERT'S LAND

The Most Rev. Matheson, Lord Archbishop of Rupert's Land and Primate of all Canada.

His Grace visited Reston on the 23rd, ulto., when the Rev. F. Brasier was instituted as incumbent. Two children were baptized, one being a daughter of the incumbent. There were eight persons confirmed in the evening. The day, which was a very busy one for His Grace, concluded with a lawn fete on the grounds of Mr. W. A. Brady, the peoples' warden. Under the new incumbent, this church has made good strides, and the people are greatly encouraged. Rev. F. Brasier will be pleased to receive donations of discarded chant and psalter books from other parishes.

A splendid new church, seating about four hundred, is being erected at Dauphin, under the energetic and fruitful rectorship of the Rev. A. S. Wiley, M. A.

The Rev. J. Kinney begins his work as incumbent of St. George's, Brandon, next month. In the meantime, the services there are being most efficiently maintained by the Rev. N. Hewitt, the late honored Rural Dean of Souris.

DIOCESE OF NIAGARA

The Rt. Rev. William Clark, D.D., Lord Bishop of Niagara, Hamilton, Ont.

HAMILTON.

The organ for St. Philip's church in finished and will be erected in the church next week. For so small a building the instrument is quite large. It has eighteen stops and four composition pedals, and in the number of pipes which it contains is inferior only to the largest Anglican churches in the city. It is also of high quality, most of the metal pipes having been imported from England. In its design of case it is thoroughly English, the display pipes in front being left in their natural color and the sides being faced with wooden pipes, which in most Canadian instruments are concealed. What little casework there is is of black ash finished dark. The organ will be blown by an electric motor, with an auxiliary hand pumper for emergencies.

DIOCESE OF NEW WESTMINSTER

The Rt. Rev. A. U. DePencier, D. D., Lord Bishop of New Westminster, Victoria, B.C.

The Right Reverend A. V. De Pencier, Bishop of New Westminster, was thrown out of an automobile on the Cariboo Road, 15 miles north of Ashcroft. Beyond being generally knocked about he escaped serious injury.

DIOCESE OF MOOSONEE

The Right Rev. Bishop Anderson is away on a long trip to visit the Indian and Eskimo Missions along the east shore of James Bay and Hudson Bay.

Amongst those ordained to the priesthood by the Right Rev. the Lord Bishop of Montreal, on Sunday, June 15th, was the Rev. J. N. Bilby, missionary in charge of Lake Harbour, Baffin's Land, since its inception, in 1909, and previously for ten years medical missionary to the Eskimo at Blacklead Harbour, Cumberland Sound. The Bishop of Montreal acted for the Bishop of Moosonee in ordaining Mr. Bilby, who is leaving Montreal by the Hudson Bay boat to resume his work at Lake Harbour.

CHAPLEAU.

The people of this parish continue to be most active workers for the Church. The duplex envelope system has been introduced since Easter, with a notable increase in offerings. The debt remaining on the new church was reduced by over $1,100 last year, the Woman's Auxiliary alone raising over $500 towards it, besides giving to pledges and other mission work. They are making a determined effort to do more this year. They held a Japanese fair and garden party on June 26th, and 27th, which resulted in a net profit of $480. This sum, less the 10 per cent. of all earnings, which Chapleau W.A. always give to missionary work, will still further reduce the church debt. The rector and his family have gone for their annual holiday to Muskoka, and during July, duty will be taken by the Rev. G. Cruse.

ST. JOHN'S INDIAN SCHOOL.

The new building is still in the future, governments not caring to hurry too much. Most of the children are away for holidays, but six are still at the school, which necessitates the teachers, Miss Sutherland and Miss Richards, remaining also.

Bound With Chains

It was a Welsh minister wso described the devil to a little congregation in a remote Welsh valley. Said the minister: "The devil is bound round the middle with chains, and round arms with chains, and round the legs with chains. But, John Jones," pointing to a man in the front row, "he can reach you," and pointing to one at the back, "John Williams, he can reach you." And then a man in the gallery called out, "Why, the thing might as well be loose."

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Could not some of the happy holiday-makers help to make the summer more bearable to those who, perforce, must stay in the city? The Fresh Air Funds do much to help, but much more might be done. How often those who have green, shady gardens in and near the great cities have them unvisited and unused during the summer. Could not these oases in the city dust and heat be opened, at least occasionally, to poor mothers with little children—the class of people least able to take advantage of Fresh Air Funds? It would need a little arrangement, a little pacification of head gardeners, possibly a gap or too in flower beds where baby fingers have grasped too roughly at some fascinating gleam of color. But would not the experiment, even the possible loss, be worth while? Any city clergyman could distribute tickets of admission to such gardens to those who would not abuse the privilege. Or those summer cottages that stand empty, while their owners are yachting, or in Europe. Could they not sometimes be lent to some one to whom the loan would ensure not only a month's holiday but a store of health and energy for the battle of another year?

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Heat gold never so often, it never ceases to give off rays of its characteristic lustre; cut the sugar-cane into never so many pieces, it never ceases to be sweet; rub the sandalwood as much as you please, it never loses its fragrance. The inborn nature of the noble suffers no change to life's end.

The Summer Wind

The ripe corn sings for joy when the wind hovers nigh,
And the pine trees, caressed by the breeze, sweetly sigh;
But the poppy resplendent that ardently sinned,
Shrinks aghast, and falls low at the feet of the wind.

—Harriet Appleton Sprague.

—

With friendly eyes, salute God's world each day; with friendly hands, help lift the ones who fall; with friendly thoughts, speak words of truth! with friendly hearts, believe there's good in all; with honest soul, seek friendship with thy God.

—

Christ will have us live the heroic life—a heroism that is often carried to the point of defiance, as if we could not only merely overcome the enemy, but actually and absolutely trample him underfoot in excess of triumph and redundancy of divinely given strength.

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Some of the commonest faults of thought and work are those which come from thinking too poorly of our own lives, and of that which must rightly be demanded of us. A high standard of accuracy, a chivalrous loyalty to exact truth, generosity to fellow-workers, indifference to results, distrust of all that is showy, self-discipline and undiscouraged patience through all difficulties—these are among the first and greatest conditions of good work; and they ought never to seem too hard for us if we remember what we owe to the best work of bygone days.

—

Those whose lives are freest from failure do the least criticising of those about them. When we find ourselves in a sharply critical mood, it is sure evidence that our own life is just then full of failure. Indeed, it has been said that we dislike most in others our own worst failings: and there seems to be strong evidence that this is often so. Jesus warned the man who saw motes in his brother's eye that he himself was suffering from an eye-obstruction of the size of a beam. Only the Christ-cleansed, Christ-filled man can safely criticise: and he does not often want to.

—

It is not whether we love our city but what kind of a city that we love in her, that is the test of Christian citizenship. We must be spiritual town-planners and have a spiritual plan for our city's spiritual growth. We must have vision enough to see behind the bricks and mortar of our city the real city, the city that hath foundations whose architect and builder is God.

An Effect of the King's Visit to India

Three Bengali preachers recently went into camp for evangelistic work in the east of the Dum-Dum District of Bengal, and found that the royal visit had inclined people to listen more readily than before to Christian teaching. The Rev. E. Cannon, of Calcutta, says there have been large sales of books during the past year, as many as 4,500 Gospels and Christian books having been sold by those engaged in evangelistic work, to the value of Rs 225.

"Behold It Was Very Good"

All things are fair, if we had eyes to see
How first God made them goodly everywhere,
And goodly still in Paradise they be—
All things are fair.

O Lord, the solemn heavens Thy praise declare;
The multi-fashioned saints bring praise to Thee,
As doves fly home and cast away their care,
As doves on divers branches of their tree,
Perched high or low, sit all contented there,
Not mourning any more; in each degree,
All things are fair.

Miss Mary Barton, assistant judge of the Chicago juvenile court, criticising the glove-tight gowns worn by young girls, asks, "What has become of the old-fashioned mother who taught her daughter to dress in simple dsweet girlish clothes?"

"The old-fashioned mother has passed away and the up-to-date mother seemingly does not care how her daughter dresses.

"The skin-tight waist and skirt of to-day are so freakish as to attract attention from passers-by. Not long ago the press and pulpit hurled anathemas against the chorus girl whose skirt did not reach her ankles and whose costume displayed her figure. This garb is emulated by the young girls of to-day.

"It is a shameful fashion. A girl used to dress to conceal her anatomy. Now she dresses to reveal it. When she sits her skirt comes up to her knees and when the wind blows modesty departs.

"The veil-like dress of the day is not attractive, but offensive. Perhaps young girls who ape the immodest fashion do so thoughtlessly. But parents with common sense should let it be known that a modestly dressed girl becomes a modest woman."

Maple Leaf and Oak

or Three Sisters

By Irene Strickland Taylor.

(Continued).

"Of course, I care more for our glorious trip than for a stupid game of croquet!" cried Doris vehemently, throwing away her mallet to emphasize her words. "I hate croquet—now. It is such a slow game and when we get to England I mean to play much more interesting things. And of course nothing will happen to stop us from going! What a cowardly little pessimist you are! Come and rejoice with me instead of growling over may-happens."

She caught Myrtle's hands in her own, and swinging the not unwilling pessimist around with her, was commencing a disorderly impromptu dance, when the sight of a young man's tall figure approaching them across the lawn, brought her to a sudden stop with a cry of delight "It's Lloyd; look Myrtle! He has come to say good-bye."

She dropped her sister's hands as quickly as she had seized upon them, and had reached the new-comer's side before he had covered another two yards, where clinging to his arm, and laughing up at him, she showed as plainly as possible that he at least was not unwelcome. Myrtle's reception of him was very different, though none the less warm and hearty in a quieter way. A quick passing of a nervous hand over her rippling golden hair, and an equally swift smoothing of her summer frock, showed that, in Lloyd Neilson's presence this dreamy young authoress became decidedly self-conscious, nor was the heightened colour in her cheeks due entirely to the exertion of dancing for a moment with her sister. he moved quickly to meet him with a shy smile of real pleasure on her face, but when he strode towards her, shaking off Doris with a swift-spoken word or two, and holding out both hands to her, and when his big hands took her little ones into their clasp, involuntarily her long lashes swept her cheeks, and the downcast eyes refused to look up into the delighted face of the young giant bending over her.

"I've sent her off to fetch Ruby," he eplained, as she glanced nervously past him at her sister's vanishing form. "I've only got a minute or two to spare, and I hear that she is not in the garden with you two. Is she busy over her books again as usual?"

"Yes, I think so. Have you come to say good-bye?"

Something in the reluctant words told Lloyd that she was sorry to say them, and that tears were not very far from the lake-like eyes.

"I have come to say good-bye," he asserted cheerfully. "But it is nothing like so hard to say it is I thought it would be, since hearing your good news. Now that you're coming over the pond a week after I cross it, we are bound to see something of each other."

"But we are going to England, some where near London, and your destination is Paris," objected Myrtle. "It is a long way between, and besides you will be coming back here and we shall be gone for always."

"Oh, well, I don't know when I may be returning—perhaps never," he answered, speaking lightly and brightly. "I may have to go to England and settle in London for a time at least, and at all events, Paris is ever so much closer to London than Deerlea ever will be. We are bound to see each other some time or other."

"I hope you will be quite safe in France," ventured Myrtle, looking up at his merry eyes and broad, good-natured face aniously. "Paris is a very wicked city, you know. I should be afraid to go there myself."

" Ithink I am big enough to see that no harm comes to me," replied the young Canadian with a laugh, as he spread out his arms and threw back his shoulders in some pride of their strength. "Of course, you would be nervous, for you are such a slender little thing, though you are tall, but I shall be all right. I should like to see the Frenchman who would tackle me!"

"Oh, but I didn't mean physical dangers," struck in the girl quickly; "I meant moral dangers, Lloyd, and you know no one can stand against them in his own strength."

Her companion looked slightly surprised at her serious words, but he quickly recovered his easy self-assurance and gently took one of her hands in his own.

"The thought of you will keep me safe in moral danger, lyittle Myrtle," he said humbly. "Will you give me permission to think of you dear? May I sometimes—no always?"

"Your thoughts are your own, Lloyd, I can't govern them," she answered quietly, but flushing scarlet at his eager words and not raising her downcast eyes. "But I wish you would not think that mere thoughts of—of us will keep you safe everywhere, because indeed they won't. It is only the power and love of God that can guard and keep you. Oh, Lloyd, won't you take His presence with you?"

"I thought you said that God is everywhere, so how can I take His presence with me, you illogical girl?" laughed Lloyd carelessly. "You must take care, Miss Authoress, or you will put some absurd statement into your next book!"

"You can take Him in your heart with you," answered Myrtle, looking pained at his light and flippant manner, but he only laughed gaily at her serious face.

"I have a heart no longer, remember," he said. "You have it in your keeping, and you can make it what you will. Oh, here comes the other two at last," and leaving her side with a slight pressure of her hand before he dropped it, he moved across the lawn to meet Ruby.

Myrtle followed him slowly, her mind in a whirl of conflicting emotions, a customary state with her when he was near, and found her eldest sister lamenting over her inhispitable manner of receiving him.

"You are dreadful, Myrtle," she said sharply, turning on her sister as she came up. "Hhy on earth did you not bring Lloyd in to tea instead of keeping him out here? I would have hurried down to you sooner if I had dreamed of the way you were treating him."

"Couldn't you have seen that he only came up here for the sake of getting tea, Myrtle?" exclaimed Doris, her bright eyes dancing with fun. "Here, you poor thing, here's a biscuit for you to keep you alive while you walk to the house," she added, turning to their visitor. 'I will run on and tell Corinthy to send up a joint to the tea-table. Would you prefer mutton or beef? And perhaps you would like a Christmas pudding, too?"

Her burst of laughter and nonsense saved the situation from becoming strained, for Myrtle smiled in spite of her distressed look, and even Ruby laughed, though in a vexed way, with Lloyd's hearty laugh ringing beside them, and on better terms with each other, they made their way to the house and to the low-ceilinged sitting room.

"Where are you going to live?" enquired their visitor, as they gathered round the tea-table, Ruby presiding, as their guardian was absent. "You will give me your address, won't you, before you go?"

"Before *you* go, you mean," interposed Doris. We will be sure to give it you, though Medusa hasn't fully given it to us yet, I think."

"Nonsense, Doris," Ruby's tone was annoyed. "Of course we know where we are going. Mrs. Lathbury has a brother who lives south of Lnodon, in Stratton, and we are going to his house at first till we can find a house to suit our requirements. He is the librarian of Stratton."

"His name is Paul Crosby," added Myrtle. "If you write to us, care of him as librarian, the letter is sure to reach us, and if we are away, he will forward it to us."

"He is a librarian, is he?" remarked Lloyd. "I don't know what station in life he holds there, but at any rate you girls will make the best of the library, I should think. It's a great opportunity for you, eh Ruby?"

"Yes, indeed! It must be delightful to be a librarian."

"Especially, since he never has to pay a subscription and if he borrows a book, he can keep it as long as he pleases," amended Doris, laughing. "But sometimes he must get dreadfully sick of everlastingly seeing books; I know I should. It's bad enough when one has to read every one of one's sister's books, and to pretend a tremendous interest in each book, but after all, there is a limit to them—at present at least. When it gets up to ten between them I shall begin to be alarmed."

"You're too bad, Doris," eclaimed Lloyd. "You ought to feel honoured by having two authoresses as sisters. I know I should love to read their books if they were my sisters."

"You wait till you have sisters, young man," she advised, helping herself to cake. It's all very well to talk. I felt as you do, when the first book came out—it was Myrtle's 'Long Tailed Rabbit,' wasn't it?—but I soon got disillusioned, and so will you, some day."

A knock at the door stopped her as she was shaking her head wisely over this prophecy, and the servant appeared.

"If you please, Miss Ruby, Mr. Sylvester has called to see you," she announced, standing by the door.

"Mr. Sylvester?" echoed Ruby, a frown gathering on her face. "Tell him that I am out, Cynthy, and shut the door."

The girl retired with a smile that said she understood plainly, but a moment later she reappeared.

"He wants to see Miss Myrtle then, if he can, Miss."

"What a nuisance the man is! Did you tell him that she was out as well, Cynthy?"

"No, miss; I said I'd come and see," she replied grinning.

"Well, then, go and say that we are all out——"

"No uby, please—Cynthy wait a moment," interrupted Myrtle, hurriedly and looking anxious. "I can't say that I am out, because I am in here having tea, and it would not be true. I must tell the truth, and I can't have Cynthy telling untruths because of me, please."

"Well, you don't want to see him, do you?" asked uby, her face flushing angrily. "I tell you, I won't have that man treating me as an equal, or rather as a baby. You must say you are engaged and so you are. That can't hurt your morbidly sensitive feelings on the matter of truth, can it?" she added with a slight sneer.

"No, you can tell Mr. Sylvester that, Cynthy," responded her sister, hurt and embarrassed, but determined to stick to her principles. "I cannot tell untruths, Ruby, even to please you, I really cannot."

Cynthia turned to leave the room with her message, but before she could take a step forward, she was quietly put aside, and a man of fifty or thereabouts, immaculately dressed and holding his hat in his hand, entered with a smile and bow to the assembled company.

"I heard voices," he announced, in an undisturbed tone, "and knowing that Mrs. Lathbury keeps open house, I made so bold as to follow the sound and come in. Never mind if you are engaged, I am almost one of the family, you know."

(To be Continued.)

Women's Work and Social Service.

Last week my mind was running on the question of women's work in its various departments, and on the possibility of a Churchwomen's conference for the discussion of mutual intests and difficulties. Curiously, enough, my mail this week has brought me one or two letters from friends who have been attending the Summer School at Port Hope, and in them the same subject is touched from another point of view. There is a good deal of interest in these letters and though no doubt a report of the School will be appearing, I think the following extracts may interest some of you. They are quite informal, and in each case simply record a few individual impressions.

One says: "A summer school like this is a wonderful experience. The name does not convey much of the delight and interest of it all. You probably have an idea of the general scheme: Each day opens with services, the Holy Communion followed by Morning Prayer: then after breakfast there is a dividing off into a number of little groups of ten or so which form the classes—this year on Japan and on Sunday School work. General lectures and discussions follow: the afternoons are free, and in the evening is an open air talk followed by one or two addresses and the closing prayers. It sounds rather dry bones, doesn't it? but they were filled with life.

"As to details it is difficult to summarise, and if I mentioned every item it would be a very long record. The talks on Sunday School work by Dr. Rexford and Mr. Hiltz were invaluable and were greatly appreciated; one could tell this from all one heard in conversation, as well as from the animated discussions that seemed to be an invariable sequel of every address. Dr Boyle's lectures on the Post-Apostolic Church were admirable in their calmness of tone, and in their clear and also graphic descriptions of the life and experience and organization of the early Church. Then we had Mr. Craig who gave a series on New Testament missions—I am not able adequately to characterize these lectures: they were full of insight and power, and of a spiritual depth which made one feel they were the utterance of a seer with whom God had spoken face to face. Everyone was conscious of this.

"We had delightful talks from Mr. Renison on his Indian and Eskimo experiences, and from Mr. Allin on the foreign and English speaking immigrants. Mr. Boyd came for one night and gave a stirring address on China, and we had the great privilege of welcoming Mr. Bilby on his way back to the Arctic Circle. His address was most touching in its simple pictures of the Eskimos, the cruel hardness of their lives, their responsiveness to Christianity, and its miracles of grace among them. It gave one rather a catch in one's throat to hear him, especially as one realized the unconscious heroism of himself and his colleagues making themselves true comrades of the Eskimo in their struggles and hardships, in order that they might gain their trust and find a way of approach."

Another letter speaks from a different aspect: "Very few of us had ever been to Port Hope, and I think we were astonished to see what an ideal place it is for a gathering like this. The school stands on a hill where you get every passing breeze. The garden is shaded with lovely old trees and there is a wide view over the country round and across the lake, lovely green open expanses, with that prosperous, smiling look that tells of long settlement and cultivation. "God Almighty planted a garden" was a thought that was in my mind, and though we all had to work pretty hard, yet there was something very refreshing in the peace and quiet.

"Socially it was delightful, such kindness on the part of the school staff, of those responsible for the management of the programme, and such a feeling of being at home with everyone and of absolute friendliness and informality. None of the horrid stiffness one sometimes feels. Everyone was so approachable and so ready to help. We all felt very proud of our leaders, and they placed their time and talents most freely at our disposal.

"It was a very interesting sight in the afternoons to watch the different groups under the trees: a little knot would be discussing Sunday School problems in one corner of the garden: then you would notice Mr. Robinson the centre of a group anxious to draw all it could about Japan from his long experience and intimate knowledge; further on you would hear such phrases as 'race assimilation,' 'immigration problems,' 'elements of Canadian nationality,' 'social service,' and you realized that these matters were being very keenly and earnestly discussed. Still another circle would be talking over the great question of Christian unity, 'the message of Anglican Christianity,' and kindred matters, while out in the sun—which shone every day and all day—an energetic group would be playing tennis under the direction of Mr. Williams and Mr. Rose. Every leader was a kind of magnet, and the groups would grow in size as one after another was drawn into the circle."

Different points strike different minds, and here is another: "There was a good mingling of different ages, but the majority of members were young people, and this was well, for it means so much to them now, in the early part of their life, or just starting out, as it were, to come within the influence of this wide outlook and of these strong and helpful people, as well as to live for a few days in what was really a large Christian family, governed by a spirit which made it like a little foretaste of Heaven.

"Besides our veteran missionary, Mr. Robinson, whose book we were studying, and who was of the utmost help in all sorts of ways—we had four young missionaries under appointment, and at the last night's open air meeting, each of them said a few words, telling very simply of their own experience and of how God's call had come to themselves. Many of the hearts which had been stirred were helped by them, and many prayers will surely follow them as they go forth.

"One thing that struck me very much was the absence of anything like an emotional appeal. The atmosphere was that of the Christian Year as described in its preface. A strong personal note was struck over and over again, especially in Mr. Birmingham's telling address on Saturday night, in the striking sermons of the Dean of Niagara on Sunday, and in Canon Gould's closing summary in which he said that the aim of the school was to produce fitness for service, which must be humble, unobtrusive, sincere and teachable.

"This point came out too in some of the discussions, and by the way, the regular conferences were one of the most useful parts—the alienation of so many, especially among the young from religion, or at least from the observances and practices of religion, —possible causes of this—possible helps—the need for personal work on the lines of the B.S.A., and so on.

"The dual character of the school, missions and Sunday school, had been emphasized by the Bishop of Toronto, who kindly came down to give us the opening address, but it proved in the end to be more than dual, to be widely representative—nearly all the Church societies were represented through some of their leaders and they must have had many opportunities for intercourse. Indeed the fact that the School was a meeting point for all these different activities took away that watertight compartment feeling, which comes when we glorify our own special activity into something not only better than anyone else's, but superior even to the church. I can't help feeling that in Schools like this many of our difficulties will find their solution, for friendliness and intercourse have a wonderful way of cutting across prejudices and problems, and of linking into a unity the different spheres of work.

"You will gather from what I have said something of the unity of spirit, the sense of fellowship, the desire for personal service, which expressed itself in all sorts of plans for carrying to those who had not been there the message of the school. I think it was all a reflection of the spirit of worship which found special utterance in the services and in the constant united acts of prayer and praise, which surely brought down blessings.

"The result? Well, I recall the story of an old lady who on coming out of church was asked if the sermon was done yet. 'No,' was her reply, 'the sermon has been preached; it has got to be done by us.' I need not moralize; you will draw the inference."

So much for my mail-bag. I hardly think I need apologise for letting my correspondents do all the work this time.

HONOR BRIGHT.

$1,050,000 Bequest Given to Bishop of London for Church Work

London, July 5.—Charities and the Church of England benefit largely under the will of Hy. Geo. White, a retired cheese factor of Melksham, Wilts., whose estate has been valued at £364,900 gross. He bequeathed £10,000 to the Royal Agricultural Benevolent Institution, £5,000 to the Salvation army, £1,000 to Dr. Barnardo's homes, and £18,000 to certain West of England charities. After making bequests to relatives and servants, he left the residue of his property , which it appears will amount to about £230,000 gross, or about £210,000, after payment of legacy duty, to the Bishop of London for the time being, to be utilized by him in any mode he may think advisable for the benefit and advancement of the Church of England. It is his wish, however, that the churches or clergy in the county of Wilts. should first receive the consideration of the bishop. The total value of the bequests for charitable purposes, after payment of duties, will amount to nearly a quarter of a million pounds.

The Holy Spirit does not lead us directly into new thoughts, but kindles those that we have.

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Missionary News of the World.

THE MAGIC OF MISSIONS

Mr. C. S. Cooper, a travelling missionary in the north of Africa, tells us a story of romance and daring that ought to have wide circulation. He had been journeying through North Algeria, where the Mohammedans are noted for intolerance, fanaticism and cruelty. The people live in wretched mud huts, where girls are bought as wives for fifty francs while yet nine years of age. Everything is of a very crude or primitive type. He was told that a convert to Christianity in this region was a rare event. What was his delight, then, to enter the village of Mekla, in the Atlas Mountains, and discover a mission station, wearing a very English appearance, and to hear a Christian hymn being sung by the converts! Entering, he was told a touching story of heroism and perseverance which has a very rich sound in these days of selfishness and luxury. Two English women, Miss Smith and Miss Cox, came here twenty-five years ago, and for all that time were the sole foreigners among these mountain people. They established their mission and travelled alone for miles preaching their simple gospel of love. Their journeys were made in great peril, with but a single guide for protection. Often they spent whole nights on the road, as village after village refused them lodging. They were branded as spies and accused of unseemly plots against the people and the French Government. At length the English Government advised them that protection could not be guaranteed in this wild mountain region. Nothing daunted, these pioneer, noble souls moved on until an impression was made upon the people. Now they have a compact compound, and the Kabyle women have learned to trust and love them. This movement started other venturesome souls, and to-day North Africa is dotted with mission stations. The Bible has been translated into a dozen dialects, gospel meetings are held, itinerating preaching tours are established, the sick are cared for and free medicine distributed, and in many other ways Mohammedanism is being punctured with the story of the Christ. These two women at Mekla must be numbered among the missionary heroes, and their work is another potent illustration of the magical force of Christian missions.

NEW CANADIAN CITIZENS

The report of naturalizations in the city of Montreal for the six months ending June 30th, 1912, furnishes interesting matter for missionary boards. No less than 437 foreigners took out papers and became Canadian citizens. As there are many who do not make application for citizenship, this figure must be only a fraction of the total number settling in the metropolis. However, in this number there were twenty nationalities represented. One-third were Jews. The balance were largely from Europe, representing Ruthenians, Scandinavians, Italians, Swedes, etc. Now, the majority, of course, are not Christian. Here, surely, is a foreign problem right at the doors of the Montreal churches. And this experience is being repeated and multiplied all over Canada. Beyond all doubt, the energies of the Canadian Church for some years to come must be centred upon its own immediate task of making Christian this polyglot and cosmopolitan population streaming through our gates!

TERRITORIAL DELIMITATION.

"All roads lead to Rome," was an ancient maxim. Many good people to-day believe that "all roads lead to Heaven," whilst others stoutly affirm that only a certain denominational road will land you there. Upon the popular maxim evidently the Presbyterians and Methodists blocked out their missionary work in the North-West. Rev. W. D. Reid, Superintendent of Missions in Alberta, tells us that "the G. T. P. railway from Edmonton to the Rocky Mountains was assigned to the Methodists, and the C. N. R. to the Presbyterians. The G.T.P. is to be a Methodist road, and the C. N. R. a Presbyterian road." The scheme worked well whilst the people were of a migratory character, but in settled townships the Presbyterians refused to become Methodists. This raises the very interesting and perplexing problem of territorial delimitation. No satisfactory solution has been found for it, though in some mission fields it appears to work well and prevents overlapping. As an illustration of the folly of our divisions, your correspondent is summering in a little village of about 250 people. There are five denominations here, each having a church building. The people are religiously intermarried, so that each minister must avoid unkind references to any other Church or emphasise upon distinctive denominational doctrines. The people go from one church to the other, except a very few ingrained and hard-shelled denominationalists. The question occurs, would it not be better to reach a common basis and all worship together, have one church really alive and working and one minister with a decent stipend and a good suit of clothes? Perhaps the mission field will find a solution for this problem as it has for many another.

AN ILLUSTRIOUS VISITOR.

The Bishop of Tonga has passed through Canada on his way to England from the Friendly Islands. These islands are in the South Pacific ocean, and are the only remaining independent principality of all the many Polynesian kingdoms which at one time dotted the Pacific. Bishop Willis was at one time stationed at Honolulu, but when the United States took over those islands, he gave place to an American Bishop and went to Tonga as the representative of the S. P. G. There are about 20,000 people in his diocese, 300 of whom are white. He says that the Tongas are kind, gentle, gracious folk. For the most part they live in crude dwellings made by driving four posts in the earth, tying them together and covering them with cocoa matting. They exist by the sale of copra, made from the cocoa-nut fibre. Last January a cyclone destroyed over a million cocoa-nut trees and caused great distress. The Bishop is an old man but seems very keen about the work among these simple folk.

MISSIONARY LITERATURE.

The Rev. Egerton Ryerson, who is in Canada on furlough, has a very interesting story to tell about literary matters in Japan. He is organizing the work of translation and distribution of literature. It is his duty to discover capable translators. At present he has about twenty-five at work. Much care seems to be exercised in accepting or rejecting their work because there must be no killing of ambition or crushing of budding genius. He has also to select the books for translation and the subjects for written papers and that is no easy task. Not all of these are accepted. At one meeting ten were taken and nine rejected. Then, there comes the work of circulation. A book shop is opened at Fakosha and by means of it many copies are sold. The Japanese are ready readers. As a sample of their mental hunger it need only be said that Illingworth's "Divine Immanence" ran through nearly two editions in one year. There is no better agent of mission than literature and Mr. Ryerson appears to be a most wise and capable officer of our M. S. C. C. in Japan. We commend his work to the Canadian public and trust he will meet with a liberal response in his request for funds to carry on this work.

What Ails My Masters

This question is now and then asked by amateur gardeners who find that a promising aster plant unexpectedly withers and dies, without any apparent cause. If the plant is carefully taken up and the earth removed from the roots it will usually be found infested with a colony of white aphids (Plant Lice). These little creatures are busily engaged in sucking the juices of the roots and thus depriving the plant of its proper nourishment. Unfortunately the mischief that they are doing is not observed until they have nearly completed their work of destruction. These aphids are placed upon the roots by ants which collect the eggs in the autumn, take care of them during the winter and place them on roots of various plants in order that they may have a constant supply of the sweet exudation called Honey Dew. The remedy for this trouble is to destroy the ants' nests in the flower beds. This can be done by pouring into the opening of each nest about a teaspoonful of bisulphide of carbon and then covering up. The application should be made towards sundown when the ants are all back in their nests. As the fumes of this ill-smelling liquid are inflammable and explosive when mingled with air it is not advisable that the good man of the house should make the application when enjoying his evening pipe or cigar. Another method would be to dig up and in that way destroy the ants' nests. If one could be quite sure that an attack was being made upon the roots of any particular plant the aphids could be destroyed by making a hole with a stick near the plant and pouring in a little of the bisulphide. Other plants are liable to be attacked but it is rather remarkable that asters should suffer more than any others and should often be destroyed just as they are coming into bloom.—Oak.

Vitality of the Mother Church

The Bishop of Southwell said the nation to-day was looking to the Church. They did not say it with pride—God forbid—but Nonconformity was decreasing. They could read of what was happening, loss of faith, loss of means, and loss of membership. The Church of England was a progressive Church. They thanked God for that and they believed it was because they held to their creeds and to their Sacraments. They believed that God was now beginning to show the blessing which followed loyalty to faith and to His commands.

Clerical Dislike to Crepe

The Rev. Charles Dent, seventy-two, of 104 Gloucester Terrace, Hyde Park, W., and The Cottage, Sunningdale, Berkshire, who left estate of $560,000 gross value, directed in his will that everything connected with his funeral procession should betoken "Christian hope, and not (as is too common) the mourning for a final separation."

Expressing a wish that crepe should not be worn, he said: "I believe the time will soon come when crepe will be as little worn as scarves and hatbands now are, to the very great relief of many in the middle and poorer classes whom custom compels to incur a great expense at a time when they are least able to bear it."

Coming Home

The Rev. A. C. Buchanan, the Presbyterian minister who has just resigned the parish of Forres, Morayshire, is to be ordained deacon next month by the Bishop of Edinburgh, and will be assistant curate of St. James,' Inverleith Row, with charge of the mission of St. Philip, Beaverbank. He is a married man with a family, without private means, and is leaving a comparatively rich living in a beautiful place, with a large and devoted congregation, for a poorly paid position in the gloomier part of the north side of Edinburgh. He is a preacher of great ability, and is a man of learning and scholarship with a good record of academic distinctions.

Question Box.

Who was St. Margaret whose festival is kept on July 20th? Margaret. She suffered martyrdom at Antioch, A. D. 278, and she is supposed to have overcome a dragon by the grace of her purity. She was regarded as the patron saint of women in childbirth.

—

What is the reason for calling the old Provincial Synod in Montreal this fall?—O. M. S.

For the purpose of setting the Dioceses in the Province of Ontario apart as an Ecclesiastical Province co-terminous with its civil boundaries.

—

What rights have the clergy in an Ontario Public School?—Pupil.

They are official visitors and should exercise tnis office to a far greater extent than is the custom at present.

—

Who was St. Swithun who is mentioned in the Calendar?—July fifteenth.

He was Bishop of Winchester, A.D. 838, and noted for his humility. He wished to be buried outside the Church where men might walk over him, and the rain water his grave. On the day it was proposed to move his remains to the Cathedral a rain storm began that lasted for thirty-nine days, whence the popular superstition that if it rains on St. Swithun's day it will rain for the next thirty-nine days.

—

Why is the word Altar used as synonymous with Lord's Table?—Maymont.

The name altar is not in the Prayer Book, but it is in the Service for the Coronation, which is the more remarkable because it is in that service that the King makes his protestant assertion. Altar and Lord's Table are both words that have a right to be used, as they represent two different aspects of the Holy Communion. It is called a table with respect to the Lord's Supper, and an Altar in the sense of the sacrifice of praise and thanksgiving there offered to God.

These are the words of King Edward the Sixth, who was a good Protestant. Baxter the Nonconformist said: "What think you of the names sacrifice, altar and priest? The ancient churches used them all without exception from any Christian that ever I heard of."

—

Who have power to deal with the church, the church property, furniture and ornaments of the church; is it the rector and wardens?—Warden.

The freehold of the Church is vested in the parson, and the right to possession in the parson and wardens jointly. I think, however, that this provision only vests the freehold and posssession in them in trust for the discharge of their several duties, that is to say, in the parson for the purpose of the conduct of Divine Service, etc., according to the Rites of the Church of England, and in the Wardens for the purpose of enabling them to keep the fabric in good order and repair, and for the other duties devolving on wardens which I need not enlarge on. If it is desired to make any changes or alterations of a substantial character, or to sell, mortgage, or otherwise deal with the property, the body to take the initiative must be a properly constituted vestry. That body may, of course, instruct the rector and wardens to carry out what they desire, but the consent of the executive committee of the diocesan synod, which is necessary, will only be given after the passage of a resolution by the vestry. It will not act on the initiative of the rector and wardens.

I think that the furniture, etc., of the Church stands in the same position. It is the vestry that is authorized to pass By-laws for dealing with the temporalities of the parish, and I do not think that either the rector or wardens have any right to alter, deal with, or dispose of any of the furniture or other chattel property of the Church, without the authority of the vestry, except, of course, in so far as it may be necessary for them to make use of it for the purpose for which it is placed in the Church, and to repair and keep it in good order.

The vestry, again, in matters of this kind, is controlled by the Church law respecting the legality of ornaments, and although there is no Court constituted for the purpose of granting Faculties in regard either to the provision of new ornaments or the removal of old ones, that simply means that the Bishop has not devolved on such a Court the authority vested in him in regard to the matter. He may either deal with a question of the kind directly, or refer it to a Diocesan Court, as he sees proper.

I cannot improve on the accompanying letter, written from China shortly after Mr. Lieo's death, which gives the main facts of his life very clearly; so, by permission, I copy it practically *verbatim*:—

"The prisoner of four and a half years' standing, Lieo Chin-an, of whom the Bishop has written several times in the Church papers, died in prison a week ago. He has shown wonderful Christian spirit and power during his imprisonment. Fourteen years ago, going up to Wuchang for his Chinese M.A. degree, he received along with thousands of other young men, a packet of Christian books, as he left the examination rooms. He took the books home, read them, and in 1906 became a hristian. The Divinity School was looking for a scholarly teacher of Chinese at the time, and Lieo was just the man. In 1907 the officials were searching for a returned Chinese student who had studied in Japan, also named Lieo, who was supposed to be a leader of revolutionists. A large reward was on this revolutionist's head, and a base official, in order to get the money, seized our Lieo, and threw him into prison. No evidence whatever was found to connect him with the revolutionary party, and every proof was furnished that he was *not* the returned student from Japan. He was condemned to death; and only reprieved at the last moment—but kept in strict confinement. Neither friends nor relatives could see him or minister to him in any way. Still the brighter and happier he became. He converted one of his guards to Christianity, then two of his fellow prisoners, and then another guard. He was allowed to write letters and these showed a sincere and strong faith in God, and a deep personal devotion to Christ. He composed hymns, full of the highest Christian devotion, and remarkable for their poetic beauty. One old Christian was so affected that he proposed to give himself up to the authorities as the real Mr. Lieo whom they wanted, so that the falsely accused one might be set free. He said that he was old and his time nearly over. He thought he could use the little left of his life best by securing the liberation of the young Mr. Lieo, who could do much, perhaps live many years, in the cause of Christ. The old man was not allowed to carry out his plan, so Lieo Chin-an remained in prison till death set him free the other day (June 12th—keep the date in mind for one of the Chinese saints and martyrs, when the list is made up). Through all his hardships, and in great injustice, he never wavered nor repined, but constantly sang his favorite hymn, 'My soul doth magnify the Lord and my spirit hath rejoiced in God my Saviour.'

"You will hear more of him. The Bishop intends to write a pamphlet about the Chinese Christian. I believe, and to share the power and value of such a life with the Church at home."

The Care of the Dead

We were asked for some advice about the care of the dead. The subjoined has been sent to us in reply to this enquiry:—

THE LAST OFFICES.
By Two Nurses.

The two nurses who have drawn up these simple rules for laying out the departed have felt that there is a great need for some such plain instructions. They have found in some years' work of district nursing and in consultation with other workers, how many there are who do not know how to perform the last offices, and they have also seen so much unintentional irreverence, and want of care for the body, after death, that they hope these few rules may be of some help.

These rules do not embrace the question of disinfection or sanitation.

After death the following are the particulars that should be attended to as soon as may be possible:

1. A handkerchief should be folded across to make a band of about three inches wide. This should be placed under the chin and fastened firmly at the top of the head to keep the mouth closed.

2. The eyelids should be closed, the lids being kept down, if necessary, by small pads of wet cotton wool or linen.

3. Remove the night clothes, straighten the limbs to natural form. This should be done without exposure of the body (great care should always be taken in the laying out of the departed not to expose the body more than in life), place one pillow only, or bolster, under the head, remove the upper blankets, and leave all covered with the upper sheet.

One hour later the body should be washed all over with soap and water, under a blanket or sheet. This should be done with old linen or tow, burning each piece and not dipping it again into the water after once using.

A long piece of clean, strong calico, round towelling, or any such material about half-a-yard in width, should be firmly bound round the body, under cover, reaching from the waist, covering the abdomen and loins, well down to the thighs, the end being secured by stitching with stout thread and a firm packing of clean rag, tow, or cotton wool placed in the natural passages.

Clean dressing should be placed on any wound, and should there have been any hemorrhage or other discharge from nose or ears a small packing of cotton wool or rag should be inserted.

A white nightgown should be put on, and white socks or stockings drawn over the feet.

The ankles should be firmly tied together with wide white tape or a piece of bandage.

The hair should be brushed and neatly done, and the nails cleaned if necessary.

The arms and hands laid straight down by the side of the body or folded across the breast.

Should the patient have been lying upon a feather or flock bed, this must be removed and the body laid on the mattress or paillasse, over which a clean sheet has been spread.

A handkerchief should be placed over the face, and a clean sheet spread over all.

The pads may be removed from the eyes, and the handkerchief from the head in a course of a few hours.

All this should be done as far as possible in silence and with no one present but those engaged in the last offices. Great reverence and care should be observed, remembering always that the form before you has fought life's battles and has just fallen either in victory or defeat, and it has been the abode of an immortal spirit, and that to you has been given the task to prepare it for its "sleep" until the judgment day of God.

A PRAYER FOR USE BEFORE PERFORMING THE LAST OFFICES.

O God, our Heavenly Father, who didst make man in Thine own Image and Likeness, grant us grace to perform this act with reverence and care, in remembrance of Jesus' Holy Body tended by human hands and laid within the tomb, who is the Resurrection and the Life, and liveth and reigneth with Thee and the Holy Ghost, one God, world without end. Amen.

Points and Pointers.

We hear a great deal these warm days about the humidity of the atmosphere. If people drank less liquid and consumed fewer "cooling" drinks, the complaint would not be heard so often. The trouble is that it is we who are "humid." We fill ourselves with liquid, which exudes through the pores of the skin and keeps us in a perpetual lather of perspiration, which we attribute to the dampness of the atmosphere. Let any one try the plan of strict abstinence from liquids for a day and he will be astonished how "dry" the heat will become, and how enjoyable—as enjoyable as the heat of a stove on a cold winter's day.

—

The agitation for the disestablishment of the Church in Wales impresses me as a very shabby business. No one, it appears, accuses the Church of misusing its revenues. Even Mr. Lloyd-George freely acknowledges the excellent work that is being done. Not a sixpence is exacted for its support from members of the denominations, for all properties, from time immemorial, have been rented or sold subject to a deduction for the tithe. Why one body of Christians should desire to cripple another in its admittedly good work, is something that we Canadians find difficult to understand. I am speaking, of course, of disendowment, the forcible deprival of the Church of a very large portion of its income, and its diversion to secular purposes. To disestablishment and the deprival of the Church of a few shadowy privileges, I have no objection whatever. A fair case might possibly be made out for dividing the Church's property among the other religious bodies. But this is not even hinted at. One is, therefore, forced to the conclusion that the main spring of the whole movement is sectarian jealousy. The determination to "get even" with the privileged Church at any cost. It is hard for us Canadians, I repeat, who have disestablished the Church twice in this country, within the last seventy-five years (in Ontario and Nova Scotia) without depriving her of a single dollar's worth of her property, to comprehend a spirit of this kind. But as nothing, however, apparently unjustifiable, exists without a cause, the jealousy which undoubtedly inspires the movement, may possibly be due to a certain arrogance, or perhaps, to put it more mildly, aloofness on the part of the Welsh clergy towards their dissenting brethren, which, however it may be in Wales, is still too common in England. While this may, however, explain, it most assuredly does not justfy, or even palliate, the attack upon an institution which by universal consent, is of real value to the community. How profoundly has the course of history been influenced by wounded human vanity.

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Many of my readers will remember Mr. Lloyd-George's recent outburst in the House of Commons re the robbery of abbey lands by the ancestors of some of the present nobility of England. "A pretty lot you are to talk about spoliation," he retorted, when charged with the unlawful secularization of the property of the Church in Wales, "A pretty lot you are when you are living on the proceeds of the suppressed abbeys. Your ancestors robbed the Church, the poor, the very dead, your hands are dripping with the fat of sacrilege and yet you talk of the sacrilege of robbing the Welsh Church of its endowments." For a moment, I suppose, the retort told, but only for a moment. Mr. Lloyd-George's argument answered itself in two or three ways. Two wrongs do not make a right. Again, to give any weight or force to his contention, the property should be restored to the Roman Catholic Church. A more childish argument it would be hard to imagine, and its use on the spur of the moment stamps its user as a mere political gladiator, skilled, perhaps, in the cut and thrust of the transient melee, but utterly devoid of the qualities of real statesmanship. Because a Church was robbed three centuries and a half ago, therefore, it is lawful to rob one today. For this is what the "argument" comes to when boiled down.

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But the argument itself has been proved to be entirely untrue. The ancestors of the present possessors of the abbey lands did not receive them as a gift from the Crown, they purchased them in almost every case, paying, for the time, a very fair price. A writer in a recent number of The Spectator, who has carefully looked into the matter, and who quotes "chapters and verse" for everything he says, states that out of the 1593 grants of abbey land, made by Henry VIII., only forty-one were free gifts. The remainder were all paid for. For these lands, of an annual estimated value of £69,000, £771,-000 was paid by the grantees, a little over ten years' purchase, which is about as the price of land stands today in England, these figures should be multiplied by ten to get the present value. Thus has been punctured a very widespread historical delusion, under which I must honestly confess I myself, too, have laboured all my life. I had always imagined these grantees of the abbey lands, as "land grabbers" pure and simple, who, in some underhand way, had managed to secure the property of the abbeys without the payment of a penny. Mr. Lloyd-George evidently laboured under the same delusion, which I think is less excusable in a learned Chancellor of the Exchequer, than in a humble scribbler. But I fancy both of us erred in company with the vast majority of English-speaking people.

—

Here is a paragraph from The Guardian, which everyone, young and old, should "read, mark and inwardly digest." The next time you drink your tea, put your fingers into it, and the chances are a hundred to one, that although quite drinkable, you will find the heat unendurable. Think of the thousands of gallons of scaulding liquid people are pouring down their throats every day, to flood their delicate digestive organs. The mouth, hardened by long use, can endure these scalding applications, but what of your "infernal regions," as Carlyle used to call the inner man?

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One of the least engaging parts played by Science at the present day, is that of dietetic monitor to the public, in which it recalls the physician to the Governor of the Island of Barataria. It is always forbidding us something nice. The most sweeping prohibition we have lately seen is in a book—a very interesting one—on *Preventable Cancer,* by the Hon. Rollo Russell (Longman). Mr. Russell warns us against all hot aliments, solid as well as liquid, the hot potato, equally with the hot cup of tea. Safety lies in the cult of the lukewarm, which sounds like a heresy in terms. Yet there is very likely something in it, and persons with weak stomachs may do themselves real harm by swallowing very hot food or drink. Many of us would seem to take a great deal of our nourishment at a temperature of about 140 degrees Fahrenheit—a degree quite unbearable by the skin.

—

"Colonel Roosevelt" some one said the other day to a friend of mine, "is appealing to the common people of the United States." "Yes," he replied, "to the decidedly common people. That's just the trouble." On the other hand, an intelligent American friend of mine, while deploring the Colonel's methods and language, justifies it as a painful necessity. Conditions demand it. Desperate diseases, he says, demand desperate remedies. The ordinary methods of political warfare are quite unavailing in the present case. The United States needs "heroic" treatment if it is to be saved from anarchy and possible Cæsarism.

The latter may be true enough, but it seems to me a pitiable state of things after a century and a quarter of independence and republican rule. Hitherto the United States has rubbed along fairly well under the present conditions. The country has been mainly inhabited, or ruled, by people of a pretty good racial stock, there has been plenty of elbow room, and they have had the common law of England. But the country is filling up with races of alien temperament. and with no political training, elbow-room is vanishing, the strain has come, and the machinery of the old system won't apparently stand it. With us, with our written constitution, elastic and adaptable, the remedy would be easy and almost what you might call automatic. In the case of the United States, with its stiff, rigid "written" constitution, breakable but scarcely bendable, it is altogether different. It requires a political earthquake to effect any radical or fundamental change. The American Constitution is like one of those old-fashioned houses that must be half torn down before they can be modernized or remodelled. So perhaps my American friend was right in his contention that the Colonel's cyclonic methods were justified by the circumstances of the case. We Canadians are well out of it either way, and will probably manage to keep out for a while longer.

DOWN-EASTER.

The Mystery of Pain

The Faith of a Little Child

A little, golden-haired, blue-eyed boy was beloved by his father, who ever watched over him with the tenderest care, and knew that his beloved son must undergo some months of suffering and discomfort in order that when he grew up his body should become strong, and that he should be capable of entering into and enjoying the pleasures life might have in store for him.

The father had placed him under the care of a doctor, who had kept him lying on his back with his little legs in splints. The treatment gave him much pain at times, and the little sufferer, while lying on his couch, would puzzle his head as to why his father should leave him thus in the house of a stranger and allow him to undergo all this pain and discomfort.

Then thoughts would arise in his mind which induced him to question whether his father did really care for him and if he did, what reason could he have for allowing him to be made to lie on his back all day with his legs in those horrid splints?

These thoughts, however, he was quick to banish, for as he looked back he remembered all the loving care which had been bestowed upon him by his father and the many and various acts of kindness he had received from him; and thus he brought himself to feel sure that his father must have some good reason in sending him away from home and in permitting him to undergo this treatment.

And he determined to be patient and cease questioning, and wait quietly until his father should come and take him back to his home again.

Surely, then, we of larger growth, should learn to have the faith of this little child, and feel convinced that when our Heavenly Father sees fit for us to have pain and suffering it is for some wise and beneficent purpose, and sent for our ultimate good.

Could we but bring ourselves to view things in this spirit it would help us to better understand the mystery of pain. As the earthly father knew what was essential for his child's welfare when he grew up, so should we feel certain that our Heavenly Father knows what is best for his creatures, and instead of losing heart and murmuring at our fate we should strive to acquire the simple "faith of a little child."

Afterthoughts of the Missionary Sunday School at Ottawa

June 24-29.

Under the roof of the perfectly appointed and excellently equipped College of Ashbury, standing as it does, amidst the green pastures of well-wooded Rockcliffe, within sight of the cooling waters of the Gatineau, here was found an ideal home, by the M.S. C. C., for the gathering of some fifty seekers for missionary study and devotion, from both upper and lower Canada. A night spent upon one of the palatial R. & O. river boats passing up the historic, entrancing St. Lawrence brought us to Montreal, that vast city of churches and warehouses vieing with each other for distinction, a speedy railroad journey and we were, for the first time, in the fine Capital of our vast Dominion. A quick lunch in the station with its lofty pillared hall, a look at the white palace known as the Chateau Laurier, and the noble pile of Parliament buildings, so majestically placed that the *tout ensemble* is one to be proud of, as worthy not merely of the Dominion, but of the Empire itself, a hurried glance at these must suffice for we are to be whisked off in the street car for our destination. A quarter of an hour's speedy, pleasant run and we found ourselves at the hospitable college, most kindly received by the genial Assistant Treasurer of the M. S. C. C., Mr. R. A. Williams, who, together with Mrs. Williams and his assistants, had done so much to make the gathering a success, this coupled with a hearty welcome from the Rev. G. P. Woollcombe, the Head Master of Ashbury College, made us feel perfectly at home, a feeling which was after fully justified by the kind attention given to all by Mrs. Woollcombe and the staff of obliging officials, who did everything for our comfort.

Mr. R. W. Allin, M.A., the Lay Organizing Secretary of the M. S. C.C., ably filled the post of president, and spared no pains in making our time both profitable and sociable, opened the session and presented a schedule which included features calling out the exercise of Spirit, Soul and Body, in a devotional, instructive and helpful division of the day, each morning commencing with a celebration of Holy Communion at 6:45 a.m., followed by morning prayer, and after breakfast to study classes on missionary and Sunday school work, for the former the school was fortunate in having as their leader the Rev. J. Cooper Robinson, with his fifteen years of missionary experience in Japan behind him, taking as the text book his own recent work on "The Island Empire of the East." Archdeacon Renison, from the Lone North Land of the Esquimeaux and the Indian, gave spirited addresses of his life's work amongst those interesting original owners of our Dominion. Whilst the Rev. W. W. Craig, and Miss Cartwright, principal of St. Hilda's College, Toronto, spoke of the obligation of missionary work and service to all, claiming that the call was to all in either a greater or lesser degree.

Miss Cooper Robinson, a graduate of Toronto, took, in an able and original manner, a class on missionary work amongst junior members of the Church, which brought out many useful suggestions of up-to-date and fitting methods in dealing with our young people.

The Sunday school study classes were conducted by the Rev. Dr. Rexford, principal of the Diocesan College, at Montreal, and the Rev. R. A. Hiltz, general secretary of S.S.C., those taking these courses expressed themselves as much helped by the mature experience and broad sympathies of the former, and the practical, clear and concise methods of the latter. Whilst the Rev. A. E. Burgett, honorary field secretary for the Diocese of Quebec, spoke of the spiritual equipment necessary in the teacher as a primary and essential asset in their work. The whole tone of the addresses and conferences pointed to the need of sound definite Church teaching in our Sunday schools.

Other subjects were taken of interest to many with able addresses on Immigration, by Mr. Allin, whose recent tour amongst the immigrants settling and settled in the West was full of valuable statistical and operative interest, discussion followed when the Rev. A. H. Robertson, R. D. of Cookshire P. Q., Rev. E. Templeman of Levis, P. Q. and others took part, it was urged that the attention of the M. S. C. C. be called to the need of church work amongst the Scandinavians, Ruthenians and Gallicians settling in large numbers in our midst. An eloquent and inspiring speech was also made by Mr. Birmingham on the work of the St Andrews Brotherhood which was earnestly listened to by the whole conference and much appreciated.

A short visit from His Grace the Archbishop of Ottawa, snatched from a week full of many engagements, graced the proceedings. Canon Kittson and other local city clergy also were welcomed to the sessions.

The evenings were pleasantly passed during which informal conferences were held on the subjects occupying the thoughts of the various group of students during the day, with much profitable result.

Thus were spirit and soul well occupied during this week of prayerful devotion and intellectual instruction, but not to the exclusion of that "bodily exercise which profiteth little," and so necessary to keep the soul active and the spirit quick. To this end our excellent organizing secretary and his assistants arranged healthful excursions each afternoon to various points and places of interest, chief amongst which was a motor drive to Aylmer, which took us through the city, along the beautifully laid out River Drive to the Agricultural Model farm, looking at its best in its late Spring verdure, back to the Parliament buildings and its pleasant gardens, on round Rideau Hall and Rockcliffe, back to our home at Ashbury. To the Mayor of Ottawa we were indebted for the dozen or more automobiles under the direction of their able Publicity Commissioner, and his Worship's kind act of hospitality will not be the least of the many happy memories of our sojourn at Ottawa, a week full of useful information and rich with spiritual blessing, enough to lay up in store as well as to use for the present needs is no doubt the experience of many others besides the writer who coming from a barren and dry land where no water is, found a well of springing waters to satisfy his thirsty soul.

Macgregor was Dead

A story told of Alexander Ure, the secretary for Scotland, gives a capital instance of what one may call "caddie wit."

While he was playing on a certain Scottish course, Mr. Ure remarked to his caddie: "By the way, the last time I was here I played a round with Tom McGregor. He's a grand player!"

"Aye," said the caddie, "but ye could beat McGregor noo."

Mr. Ure, knowing what a fine player McGregor had shown himself, was immensely pleased at what he deemed the caddie's compliment to his own improved play. "Do you think so?" he exclaimed.

"Aye," came the slow reply, "McGregor's deid!"—Pearson's Weekly.

Odd Language of Hymns

TRANSLATION INTO BARBARIC TONGUES OFTEN GIVES HUMOROUS TURN.

The translation of hymns into barbaric languages has often given rise to the singing of very humorous and incongruous sentiments. For instance, the hymn commencing, "Go, labour on, spend and be spent," was translated into the language of the Congo. It was only after the hymn had been sung far and wide that the missionary translator discovered that he had used the wrong word for labour, and that the congregation had been made to sing, "Go, blunder on, spend and be spent."

God's children should cease worrying about the sorrows of yesterday and search for the joys of to-day. Sorrow soon loses its power over the soul that perpetually faces the sunrise. God's blessings for the future are far greater than the misfortunes of the past.

Letters to the Editor.

[*The Editor is not responsible for the views, or statements made by correspondents.*]

To the Editor:

In the "Question Box" of your issue of June 20th, there is this answer regarding the mode of addressing a Canadian Bishop:—

"Many people are beginning to think that it is a mistake in Canada to use the term or title of 'Lord' at all, for, after all, it is a title only appropriate to those Bishops who have temporal or territorial rank, and consequently who have a right to sit in the House of Lords."

When I came to this diocese, nearly eight years ago, I requested all the clergy to address me simply as "Bishop," except when presiding at Synod. The result has abundantly justified this course. There is no artificial barrier between Bishop and clergy, while there is none the less respect.

Here, in the Far West, under pioneer conditions, where all is fresh and free, the hearty greeting on the trail, "Bishop, I'm glad to see you," sends a thrill of joy through me, it is so sincere, so genuine, while under the circumstances—the trail, the pack on one's back, the overhanging snow-capped mountains—the conventional title forced from reluctant lips in deference to Old Country custom, would be simply grotesque, out of harmony with the surroundings.

I have been in a camp where a number of prospectors and miners have been talking freely to me, as man to man, when to my horror some Easterner has addressed me with "My Lord" and silence has fallen upon the happy party, and with a scowl on the face one after another has got up and walked out.

Why should we wear the fetters of the East when we enjoy the freedom of the West?

F. H. DU VERNET,
Bishop of Caledonia.

Prince Rupert, B. C.,
Dominion Day.

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Notes From England

The Archbishop of Canterbury has lost no time in issuing a pronouncement on the Thompson case. It is a thoughtful and carefully reasoned document, which should have the effect of allaying the excitement that is being stirred up. It will be remembered that, shortly after the Deceased Wife's Sister Bill became law, Canon Thompson of Norwich, expelled from Holy Communion a parishioner who had married his own sister-in-law. The resultant litigation has passed an appeal from court to court, until at last the final court of appeal, the House of Lords, has decided that the clergyman was in the wrong.

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In answer to those who contend that this decision of a secular Court has changed the Church's law, the Archbishop contends that (1) there is a marked difference between the case of a man who contracts a marriage eccleciastically irregular, but legally valid, and that of one who is living with a woman not legally his wife, whose children are illegitimate, and who is capable during his partner's lifetime of marrying another woman. The words "open and notorious evil-liver," however applicable to the second, cannot be justly used to describe the first. (2) It is not to be assumed that the Act makes discipline with regard to irregular marriages impossible. Those who take advantage of the Act are not "open and notorious evil-livers"—that is all.

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Lambeth Conference Committee are so quickly forgotten that the archbishop does well to remind us of the Resolution of 1908, which lays down that such a marriage "is not to be regarded as a non-marital union, but as a marriage ecclesiastically irregular while not constituting the parties 'open and notorious evil-livers.'" The archbishop states clearly his own opinion that a man should not be excluded from Holy Communion because he has contracted the irregular marriage under discussion.

In a few brief lines it is impossible to take into account all the aspects of the question as treated in the archbishop's letter. It is gratifying to observe that the organs of Church opinion, from the *Church Times* to the *Record,* have greeted the letter as a pronouncement worthy of the occasion and of the writer.

—

Since the issue of their Western Canada Appeal by the Archbishop of Canterbury and York, thirty clergy and 27 laymen have been sent out. These are all supported by the fund, and in addition £17,000 has been given in the last two years to the Gospel Propagation and Colonial and Continental Societies. The archbishops are asking for £20,000 for Western Canada this year.

—

Canon E. A. Stuart, who is going as a member of the "Mission of Help" to the Province of Rupert's Land, is engaged this week in giving a series of devotional and missionary "Bible studies" to the S.P.G. Summer School at York. This is a tribute to his catholicity and goodness, for he has always been regarded as more in sympathy with the C.M.S. principles than with the wider Churchmanship of the older society. The addresses are full of the most suggestive and helpful teaching. Among the other missioners who will, I hope, help the Church in Canada by the maturity of their experience, are Bishop Trollope of Edinburgh, Bishop Ingham, formerly of Sierra Leone, and the Rev. Paul Bull of the Mirfield Community.

—

York is a wonderful old city—there are few places in England where a visitor from the New World can so easily throw himself back into ancient times. Not that the city is asleep or behind the times—far from it. York is a great centre of business and amusement. But the old-world air of the streets—some of which remain almost exactly as they looked 400 years ago—of the numerous churches, and of the huge grey Minster, must be felt in order to be understood. And York is not content with a merely mediæval history, for its wonderful museum possesses one of the most interesting collections of Roman antiquities in existence—all discovered in the neighbourhood.

The other day, in walking along one of the streets of York at a moderate pace, I passed three churches in three minutes. "Very religious" must tnose old citizens have been. In these day churches are built with a single eye to the accommodation of the lay people—in the Middle Ages this was not the only motive—the monks kept the huge minster-knaves for their own processions, and provided ample but much less spacious buildings in which to minister to those who were spiritually dependent on them. Many chapels were built as chantries in which masses were to be said for the repose of the souls of certain specified persons; others were built "for glory and for beauty" solely to the honour of God. Obviously, a great many of these churches have now become superfluous; but they still stand and retain their old endowments. What a splendid thing it would be if this grand old Church of England could shake itself free from the grip of "the dead hand," re-adjust itself and its revenues to its present needs, and perhaps impart a share of its overflowing wealth to the needy daughter-churches on the frontiers of our Empire.

Slipshod Clergy

Dr. Hicks, Bishop of Lincoln, in his visitation address at Spalding recently said: The clergy could not be "too precise in their gait and attitude." He had seen a priest in a cemetery wearing a "wide-awake" hat, a short surplice, and no cassock. He wanted every clergyman to take the sad funeral service with good conduct and composure.

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REV DR. MACKLEM, Trinity College, Toronto

What is the Bible?

The Rev. H. A. Foster.

The word bible is from a Greek word biblia which means books.

These books are bound together because they contain the record of a revelation of God. The story of God making Himself known to humanity, of God making Himself known in humanity.

In many fragments and in many modes, in time past, God spoke to the Fathers in the prophets, at the end of these days He has spoken to us in a Son. This, the first sentence of the Epistle to Hebrews, might serve as a motto for the whole Bible: it expresses exactly what the Bible is. It is the record of a revelation, a revelation to men through men, through the prophets, through God's intimates, finally through a Son.

The story of Hosea is an interesting example of how a prophet is made. Hosea's wife was unfaithful to him, he tried to win her back by every means, by kindness, by severity, by entreaties, by reproaches, then the idea comes to him that as he feels towards his wife in spite of her unfaithfulness, so God feels towards his people, thus out of his own hard experience, Hosea is made the prophet of the love of God.

So God teaches through the prophets, but in many fragments, as men are able to bear it. The education of the human race is as the education of a child, by degrees.

The Old Testament shows God revealing Himself as men are able to receive. That is what their inspiration is: their faculty of reception, in a word, their faith.

The Old Testament is the record of a revelation, and therefore, it is also a record of faith Every part is not of equal value, but every part is a stage in the process and unfolds the growth of man's perception of God. As well as being made in many fragments, the revelation is made in many modes, in psalms, in songs, in proverbs, in speeches, in parables, in allegories, in history. For instance, it is not necessary to believe that the story of Eden is literal history, it is however, well to learn what truth it teaches about God's relation to man and man's relation to God. The story of Eden reveals the stages of sin and the results of sin—namely that it breaks the relationship between God and man—just as well, if it be allegory, as if it were actual history. If the Bible ends with an allegory—that of the Golden City, it may also begin with one—that of the garden of God. The message of the story remains and must remain, so long as men live separate from God. Again, it seems to be a great waste of time to try to reconcile the story of creation with modern science. In Genesis there are two stories of creation and even if they could be reconciled with each other and with modern science, who would be the better for it? Their message of God's relationship to the world and to humanity is independent of any such reconcilation.

The Old Testament then, is the record of the gradual unveiling of the Divine to human apprehension, the record of the word coming to the Fathers through the prophets. The New Testament is the record of the Word made flesh. After the gradual preparation, in the fulness of time, "the Word became flesh." In the fulness of time, when Greek, Roman and Jew were united under one rule, when communication was safe and easy along the great Roman roads, when the seas had been cleared of pirates and shipping was secure, when one language—Greek—was spoken all round the Mediterranean shores, then God revealed Himself in humanity. In the fulness of time Christ, the Wisdom and the Word of God, who had always been in the world—was made manifest.

As Augustine expressed it, "not then in the sense of traversing space, but because he appeared to mortal men in the form of mortal flesh, He is said to have come to us. For He came to a place where He had always been, seeing that He was in the [illegible] and the world was made by Him."

And the New Testament is the record and the interpretation of this revelation "in a Son." St. Peter, St. Paul, St. John each sets down what his experience was of the Christ. They are the interpreters of His personality, the recorders of a revelation.

If the Bible be this, the record of a revelation, ending in a new beginning for humanity, it is a symptom of confusion of thought to ask whether its physical science is correct. Does it give a genuine account of God revealing Himself to mankind, that is the final question about it. If it does Carlyle's judgment is a natural one, "There never was any book like the Bible and there will never be such another."

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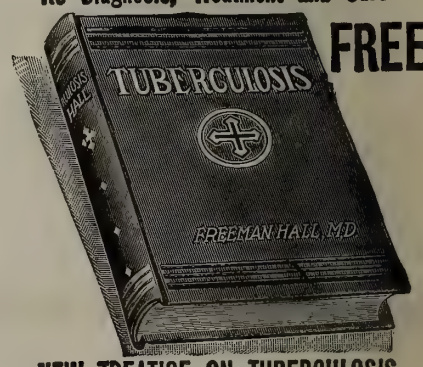

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Phone Main 4793. Box No. 296.

Calendar for August.

1—Lammas Day
4—9th Sunday after Trinity.
6—Transfiguration.
7—Holy Name of Jesus.
10—St. Lawrence
11—10th Sunday after Trinity.
18—11th Sunday after Trinity.

The Week.

NOTICE. We want subscribers to "Church Life" to take notice and remember that country cheques entail a discount of 15 cents. We get only 85 cents on the dollar, and worse still only 25 cents for the forty cents, the old price of the Ontario Churchman subscription. If people do not think of this it is careless, and works a great hardship on us; if they do think of it—but we dare not suppose that they do! Do unto others as you would be done by, and we are dead sure that we should hear from you if we paid you an account with the same drawback.

As most of the accounts are for 40 cents or a dollar it works out very badly, and we should say nothing if they were ten dollar cheques.

MONTREAL With the summer comes the usual number of odd questions, and strange happenings. Now we have an article on curious facts found on investigation by a reporter who was vexed by the question "Do Montrealers go to Church?" In any city you will find that the best Church-goers are the Roman Catholics—all honor to them for it—the rest will vary according to circumstances Hot weather keeps a good many away, and sometimes one feels that excuse is a real one, for some churches, owing to ill ventilation, are unbearable on a hot day. Cold weather keeps people away, fine weather keeps people away, wet weather is a sure and certain hindrance.

We have to go behind the weather to find out the real reasons, because as the reporter says the moving picture shows were full up, and the atmosphere of them was full up too. The average person is not kept away from dances, theatres, pink teas, or bridge parties by anything in the way of weather, unless it were a cyclone, or a monsoon. There are some people, whom no weather keeps away from church.

The church-going habit is disappearing as far as it concerns the person to whom religion is a matter of second or third rate importance. Not many years ago it was different. Public opinion was in favour of the respectability produced by being seen at church at least once on a Sunday. A few years before that it expected two attendances at church on Sunday. This meant that a great many people went to Church because it was expected of them, and they did as we all do, what everyone else did. when the time came that the people had the courage to do what they liked, they dropped Church, and took up trips on steamers, trips on cars, or trips in motors. They became in this respect honest instead of quasi-hypocritical, and just so far they gained something. Still at the same time they lost more than they gained.

They lost the weekly reminder that religion is a necessity of a healthy personality, they lost too the argument that was being put forward every week why man owed a duty to God, and what he should do to recognize it. What spirituality they possessed, became blunted and overpowered by materialism, under various guises of the world, the flesh, and the devil. They began to live material lives and to have no use for religion, and to think that such things as spirituality, and religion were non-existent. The testimony of the ages, of experience, and of the latest science all point to the certainty that man has a spiritual nature, and that religion is necessary to his well-being. As long as he lives a material life he will doubt this, but he has only to give his spiritual nature a chance, to know that it is a very real thing—the most real thing about him.

It is probable that the present craze for material life and enjoyment will go on until social life generally gets sick of the disorder, the selfishness, and the ennui that a material life is bound to produce. The Churches can do little to stop it, for the people who are materialists do not go to Church, do not want any Church, and like the fool say in their heart "There is no God."

THE PROOF. After writing the previous article we came across a review of a book, in The Bellman, a very interesting and well written paper. The book was Lawrence Beesley's account of the loss of the Titanic. The following extract pointing to the religious needs and the real spiritual nature of man is most interesting, apropos of the last article.

"When the boats had left and it was seen that the ship was going down rapidly, men stood in groups on the deck engaged in prayer, and later, as some of them lay in the overturned collapsible boat, they repeated together, over and over again, the Lord's Prayer; irrespective of religious beliefs, some, perhaps, without religious beliefs, united in a common appeal for deliverance from their surroundings. And this was not because it was a habit. . . . It must have been because each one saw removed the thousand and one ways on which he had relied upon human, material things to help him—including even dependence on the overturned boat with its bubble of air inside, which any moment a rising swell might remove, as it tilted the boat too far sideways, and sink the boat below the surface—saw laid bare his utter dependence on something that had made him and given him power to think—whether he named it God or Divine Power or First Cause or Creator, or named it not at all but recognized it unconsciously. . . . He did so . . . because he recognized that it was the most practical thing to do—the thing best fitted to help him."

MIRACLES. What you believe is important, and the difficulties in the way of belief are very real and serious There are many noble characters who are worried about what they should believe on the subject of miracles. Many people tell them because a thing is called a miracle it is straightway for that reason, unbelievable. It ought to be comfort to such to know that the miracles of one age are the commonplaces of another. If this is so in science it takes away a great deal of the supposed strain upon our reasoning powers, when we manifest any inclination to accept miracles. To go back to the beginning of the last century, and approach a well-educated man, and tell him of the ordinary things of our present day life, would be to require him to believe in miracles. He would be told to believe that water could be boiled without a fire, by merely pressing a button; that by means of lightning we could talk to men who were several hundred miles away; that a picture could be taken of all the bones in a man's body without the use of light; that messages could be sent from England to America by merely having a tall flagstaff erected in each country without any connection to join them; that flying machines were an accomplished fact; that a man's voice could be reproduced out of a box. Any one of these would be enough to stagger him. If they all, with many other possible facts were presented to him, we should hardly blame him for describing them as lies. We, who know, should feel a mixture of impatience and contempt for him, because to us they are commonplaces. The inherent impossibility of miracles is an exploded argument. Science, where it has made good, is the handmaid of truth, and science vindicates its greatness by providing evidence to-day that the age of miracles is not past, but rather just beginning. If God is a God of knowledge and of truth is it hard, or foolish, or incredible to believe that He can and does work miracles, where He sees the need for them. Is it at all improbable that in the light of greater spiritual knowledge we shall be able to understand how and why certain Bible miracles took place?

NINE A DAY. We learn from a newspaper cutting that the growing list of applications for divorce is now so great that it has actually clogged the Detroit courts. Statistical records shew that only six other cities in the United States have a worse divorce record than Detroit. There is an average of one divorce for every nine marriages and last year more than one thousand divorces were granted, while yearly, applications for separation or divorce average five thousand. On an average nine divorces are granted every day in Michigan. We know that there is a strong feeling in the States that this has to be stopped if marriage is to have any kind of sanctity, if the home is to be kept a place of morality and purity. We

learn that in spite of sarcasm and misrepresentation our sympathies should go out to those who are using means to safeguard marriage. When we read these statistics by the side of Ne Temere Decrees, and Bannister Cases, we ought to think somewhat seriously of whither we are drifting, and ask ourselves what is to be the end of it, unless Churches, or public opinion call a halt. It is said that the divorce habit grows on people, and that those who have been easily through the Divorce Court once, find it easier to go a second time. It would almost seem as if divorce were likely to become a substitute for polygamy, and that Mormonism might come to be regarded as a respectable means of avoiding the costs of divorce suit. There is plenty of sane and respectable opinion left, if only one could get it voiced or recorded. Where it exists it is time it arrived at the conclusion that it ought to speak out and use its undoubted power to stop that which is a scandal and an injury to nations that still rule most of the world.

STILL THEY COME. Two new forms of religion are just now being exploited. First there is Babism—Bab is a word meaning a gate—introduced on to this continent by Abdul Baha. This form of Mohammedanism is quite silly enough to attract fools, and has been fairly successful. Doubtless Mr. Baha is a very respectable gentleman and his talk about love and peace and unity is very fine, but when men and women think that this is the panacea for all the world's ills we can only pity them, and barely refrain from laughing at them. There are some people to whom the sight of a gate with a price for admission forms an attraction that can not be resisted. When they get in they ask for the exit.

Secondly, there is a still newer brand called Mazdaznan, headed by His Humbleness Dr. Ottoman Zar—Adusht Hanish. The outfit of this new hysteria is so complex that Babism is a lost proposition. They are reported to have had a congress in Montreal. The following are some of the gems of the programme:—

"Religious exercises, the Acme of Gymnastics."

"The value of Egyptian Postures and Their Healing Effect Upon the Nerves."

What can be said about people who are willing to enrol themselves as members of a body so given over to hysteria? To call it a freak religion; is to insult the word religion; to know that people are taking part in it is to doubt the sanity of our fellow-creatures. By the side of it Christianity takes on an air of nobility, common sense, and reasonableness that ought to make it appeal to the man of ordinary sense.

SPORT. All things come to him who waits, but in this case we expected to wait a good deal longer. We have had a communication addressed to the "Sporting Editor" of the Church Life on the subject of automobile races. We do not take much interest in motor races, because of their danger, and because they are now run either to advertise a particular car, or to make money. When they began they led to a testing and consequent improving of cars, which was beneficial to the public utility, but the motor seems to have got as far as it can go, and the general tendency is to reduce the power, and to increase the other forms of efficiency. Apart from this we should be glad to be thought a sporting editor, in the good sense of being a sportsman. It is an honourable thing to be fair and above board, to play the game for the sake of the game, and not for the win, tie, or wrangle. So we look upon it as a good omen, and we shall try to live up to our new found title of sporting editor. And there is often a good deal that makes it difficult for an editor. So many people want something for nothing; others want everything run to suit themselves and their views; some are good weather friends. We all know the careful man who cannot say, does not know, is not sure, till success is certain when he comes out with "I told you so." This is also his stock phrase when failure comes. In either case you have to reckon him at the value of his clothes, his position, or his money, for he has no other value worth anything. Then there is the plaintive and injured person, the abusive, and the violently sarcastic. Then there is the great reasonable public, with its kind appreciation, its generous praise, its unfailing sympathy. For these all is worth while, and for these we give thanks, and from these we take a dollar a year.

FRANCE. In France changes may be noted that point to the well known law of the swing of the pendulum. It was but a few years ago that Brunetien, the brilliant critic and editor of the Revue de deux Mondes seemed to stand as an "Athanasius contra mundum," of a lost cause in his defence of the historic French Spiritual tradition against the rising tide of a contemptuous agnosticism. Now the current has so far turned that a writer in L'Opinion says that the intellectual youth are turning very generally from anti-clerical prejudice and coming into closer sympathy with the deepest source of all activity, the moral and religious life. As a concrete instance of this fact, he states that in one of the higher Normal Schools where but a few years ago only a scattered two or three could be found to declare their religious conviction, a full third are now communicating Roman Catholics, and what is perhaps still more significant, a majority of these are science pupils. At the Paris Lycees of the highest grade, this same writer declares, the professors of philosophy find that a majority of their pupils are communicants, while among those who are not there is none of the old anti-clerical rancour. The same revival is shewing itself all through literature and especially among the lyric poets who exercise great influence upon the scholastic youth of France. Many of these writers, he says, are men who began their career as agnostics, but the experience of life has brought them to another mind with the changed spirit of the times. How far this is the fruit of disestablishment it might well be profitable to inquire. It is no less profitable for us in Canada to take note of the certain failure of agnosticism and materialism to satisfy the mind and the cravings of humanity. All around us we see tendencies to both these forms of belief, and while we know they cannot last, yet until we are wise, as a nation, to recognize their futility, we shall go through a period of moral and religious extravagance that must be paid for in suffering, unhappiness, and disillusion.

HUMANITY SHOCKED. We hear a good deal of the labor troubles, and the sorrows of the poor in the midst of civilization and religious environment. All these sink into nothing in comparison with the story that comes from the upper districts of the Amazon River, a territory belonging to the Republic of Peru. To say that humanity is shocked is but a feeble way to describe the righteous indignation that all must feel at the cruelty that has been unveiled by the searching investigation of Sir Roger Casement. A Rubber Company, enjoying a British charter, but composed chiefly of non-British directors, seems to have established a private government, to have enslaved the Indians, to have tortured hundreds to death, and subjected great numbers to brutal flogging, to have beaten out the brains of little children, cut off the arms and legs of adults, and to have achieved a record for sheer horrible cruelty. It is reported that the population has been reduced by thousands in a comparatively short time. As by the wish of the United States' Government, expressed in the Monroe doctrine, these South American Republics are in the sphere of her influence, it is up to her to put an end to the scandal, by bringing pressure to bear upon the Peruvian Government. It is also clear that the majority of the shareholders in this particular company were unaware of what was going on, and as soon as they realized they sent out to make inquiries, and are now as indignant as every one else is—but too late. People who hold shares in any company are responsible before God, for the treatment of the laborer employed by that particular company. If we all thought of this, and took care to make our opinion known, we should not hear of the sweating wages, the underpaid girls, the cruel struggle of the poor man to make a living, that is causing so much misery and disgrace. But most people want dividends, and do not stop to inquire how they are made, or from whom they are squeezed—until too late. The day of judgment is a bad day for realizing where our incomes came from.

The man who can be relied on every hour of the day, who can be depended on seven days of the week, who can be counted on twelve months of the year, who can be built on for time and eternity—he is the Lord's anointed. The man who makes a promise and keeps it, starts to do a work and does it, says a thing and stands by it, declares his allegiance and never wavers, shoulders a burden and carries it through sun and thunder, he is the man whom the New Testament crowns, and all the generations rise up to call him blessed.

A Hymn*

My God, the soul Thou gavest me
Is pure; it came from Thee;
Thou didst create and fashion it,
And breathe it into me.

Within me Thou dost guard it safe,
Yet, when my life is o'er
Thou'lt take it from me—but again
Its grace Thou wilt restore.

Then, while my soul within me dwells
My thanks to Thee I'll give;
O! Lord of Souls! how good it is
With Thee in joy to live!

* The above is a paraphrase by Rev. P. L. Berman, of a beautiful Prayer that occurs in "The Union Prayer-Book for Jewish Worship." The prayer reads as follows:—

My God, the soul which Thou hast given unto me came pure from Thee. Thou hast created it, Thou hast formed it, Thou hast breathed it into me, Thou hast preserved it in this body and, at the appointed time, Thou wilt take it from this earth that it may enter upon the life everlasting. While the soul animates my being I will worship Thee, Sovereign of the world and Lord of all souls. Blessed be Thou, O Lord, in whose hands are the souls of all the living and the spirits of all flesh.

So closely woven is the spirit of God into the human soul that this most glorious fact of religion is often overlooked.

RICHARD TATTERSALL
ORGANIST AND CHOIRMASTER, ST. THOMAS' CHURCH, TORONTO
SOLO PIANIST
TEACHER OF ADVANCED GRADES OF PIANO AND ORGAN
STUDIO:
CONSERVATORY OF MUSIC
TORONTO

The Dying and The Dead

We have been asked to write an editorial on our duty to, and our care for, the Dying and Dead. In our last issue we published a fairly complete set of regulations as to what should be done in preparing the body of a dead person for its last long sleep. Some people may think that the subject is a morbid one, but there are a great many who are naturally anxious to know how to behave and what to do in the last rites. The hour of death is, we all allow, a very solemn one, for it is the common end to which we are all journeying; it is the last moments of our earthly history; it is the final page of probation, and the close of opportunity.

For the relations or friends who are present at the time of death, it should be a time of prayer, that the departing soul may be forgiven all its sins, that it may be blessed with the Presence of God and God's angels during the change from time to eternity, and that it may be gathered into the Company of the Blessed Dead. For this reason, where possible, the parish priest should be sent for, that he may recite the prayers for the dying, and especially the Prayer for the Commendation of the Dying as set forth in the Book of Common Prayer. In his absence some one should say this prayer; it will be found in the Office for the Visitation of the Sick. If able, the dying person should receive the Holy Communion, thus fulfilling our Lord's dying command, perfecting the soul's union with Him, who is the Resurrection and the Life, and receiving strength for its last long journey. The relatives should remind the dying of this duty and comfort, and the idea that the invalid should not be worried or disturbed by such a reminder is really to deprive the soul of its best help.

One cannot but be distressed by the thought of the number of Church people who go through their last illness without making their communion. It should be borne in mind that though the bodily or outward man may be sinking into dissolution, yet the soul is always conscious, and often more receptive in the hour of death than we imagine. For this reason our prayers give spiritual help and consolation, even if the person seems to be but little conscious of what is going on.

As regards the care of the body immediately after dissolution, we have given some rules of guidance in a previous issue. The bodies of the dead are, in this country, usually prepared for burial by the funeral undertaker, and we cannot but deprecate this. We are not saying anything against the funeral director as a man, for we have nearly always found him sympathetic, obliging, and most anxious to do what is right. The exceptions to this rule are as little approved of in the profession as out of it. But we are too much inclined to leave the whole conduct of affairs in his hands, without any consideration of whether his methods are the best. The embalming, semi-embalming, or other treatment of the body in order to prevent change, has only one thing in its favour—the making certain of the act of death by removing the blood from the veins.

Its principal object is the preserving the body to be viewed by all who wish to see it. This modern way of submitting the body to gazers, dressed up, sometimes almost fantastically, is, when we think of it seriously, little less than an outrage on the poor human body. It is taking its last long sleep, and simplicity, the ordinary and natural surroundings of sleep, and secrecy are the proper environments. We do not go and gaze on our sleeping friends, unless perhaps they are little children, and so we should not expose our dead. It is morbid, it is unreal, and it produces unreality in those who attend the funeral. There are doubtless a great many who would wish, if they had the courage to say so, not to see the remains of their friends or acquaintances. This, which is so soon to turn to corruption, is not their friend, and their last remembrance of their friend had rather be of a living than a dead person.

When we come to consider the funeral we are aware that funerals are too expensive, too elaborate, and too morbid. People spend more than they can rightly afford on funerals, because it is expected of them, and they dread the accusation, real or imaginary, of not shewing sufficient respect to the dead. Expensive caskets, funerals and monuments ought to be avoided altogether. There is probably enough money sunk in the cemeteries of large towns to supply free hospital treatment to all the sick and poor, and so make a better memorial to the dead.

The object of interment in the ground is for the purpose of furthering the natural process of earth to earth, and dust to dust, and anything that hinders this is wrong, whether it be heavy coffins, or boxes, or concrete. Caskets that will readily disappear, and not frustrate the order of nature are to be preferred to any other. The place of burial should be marked with a very simple memorial. If the relatives wish to shew love to the departed one, let them endow a cot in the Children's Hospital, or a bed in a free ward, by which the memory of the departed may be both helpful and blessed. The use of flowers at funerals is a very beautiful symbolism, as well as a very old one, but the modern heap of floral emblems left to rot on the ground is a mistaken extravagance. Why should they not be sent to cheer up the wards of hospitals? If flowers are used they should be scattered loose upon the grave, or in the coffin. The wreaths, crosses, and so-called floral designs are often senseless, and are too frequently the outcome of social usage rather than of love or respect. "I suppose we must send a wreath" is not what we want for our dead; neither do we want the floral design that is merely a business tribute. Both are in a way well-meant, but both are mistakes when we consider death seriously.

We would also advise that funerals should be more private than they are, and people should not be required or expected to be present when we know that their presence is the result of social requirement. Their absence would be no lack of respect to the departed, while their presence, if of a social character, is unreal. The funeral service should always be in the Church that the deceased belonged to; the place that was his house of spiritual rest, while he lived, should be his last resting place when he is dead, for his life has become an entirely spiritual one. In the Church the Burial Service takes on a meaning and a solemnity that it loses in the house. To receive the Holy Communion on the day of burial is a privilege that should more often be sought by the friends than it is. In that act they can still through the Communion of Saints join with him from whom they are, for a short time, parted in an earthly sense.

Spain Stops Gambling

DRASTIC LAW ENACTED IN COUNTRY WHERE CHANCE RULED SUPREME.

Gambling has been prohibited throughout Spain, even in the most aristocratic clubs. All the clubs and gambling saloons have been closed The San Sebastian Casino has closed its doors, and the employes have been dismissed. The Government will study a system of regulation.

Spain is one of the countries where gaming is most prevalent, and thus the measure has produced an enormous effect. The great mass of opinion applauds the Government's energy. The authorities have orders to imprison persons who contravene the legal prohibition. The impresario of many casinos where roulette was played was a celebrated Belgian whom the Belgian tribunals had already convicted several times. He has gained a large fortune from gambling at Ostend, Monte Carlo, San Sebastian, and Barcelona.

The Small Duties

There is more effort, more steadfastness, involved in a diligent attention to little duties than appears at first sight, and that because of their continual recurrence. Such heed to little things implies a ceaseless listening to the whispers of grace, a strict watchfulness against every thought, wish, word, or act which can offend God ever so little, a constant effort to do everything as perfectly as possible. All this, however, must be done with a free, childlike spirit, without restlessness and anxiety. He does not ask a fretted, shrinking service. Give yourself to him, trust him, fix your eye upon him, listen to his voice, and then go on bravely and cheerfully, never doubting for an instant that his grace will lead you in small things as well as great, and will keep you from offending his law of love.—Jean Nicolas Gron.

A Chinese Confessor and Martyr

June 12th was the first anniversary of the death in Wuchang prison of one of the Chinese Christian saints. Had the revolution begun six months earlier than it did, or had Mr. Lieo lived until it had gained control, he would have been freed, without doubt; but the Church would have been the poorer without the death, as well as the life for Christ, of this splendid man. It will do us good to know that there are such Christians in China.

"When first thine eyes unveil, give thy soul leave
To do the like; our bodies but forerun
The spirit's duty; true hearts spread and heave
Unto their God as flowers do to the sun;
Give Him thy first thoughts then; so shalt thou keep
Him company all day, and in Him sleep.
Walk with thy fellow-creatures; note the hush
And whisperings among them not a spring
Or leaf but hath His morning hymn; each bush
And oak doth know I am. Cans't thou not sing?
O leave thy cares and follies! go this way
And thou art sure to prosper all the day."

The Church in Canada.

Will the clergy or laymen kindly send in to this paper brief notes of interest from their parishes. We desire to make this publication a true newspaper, with all diocesan notes fresh and up-to-date, and to do this we need co-operation.

DIOCESE OF MONTREAL

The Rt. Rev. John Cragg Farthing, D. D., Lord Bishop of Montreal, Montreal, Que.

On Saturday morning, July 13th, there passed away after an illness of brief duration at St. Martin's rectory, the beloved wife of the Rev. Canon Troop. Mrs. Troop had recently returned from a short visit to the United States and seemed in better health due to her visit. She came to Montreal with her husband in 1886 and during her life in the city has been a most energetic worker in every branch of parochial work. The deceased lady leaves besides her husband, two daughters, Mrs. Harold Johnson, Mrs. Gerald Bogert; and three sons, Rev. G. W. H. Troop, of Boston,, Mr. H. H. Troop, in London, England, Mr. Philip Troop, of Montreal to mourn her loss. The funeral took place on Monday, July 15th, from St. Martin's Church to Mount Royal cemetery, and was largely attended by many sorrowing friends who will miss her much in the councils of the parish work. May she rest in peace. Her works do follow her.

—

Most of the city rectors are now away on their vacation. Canon and Mrs. Almond and family are at Shiganake Baie des Chaleur. Rev. M. E. Horsey of St. Alban's spends July at Portage near Riviere du Loup; Rev. A. P. Shatford, of St. James, is summering in Nova Scotia, while Revs. J. Patterson Smyth of St. George's, Rev. H. M. Little, of the Advent, Rev. Canon Bayliss, the Rev. H. Symonds of the Cathedral, and the Rev. A. P. Lewis of Cowansville are, with their families, summering at Cap a L'Aigle on the Lower St. Lawrence.

—

The Rev. Canon Troop expects to leave on Saturday night with his daughter, Mrs. Johnson, for Banff, Alta., for several weeks rest.

—

The Bishop of the Diocese is away from home on the Canadian Labrador taking confirmations for the Bishop of Quebec.

—

The Rev. A. J. Quinton Warner, M. A., formerly of Halifax, Nova Scotia, has entered upon his new duties as priest assistant at Holy Trinity Church, Montreal, in succession to Rev. R. W. Norwood, who has removed to London, Ontario.

DIOCESE OF QUEBEC

The Rt. Rev. A. Hunter Dunn, D.D. Lord Bishop of Quebec, Quebec, P.Q.

At a celebration of the Holy Communion Sunday morning at St. Peters Church, Rev. Canon Shreve being celebrant, assisted by Rev. W. Salisbury, Bastow, the dedication took place of a beautiful lecturn presented to the Church by the rector of the parish and his daughters to the memory of the late Mrs. Shreve. The lectern, which is of oak, exactly corresponding with the pulpit, the reredos and altar is exquisitely carved and stands on a base of solid oak with heavy dull brass standards. It is surmounted by the traditional eagle also of carved wood, and has the following inscription on a brass plate at the foot: "To the Glory of God, and in loving memory of Mary C. Shreve, June 13th, 1911. His servants that serve Him." On the lectern is a magnificent bible, the handsomest that could be procured, on the fly leaf of which are the words finely illuminated: "A. M D. G. Given by the Women of St. Peter's Congregation who were her companions in Parish Work. In kindly memory of Mary C. Shreve. Entered into rest June 13th, 1911. She hath done what she could." The simple, but touching dedication service was performed by Rev. Canon Shreve.

DIOCESE OF ALGOMA

The Rt. Rev. George Thorneloe, D.D., Lord Bishop of Algoma.

Corner stone of new church at Sudbury will be laid on July 30th by Bishop Thornloe.

DIOCESE OF NIAGARA

The Rt. Rev. William Clark, D.D., Lord Bishop of Niagara, Hamilton, Ont.

Hamilton.—A new pulpit to harmonize with the new altar and other furniture already placed, or about to be placed in St. Philip's church, has been ordered by Rev. Mr. Kenwick It will be made of quarter sawn oak.

DIOCESE OF RUPERT'S LAND

The Most Rev. Matheson, Lord Archbishop of Rupert's Land and Primate of all Canada.

We are proud of the conspicuous part our beloved Primate has taken in the Selkirk Centennial and visit of the Duke of Connaught. Great enthusiasm has prevailed, and we trust some lessons have been learned—lessons of patience, faith, and endurance as seen in the lives of the early settlers. Moments such as this commemoration are golden opportunities hedged about with rare blessings!

—

Rev. Dr. Charles E. MacKenzie, of Gallipolis, Ohio, is acting as locum tenens at St. Matthew's church, Brandon.

—

Rev. N. Hewitt, M. A., has charge of St. John's Cathedral while the clergy are on a short vacation.

—

It is rumored we are shortly to lose to the American Church one who has long been identified with this diocese, a priest much beloved, and now Rural Dean of Portage La Prairie, the Rev H. O. N. Belford, M. A.

DIOCESE OF YUKON.

The Rt. Rev. I. O. Stringer, D.D., Lord Bishop of Yukon.

At Teslin, where the Rev. C. C. Brett is laboring, the Indians have all returned for the summer. It is encouraging to note how well they keep up their studies when away hunting for the long winter months, there are now 40 on the roll. As a result of Bishop Stringer's conference with the officials of the Indian Department in Ottawa last September, bringing before them their duty towards their better support and recognition of Mission Schools in the Diocese of Yukon; the Government has sent a large consignment of school supplies for both Teslin and Champagne.

DIOCESE OF ONTARIO

The Rt. Rev. William Lennox Mills, D. D., Lord Bishop of Ontario, Kingston, Ont.

Cardinal.—A very successful garden party under the auspices of the Woman's Guild was held here a few evenings ago. Proceeds $43. Owing to the kindness of Churchwardens and the Woman's Guild, St. Paul's Church, the rectory and the barn have now been put into a state of good repair.

NEWFOUNDLAND

The Rt. Rev. Llewellyn Jones, Lord Bishop of Newfoundland.

On Sunday, June 3rd, the Bishop dedicated and blessed a new brass cross for use on the high altar of the Cathedral, and also a very handsome brass processional cross for use in the Cathedral. Both were gifts from the Cathedral Sunday School.

—

The services and social meetings in connection with Queen's College reunion were very delightful gatherings, and redolent of retrospect and prospect. Floreat Queens.

—

The Lord Bishop of the Diocese, since the close of the Synod, has suffered from a heavy cold, and was under the care of his physician. In the course of a few days the Church ship Amazon, will be put in commission for the visitation voyage.

—

The Rev. Herbert L. Pike, a graduate of St. Augustine's College, Canterbury, and a Licentiate of Theology of the University of Durham, is assisting the Rector of St. Mary the Virgin's church, St. John's during the next two months, pending a permanent appointment.

—

The Christian Doctrine Society, composed exclusively of men, recently held a symposium in the basement of St. Michael's church, an adjunct of the cathedral parish. In which the Second Commandment of the Decalogue, the precise meaning of its language, was, figuratively speaking, handled without gloves. Judging from the theological exegesis of the various speakers the pressing need of such an educational factor in our midst was most amply demonstrated.

The Rev. Father Hiscock, rector of Newtown, Bonavista, delivered a striking sermon in the cathedral at Evensong on the fifth Sunday after Trinity, just after the close of the Diocesan Synod. The presence of a large number of priests in the city during the sessions of the Synod enabled the rectors of the town parishes to avail themselves of the services of those "restorers of the old wastes" and "builders of the former desolations" in our outposts.

—

The Rev. Conrad H. Barton, M.A., Principal of Queen's Theological College, has accepted the management and editorship of the Diocesan Magazine, succeeding the late Rev. Canon Temple.

—

Rev. Dr. Smith's sermons at the cathedral service and at opening of the cathedral were masterpieces of eloquence and loyal presentation of the Church's position and claims; whilst the quiet day conducted by him made a deep impression upon all who attended, and Eternity alone will reveal the full amount of good done to clergy and students. Dr. Smith visited old friends at Harbour Grace and Heart's Content.

—

Rev. T. W. Upward succeeds Rev. James J. White as incumbent of New Harbour.

—

Rev. H. W. Facey, B.A., has leave of absence to visit England.

—

Rev. Rural Dean Bayly inducted Rev. Isaac Parsons as the first rector of Greenspond.

—

Rev. Fr. Chamberlain, of Catalina, is now the senior priest of the diocese.

—

The annual men's service at the cathedral was largely attended. Rev. Canon Colley was the preacher.

—

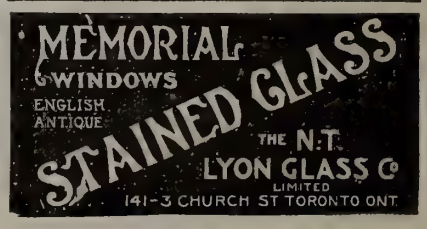
Rev. C. M. Stickings, of Harbour Grace, South, will do work among the floating fishermen on Labrador for two months.

—

The following temporary appointments have been made:— Rev. G. H. Maidment, Harbour Grace south; Rev. N. Vivian, Smith's Sound; Rev. W. Butler, Random; Rev. F. Pike, St. Mary's, St. John's; Rev. E. Loder, Cathedral, St. John's; Rev. H. Leggo, will act as chaplain to the Bishop during his visitation on the western shore.

—

A bill was passed at the Synod to establish an ordination candidates' fund. By it boys will be assisted at Bishop Field College for two years, and young men at Queen's College for three years. It will also assist promising divinity students in taking a university course in the Old Country.



The diocesan assessments of missions have been raised 20 per cent., so as to provide increased stipends for the clergy.

—

The Marine Disaster Fund, 1912, now totals $10,643.

—

A good deal of righteous indignation is being expressed through the diocese at the misrepresentations which were being circulated in the United States and Canada as to the work of the Church of England on the Labrador. The fact that there are now five church clergymen on the Labrador Coast is sufficient refutation of those misrepresentations.

The Rev. Dr. Smith, of Baltimore, in his address to the Synod, referred to the subject in the following words:—

"Wherever he should go, no place would ever hold in his heart a greater charm than Newfoundland. In what he was about to say he wished to say no word against anyone who, he was sure, was doing a good work for God; but he felt that the name of Dr. Wilfred T. Grenfell occupied in the United States, where he lived, a place which appeared to fill the whole spiritual horizon. If you should ask anyone—even one of our own Church people—who was the missionary in Newfoundland and Labrador, he would answer, 'Dr. Grenfell'; and if you asked were there any other missionaries there, you would probably be told, 'There may be; but we have not heard of them.' Now, his knowledge of and love for this diocese moved him to mention this matter, not to condemn anybody, but to stimulate Church people to tell what their own missionaries had done—some of them long before Dr. Grenfell was ever heard of. He mentioned the name of Mr. Hutchinson, who had left a beautiful parish in England to live and work for forty years on Labrador, and before him, the labours of Archdeacon Gifford had instructed and edified many souls. After all, who had been doing spiritual work all over the seaboard of Newfoundland and Labroador; who had given the people the Sacraments, who had catechised them and preached to them, had visited them in sickness and comforted them in dying? Not Dr. Grenfell, but the Bishop of Newfoundland, and his devoted missionary priests. The facts are there; let the members of this Synod see that it was known if necessary, to the ends of the earth. He pleaded that the diocese of Newfoundland should thus do justice to herself and to the heroic souls who have laboured in the ranks of her ministry." —"Free Press," St. John's, July 2.

DIOCESE OF CALGARY

Diocesan Bulletin, No. 14. July 9 1912.

Date of last bulletin, April 10, 1912.

Since that date:—

1. *New Parishes formed, etc.*:

St. Catharine, Edson, erected.

St. Luke, Sion, re-adjusted.

St. Peter, Lac-la-Nonne, erected.

Immanuel, Staveley, erected.

St. Michael and All Angels, Strathmore, erected.

St. James the Apostle, Newton, (Logan) re-adjusted.

Holy Trinity, Tofield, erected.

St. Columba, Delburne, erected.

St. James, Hazlemere, erected.

St. Peter, Entwistle, erected.

Christ Church, Carbon, erected.

Christ Church, Pebrock, erected.

St. Stephen's Colchester, re-adjusted.

Christ Church, Shepard, re-adjusted.

St. Peter, Sandy Lake, erected.

St. Augustine, Ogden, erected.

2. *Ordinations*:

On Trinity Sunday, in the Pro-Cathedral Church of the Redeemer, Calgary, were ordained Priests:

Rev. J. W. Thomson, curate of Rimbey and Bentley Mission.

Rev. T. L. Bruce, B. A., L. Th., curate of All Saints', Bridgeland, Calgary.

Rev. T. Melrose, curate of Carmangay, Vulcan, etc.

Rev. J. K. Hathaway, curate of St. Michael and All Angels, Strathmore, etc., etc.

Rev. E. J. Cartlidge, curate of Big Prairie Mission.

Preacher—The Rev. A. W Swayne, M. A., of Warner, A. W C. F. South Alberta Mission, the candidates being presented by Rev A. P. Hayes, B. A., F. I. G. C. M., Examining Chaplain.

On St. Barnabas Day, in the Parish Church of All Saints, Edmonton, was ordained Priest:

Rev. A. C. Trench, associate deacon of the A. W. C. F. North Alberta Mission, curate of Swallowburst. Preacher, The Rev. Canon G. H. Webb, of All Saints, Edmonton, the candidate being presented by the Ven. Archdeacon Gray.

3. *Lay Readers Licensed*:

Stipendiary:—Mr. Chas. F. Hives, for Rocky Mountain House under the Rev. C. W. G. Moore, rural dean.

Honorary:—Mr. E. C. Deeks, for Lougheed, under the Rev. J. A. Partridge, of Sedgwick Mission.

Mr. H. E. Callender, for Olds Mission, under the Rev. A. McClain Banting, incumbent.

Mr. H. R. Leaver, for Barr Hill, under the Rev. T. Melrose, of Carmangay Mission.

Mr. H. R. Harper, M. A., for Okotoks, under the incumbent.

4. *Lay Readers Retired*:

Stipendiary:—Mr. W. H. Wickham; Mr. B. N. Williams.

5. *Churches Dedicated*:

St. Peter's, Lac-la-Nonne.

St. Peter's, Entwistle.

St. James, Hazlemere.

St. Thomas, Cardston.

St. Peter's Coutts.

Church of the Ascension, Crossfield.

Note—For "St. Luke's, Clive" in Bulletin No. 13, read "St. Luke's, Clyde."

6. *Resignations*:

Rev. W. J. E. Harris, deacon in South and West of St. Stephen's, Calgary, and left the Diocese.

Rev. J. D. Hull, B. A., rector of St. John's, Pincher Creek, and left the diocese.

Rev. J. R. Gretton, inducted rector Christ Church, Millarville, etc., to go to Pincher Creek.

Rev. T. Mitten, rector of St. Andrew's, Gleichon.

Rev. A. McClain Banting, incumbent of St. John's, Olds, etc., to leave the diocese.

Rev. R. A. Burge, curate of Vegreville Mission.

7. *Inductions and Appointments*:

Rev. D. J. Watkins-Jones, inducted incumbent of St. Alban's, Coleman, etc., by the Bishop.

Rev. N. Ashby, inducted incumbent of St. Andrew's Edmonton, by Ven Archdeacon Gray.

Rev. J. R. Gretton, inducted rector of St. John's, Pincher Creek, by Rev. Canon Dewdney.

Rev. W. B. Church, appointed curate of St. Philip and St. James, De Winton, etc., etc.

Rev. H. E. Scallon, appointed priest-in-charge of St. Mark's, Innisfail, etc., etc.

Rev. Canon Hogbin, appointed acting incumbent of St. Peter's, Okotoks.

Rev. G. J. Bousfield, appointed assistant priest in the Pro-Cathedral Church of the Redeemer.

Rev. J. E. Forsyth, appointed priest-in-charge of Kipp Mission.

Rev. R. H. Ingleby, appointed assistant priest, A. W. C. F., North Alberta Mission.

Rev. J. P. Dingle, appointed curate of St. Alban's, Brooks, etc.

Rev. Canon Hogbin, appointed acting incumbent of St. Augustine's, Ogden.

Rev. W. R. Walker, appointed curate of St. Augustine's, Ogden.

Rev. W. T. Haig, appointed curate for the outstations of Claresholm, viz:—Cranum, Staveley, Trout Creek, Meadow Creek, etc., etc.

8. *Old Sun's Boarding School, Blackfoot Reserve.*

On June 14th, the large new Boarding School for Indian children erected by the Government on the Blackfoot Reserve was formally opened and dedicated by the Bishop. A number of churchpeople interested attended from Calgary and from the neighboring towns of Gleichon, and the following clergy were present: Ven. Archdeacon Tims (Superintendent of Indian Missions), Canon Stocken (Missionary on the Reserve), Rev. S. J. Stocken (retired missionary), Rev. M C. Gandier (Principal of the School), Revs. Canon Hogbin, T. Mitten and J. K. Hathaway. During the ceremony speeches were made by the Bishop, the Indian Agent, (Mr. Gooderham), the Mayor of Gleichen, (Mr. Bray), Archdeacon Tims and Canon Stocken.

9. *Cornerstone Laid.*

On June 12th, the Bishop laid the cornerstone of the new St. Barnabas Church, Hillhurst, Calgary, being built by E. H. Riley, Esq., in memory of his father, mother and infant daughter. The Church is of brick with stone facings and will accommodate some 500 people.

10. *M. S. C. C. Apportionment.*

The Treasurer's books show that less than $1,100 has been sent in by the parishes in the Diocese on account of the M. S. C. C. Diocesan Apportionment of $4,800 for this year. The Bishop desires that every effort be made to make up the full amount, and also that the special appeal made by the Society for its Extension work in China, India and Japan, should receive full consideration and aid.

11. *Special Ordination.*

The Bishop expects to hold a special ordination in the Pro-Cathedral Church of the Redeemer, Calgary, on St. James' day.

12. *Anniversary.*

August 7th will be the twenty-fifth anniversary of the Consecration of the Bishop to the Bishopric of Saskatchewan. A special celebration of the Holy Communion will take place in the Pro-Cathedral at 8 a. m., and the Bishop would be grateful to know that similar arrangements are made in other places in the Diocese, especially as, during the week following his consecration the Provincial Synod of Rupert's Land took the first steps looking to the formation of the Diocese of Calgary, which later were given effect to by the Archbishop of Canterbury, then Primate of Rupert's Land. Special prayers for the Bishop, the clergy and the work of the Diocese in general should be offered.

13. *Mission of Help.*

The Bishop has recently received the notice of the following arrangements as now made for the Mission of Help as they concern this Diocese.

September 29th to October 6th.

Edmonton, All Saints, Rt. Rev. A. E. Joscelyne, D. D.

Edmonton, St. Faith's, Rev. C. S. Quainton, M. A.

Red Deer, St. Luke's, Rev. Guy Pearse, M. A.

High River, St. Benedict's, Rev. E. R. Price Devereux, M.A.

October 13th to October 20th.

Calgary, Pro-Cathedral, Rt. Rev. The Bishop of Edinburgh.

Calgary, St. John's Rev. Paul Bull.

Calgary, St. Stephen's, Rev. F. J. Newton.

October 27th to November 3rd.

Strathcona, Holy Trinity, Rt. Rev. Bishop Ingham, D. D.

Stettler, Rev. C. P. Wilson, M. A.

November 10th to November 17th.

Macleod, Christ Church, Rev. C. Hepher.

Lethbridge, Rev. Paul Bull.

The Rev. C. L. Burrows, M. A.,

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will act as assistant to Bishop Ingham at the latter's centres.

The Rev. J. Hinchliffe, B. A., will conduct special missions on the Indian Reserves in this Diocese during the month of October. It is expected that Canon Stuart will conduct a Quiet Day in preparation for the Mission in Edmonton on Sept. 11th, and in Calgary on Sept. 13th.

The necessity for thorough preparation work in the centres to be visited cannot be too strongly insisted upon. Services of Intercession can still be had on application to Canon Hogbin, Synod Office, Calgary.

14. *Laggan.*

As there are a large number of people visiting Lake Louise Chalet at Laggan, and we have no resident clergyman there, the Bishop would be glad if clergy visiting there or the vicinity would try and arrange with him to take an early Celebration of the Holy Communion, and Morning Service in the Hotel on any Sunday during the season. A Register for Services has been provided.

GEO. H. HOGBIN,
Secretary.

The Future of British Columbia

The Bishop of London presided on Monday at the annual meeting of the British Columbia Church Aid Society, held at the Church House It is the endeavour of the Society to raise a total of 300,000*l.*, or an annual income of 20,000*l.*, during the next fifteen years. Such a sum would be spent upon the maintenance of men, the establishment of a College for training clergy, affiliated to the university of British Columbia, the provision of endowments for the Bishoprics of Caledonia and Kootenay, and the provision of a fund for the purchase of new sites for church buildings while land is still cheap.

The Bishop of London on the Future of the Pacific Coast.

The Bishop of London said that so large a gathering in the midst of our summer storms was evidence that the Church was waking up to its responsibilities—not before it was time. "We are waking up to realize that unless we are an expanding Church we are a dying Church." And we must not leave out the British Empire. He could not imagine a more foolish argument than "I do not believe in work in the Colonies; I want to see the conversion of the heathen." How were they going to convert the heathen if they were leaving unconverted great tracts of country on the way? "Our Colonial Church," the Bishop declared, "is going to be the great leaping place from which we are to advance towards China and Japan. I hope we have heard the last of any depreciation of missionary work in our Empire as compared with foreign missions." We were getting to an end of our ignorance in such matters; and here the Bishop told of a man who amiably remarked —"New Westminster? Oh, yes, I know it; it's somewhere about the Vauxhall-bridge-road!" British Columbia claimed a special place in the expansion of the Church's idea. The population was increasing at a phenomenal rate; Vancouver City had in seven years grown from 4,000 to 120,000. The Panama Canal was nearing completion, and in two years the whole of the Pacific coast would be transformed. Two great railways had been cut through the district, and the present rate of immigration was only the beginning of what was to take place in a few years' time. "The Church is still in time, but there is no time to lose. We must have a hand in making British Columbia British, Christian, and Church."

The Dean of Columbia, expressed the thanks of British Columbia to Church-people at home for the help given. He referred also to the problem presented to the Church by the inrush of population, which in Victoria has been stupendous and amazing. What was going on in Victoria was going on in other cities throughout the length and breadth of the Province—a province as big as the German Empire. "Some people say," the Dean added, amid laughter, "that there might even be room for the German Emperor as well." He believed that the future of the British Empire depended very much upon what we made of Canada to-day.

The other speakers were the Right Honourable G. W. E. Russell, Mrs. Romanes, the Bishop of Willesden, and the Bishop of Stepney.

Missioners for Canada

The arrangements for the Mission of Help in the Province of Rupert's Land are now practically complete. On Friday last a Conference of Missioners was held, in which the Archbishop of Canterbury and the Bishop of London took part.

The proceedings opened with a celebration of the Holy Communion at 8 a.m. in Henry VII.'s Chapel, Westminster Abbey. The Dean celebrated and an address to the Missioners was given by the Archbishop of Canterbury. He wished, he said, to give them a word of benediction in going forth to their important work; the Dominion of Canada was much in his thoughts, and he regarded the opportunities which it presented as unique. There had been nothing like it in the world's history, and he wished that the response to the needs of Canada was adequate on the part of the Old Country. The Missioners were going out as the forerunners of a greater effort; they were not merely invited by the Canadian Church, but they were going out from the Church of England with all the Church's influence, its history and its work behind them A hundred years hence when the Dominion had grown into a great nation their efforts might seem trivial, but they were helping the inauguration of a permanent work of far-reaching importance. It was a work for the Church, the Empire, and the life of the world.

Several changes have been made in the list of Missioners as originally published, owing to some of those who originally undertook to take part being unable to go out. The list now stands:—The Bishop of Edinburgh, Bishop Ingham, Bishop Joscelyne, Coadjutor Bishop of Jamaica, Canon E. A. Stuart, the Revs. Paul Bull, E. R. Price Devereux, Cyril Hepher, D. J. Stather Hunt, P. T. R. Kirk, F. L. H. Millard, W. E. R Morrow, Guy Pearse, C. S. Quainton, J. J. Robinson (formerly Dean of Belfast), T. Guy Rogers, S. M. Warner, and C. P. Wilson. The Colonial and Continental Church Society is defraying the expenses of Bishop Ingham and the Rev. D. J. Stather Hunt, and the Rev. C. L Burrows is going out as Assistant Missioner to Bishop Ingham.

At a meeting of the Synod of the Province of Rupert's Land two years ago it was decided to have the mission. Canon Murray of St. John's College, Winnipeg, was appointed Secretary of the Committee to carry out the arrangements.

Preparations for the mission have been going on in the Province for the last eighteen months, and great interest has been aroused among Church people.

It is hoped that the mission will do for this portion of the Canadian Northwest all that the similar mission did for South Africa and New Zealand.

Diocese of Qu'Appelle

The annual festival of the Qu'Appelle Association was held last week at St. Paul's Chapter House. There was a celebration of the Holy Eucharist in St. Dunstan's chapel of the Cathedral at 8.45, when the celebrant was the Bishop of Lichfield, and intercessions were offered for the work of the diocese. The Bishop of Lichfield took the chair at the meeting, and was supported by a number of the past and present workers in the diocese. The Bishop gave a hearty welcome to the clergy of the diocese now in England for a well-earned holiday. He read a letter from the Bishop of Q'Appelle stating that the clergy of the diocese had now increased to 83, and that the appeal for the Diocesan College at Regina had met with such a good response in the diocese that they had promises amounting to £12,000.

The Rev. W. R. Adams, of Indian Head, then spoke of his impressions of the work in Canada for the last five years. He laid stress first of all upon the difficulties of the work. The flood of immigration amounted to a thousand people every twenty-four hours. Then there was the migration of the people from one district to another. Another great danger was the civilized materialism" of the immigrant population from the United States. Then they had to remember they were dealing with mixed nationalities. Out of every 1,000 settlers, only 400 came from the British Isles. In spite of such difficulties the numbers and strength of the Church were steadily increasing. The number of clergy in three years had grown from fifty-seven to eighty-three, the offerings of the people from $61,000 to $111,000. To supply the future needs of the diocese Bishop Harding had launched the great scheme of a diocesan college, and ultimately a cathedral at Regina to be the headquarters of their work. The scheme had been taken up with great enthusiasm in Canada.

The Rev. F. H. King then gave a stirring address, describing himself as a priest of the diocese who had been lent to the work of the Railway Mission. He was now in England to recruit his health after an injury in a railway accident, in which three of the staff of the Railway Mission had narrowly escaped with their lives. He had also lost all his books in a fire at Regina. He was hoping shortly to return to the diocese, because he felt that Canada needed his services. He spoke of the vastness of the work. In three weeks on the railway he visited places as far apart as Canterbury from Liverpool. To illustrate the growth of population he said that the town of Saskatoon had grown in ten years from 200 to 22,000. Of the foreigners who are coming in he believed none of them are averse to the Church, and the mixture of population would make as fine a nation as the world has seen.

The Bishop of Lichfield, in thanking the speakers, said they had listened to two most inspiring and racy addresses. He wished the young men at our Universities could hear the call of the new country. He could not help thinking of how Bishop Anson would have rejoiced to hear of the progress of the work of which he had laid the foundation.

Ecclesiastical Brass Work

Lighting Fixtures of all kinds

The Keith & Fitzsimons Co.
Limited
Toronto - Ontario

Maple Leaf and Oak

or Three Sisters

By Irene Strickland Taylor.

(Continued).

There was a moment's painful silence after his light-sounding speech, as he looked slowly from one to the other. Lloyd's face bore as annoyed an expression as it was possible for his good-natured face to bear; Myrtle was embarrassed, but especially so on Ruby's account; Doris was striving to stifle a peal of laughter and to preserve her dignity at the same time, while her sister was apparently absorbed in the teapot, with a look of outraged pride on her haughty brow. Kenneth Sylvester, however, was not a boy, but a man of the world, and well used to its many ways, and after waiting a moment for the eldest of the sisters to rise and greet him, he turned carelessly to Myrtle, and held out his hand.

"Come, Miss Myrtle, you are not going to cut an old friend, are you?" he remarked, taking the hand which she could not, with any courtesy, withhold. "Remember that in a fortnight's time I shall not be able to run in here and enjoy a cup of tea with you. Nor will you cut me, will you Doris?"

"I never hurt an old friend," retorted Doris, calmly stirring her tea and not offering him her hand. "Instead, I will cut the cake, but I don't know who offered you a cup of tea, Mr. Sylvester."

"Miss Hazeldine will, I am sure," he replied, glancing at Ruby, who still maintained her inexorable attitude.

The situation was too much for Doris' gravity, and though sharing her sister's aversion to their unwelcome visitor, she threw away her dignity and burst into a peal of laughter. "Don't you understand?" she exclaimed, shaking back her fair hair as she always did when amused. "She is out, Mr. Sylvester, she is out! Didn't our stupid Cynthy tell you so? You are not supposed to see her, of course, and if you weren't so silly you would understand that. She is out, and won't be in again till the evening!" Her laughter brought Ruby out of her pride at last, and she turned upon her in a blaze of anger.

"Doris, have done with this nonsense! Must you always behave like a child? As for you, Mr. Sylvester, you are not offered a chair or tea because your presence is a most unwelcome one to us this afternoon. Are you not man enough,—I won't say gentleman,—to know that when a lady says she is out, she does not desire to receive visitors? How can you then dare to intrude like this? " Sylvester bowed and quietly seated himself at Myrtle's side before speaking; he was greatly offended by this fierce attack, but it did not suit his present policy to show his annoyance, and he could always hide his feelings if they were likely to go against his interests.

"You have received one visitor this afternoon, Miss Ruby, and why not two?" he returned, smiling suavely behind his heavy brown moustache. "If you have admitted Mr. Neilson here, it shows that you are not unable to admit visitors to-day, and besides, I am Mrs. Lathbury's nearest friend in Deerlea, so I am outside the pale of mere visitors."

Ruby rose, and it would have been a dense man who could not see the indignant wrath flashing in her eyes as she drew herself up to her full height.

"Since you are Mrs. Lathbury's friend, you shall be entertained by her; I am not bound to receive her visitors," she said coldly, then she laid her hand on young Neilson's arm with a very different expression. "Come into the garden with me, Lloyd, I want to talk to you, and I hardly think that Mrs. Lathbury's friend will dare to follow us there."

She swept a disdainful glance upon her sisters, as though challenging them to accompany her as well, and without another word or look for Sylvester, walked from the room, her proud head held very high, and with Lloyd meekly following in her wake.

Doris looked after her doubtfully. She fully shared her sister's aversion to Kenneth Sylvester, and was half inclined to leave the room with her, but after all, offended pride was but a poor substitute for tea, and Doris was hungry as well as thirsty, so she humbled her dignity and stayed.

"What does that young fellow want hanging round here?" inquired Slyvester, as Myrtle, in silence but with an eloquent and very high colour, took her sister's place at the table. "He is one of those aimless boys, who think they know everything, and do everything, too, and who finish by knowing very little and doing nothing. They are always lingering round, waiting for something to turn up."

"I do not think you can class Mr. Neilson among those you have mentioned," replied Myrtle with some warmth. "He certainly is not aimless, and next week he is going to France on business, so you cannot say he is waiting for anything to turn up."

"He is much better than some people who have no business at all, here or anywhere else," added her sister, with a flash of humour even in her defiance.

"Yourself, for instance, Miss Doris."

"I am training for my business, so I am out of the question. I was speaking of some past training, and who have no real business—or pretended, either, for that matter."

"And what business are you training for, may I ask?" said Sylvester, determined to be blind to her blunt personalities.

"I am going to be Myrtle's typewriter, I mean her typist," she explained complacently, "when she gets too famous and busy to write her manuscripts by hand."

"What if she marries some day, though?"

"Then I will be her husband's typist."

Sylvester laughed shortly, and gave up the attempt to disconcert Doris, knowing already by experience how futile such a task was, turning his attention to Myrtle, who was listening with red cheeks and gravely disapproving eyes.

"Seriously speaking, though, my dear young lady," he began, dropping his bantering manner and slowly pulling the ends of the brown moustache that so exactly matched the colour of his eyes, "I want to warn you against being intimate with that fellow. You don't know life and those who live like I do—how can you, when I have lived nearly double your age?—and you are only girls, after all, though you and Ruby are wise enough to write books and to become famous authoresses one day, we hope. Of course you feel drawn to Neilson, what girl would not, however wise she may be, on account of his loneliness in the world and his size and stature and well— yes, his good looks? That is only natural, but let me tell you that he is not the sort of man to be much with you young ladies. He is not in your station in life, and worse than that, he has not a record —young as he is—of which he may be proud. Has he ever told you what he did before you knew him?"

"No," said Doris, emphatically." And we don't want to know."

"That is foolish," retorted Sylvester frowning, "Miss Myrtle will you believe me when I say that his past is one which, if you knew it, would make you break off your friendship with him to-day and never speak to him again? He is not fit to be your friend, that is the truth."

"No, I would not believe it!" cried Myrtle, her eyes bright with anger and tears, and her voice trembling. "I don't believe you know anything about Lloyd, and what you say to try to break off our friendship with our only real companion here, would only make me to like him more than ever, if that were possible. It is most unkind of you, sir, to defame our special friend behind his back, and to hurt our feelings like this. I would not have believed you capable of such meanness."

Poor Myrtle, dignity was not her strong point, both her sisters had plenty of it, but she had none and never would have Whatever she was or could be, she could not be dignified or haughty, and though she started her speech with offended innocence, before long her lips were quivering piteously, and she stopped abruptly and dropped her eyes to stay and conceal the swelling tears.

Sylvester looked at her for a moment in silence, and a look of pity stole over his austerity.

"Well, well, if you will be blindly adoring your idol, you will," he remarked, moving uneasily in his chair, under Doris' disconcerting gaze. "Girls are the most obstinate and short-sighted of all creatures under the sun, and you must have your own way I suppose, and then spend the rest of your lives rueing it. Anyway, you cannot blame me for not having warned you in time. Now can you tell me for certain what time your boat leaves Montreal?" Myrtle answered him in a low voice, and with still down cast eyes, but he did not again allude to the disturbing subject, and after a short conversation on general topics took his departure leaving a note for Mrs. Lathbury in Myrtle's hands.

"I dare say I shall see you again before you sail," he remarked as he bade them good-bye. "But if I don't, you won't forget Canada and one of its sons, will you girls?"

"No, we certainly won't," responded Doris with alacrity, but which of its sons, she did not say.

Ruby's wrath waxed even greater than that of her sister, when she heard their account of his ill-timed warning, and she could only be dissuaded from running after Sylvester and telling him plainly what she thought of him, by Myrtle's earnest entreaties and the near approach of evening shadows.

"Well there's one comfort at any rate in going away from Deerlea for ever," observed Doris, when Ruby had exhausted all her angry exclamations, "and that is that we shall leave Kenneth Sylvester, Canadian, behind us for ever as well.'"

"Thank goodness!" muttered Ruby fervently, but if she had known how long that 'for ever' was to last. her exclamation might not have been so vehement.

CHAPTER III.

THE BUGLE CALL.

The few remaining days flew by with great rapidity and before a fortnight was up the three girls found themselves with Mrs. Lathbury settled on board the fine liner "African" in a state of wildest excitement.

Seven years is a long period to hopeful youth, and although they had arrived at Deerlea by way of the St. Lawrence it seemed such a long time past, that the river and all the wonders on its banks were like total strangers to Myrtle's imaginative eyes, and her pleasure and that of her sisters knew no bounds on their voyage down the river. Perhaps they each felt a slight twinge of regret at leaving Canada, the land of so many dreams and the scene of the first realization of their hopes of fame and success, but they left no one to mourn for them and was not England their native country, their great land, before them? With fascinated eyes they gazed on the expanse of the ever-broadening river, at the beauty of its banks, at the old grey town of Quebec clinging to its steep cliffs and still defying invasion as in the days of history, and when they drew

(To be Continued.)

Women's Work and Social Service.

"Sure, he's five months old an' he's two foot long,
Baby Johneen;
Watch yourself now, for he's terrible sthrong,
Baby Johneen;
An' his fists'll be up if ye make any slips,
He has finger-ends like the daisy tips,
But he'll have ye attend to the words of his lips,
Will Johneen

"There's nobody can rightly tell the colour of his eyes,
This Johneen;
For they're partly o' the earth, an' still they're partly o' the skies,
Like Johneen.
So far as he's thravelled he's been laughin' all the way,
For the little soul is quare an' wise, the little heart is gay,
An' he likes the merry daffodils, he thinks they'll do to play
With Johneen."

Many of us have delighted in these sweet homely lines; everyone loves the baby; and is he not the adored of his possessors, the coveted of everyone else, the most important person in the circle which constitutes his little world.

One day during the recent hot wave, in one of our big cities there were 95 little children buried. So great was the pressure that there were not enough hearses and many of the little coffins had to be taken forth in cabs. Think of it: think of what each one of those little lives has meant. Think of the approach of motherhood, the expectant hope, the joyful looking forward, the long waiting, the anguish of birth, the joy when a child is born into the world. Think of the mystery of it all which only the mother knows. Think of the look which we have all seen, over and over again, on the mother's face as she bends over her baby, or holds him to her breast,—the awe and wonder and solemnity, the joy and pride, the gladness of possession, the brooding tenderness, the eager readiness to protect and shield the little life.

Heat is very hard on little children, and that day's heat killed 95 little ones in one city, to say nothing of those who fell victims in other places. Each one of those little lives had cost much to some mother; each of those deaths had turned some mother's joy into heaviness.

And then think of the value of those little lives. We are always talking about it. Children,—are we not always saying it?—are the "country's great asset," the great hope of the future. Think of the thought and effort and money devoted to their education, their training, their development, their future citizenship. It is not too much to say that the combined wisdom of Church and State, of home and school is directed towards the training of our children for their future work as citizens of Canada, and though we may not all agree about the value of all the methods employed, there is no doubt about the thought and energy and pains devoted to this question.

Children are our chief asset, and humanly speaking most of these little ones need not have died. Children have certain needs; they need fresh air; they need water and cleanliness; they need sunshine; they need open spaces in which to play These are some of their very obvious needs, and though they will sometimes continue to flourish in extraordinarily uncongenial conditions, still the lack of what they need may kill them.

Many of the streets of our cities look as if they had been specially designed for the destruction of child-life. Even the smaller towns often shew a lamentable disregard in the placing and building of houses which they permit. You will see rows and rows of little houses,—many of them scarcely more than hovels,—evidently packed closely together, obviously without proper water supply or sanitation, facing close on to dry, dusty streets, with low slanting roofs on which the sun strikes fiercely, with nowhere for a child to play but out in the street, under the horses' hoofs, among the garbage pails. The fierce heat of our Canadian summer of course aggravates any such conditions, and yet we are astonished at the high death-rate among our children during the summer.

No doubt the cities are making efforts to cope with the situation. We are learning more as to the deadly meaning of crowding and dirt. We are realizing the shockingly rapid growth of the slum, and the fact that slum conditions may exist in comparatively small centres, and not only in big cities. Housing and kindred problems are now in the front rank as questions of the day, and we are all beginning to think about them; some of us are beginning to turn our thinking into doing, and you will find many agencies at work through such institutions as Fresh Air Homes, to which children are taken in groups for outings, for the day or for longer periods. The Evangelia Settlement Bulletin for instance tells us that "at Camp Sunnyside, 84 mothers and their babies are enjoying a fortnight's holiday on the shores of Lake Simcoe." Another idea is that of using house boats on lake or river so as to carry mothers and children into cooler air, a very good suggestion, and one which might well be put in practice. I notice too that in a city parish which last year lost a number of babies in the summer, this year a tent has been set up in a neighboring square, where mothers may take their babies and receive suggestions from an experienced matron as to the care of the little ones.

These are a few illustrations of what is being done, and it is all good but it needs extension. Some of us have been very thankful for gardens of our own to enjoy. Some of us look forward to a country holiday ourselves every summer; might we not then make a special fresh air contribution to help in carrying on these good works till the close of the season, for all such good works need money.

In connection with all this I notice a letter from Canon Barnett of Westminster, who with his wife is so widely and honourably known for social service among the poor of East London. He writes on behalf of the Children's Country Holiday Fund, which every year faces 800,000 children in the London elementary schools, trying to select those who can least afford to do without a taste of country air. They are chosen through the work of thousands of visitors; last year 45,174 were sent to the country by this fund; each cottage home to which a child goes receives ten shillings ($2 50) for the fortnight, and last year seven thousand pounds (about $35,000) was paid in railway fares alone. The parents contribute according to their means, many giving not more than two shillings, and some able to give nothing. The children who go bring home not only health, but memories of strange delights, new knowledge discovered by themselves, and the refreshing experience of life in a country home. Last year the fund raised about twenty-two thousand six hundred pounds, and as Canon Barnett says, "ten shillings is a sum often lightly spent, but for a London child it can change 14 weary days on the pavement to 14 joyful days in the fields."

Yes, no doubt of it, children need air and space, and not only our big cities, but all towns and cities with a growing population need to face this question of open spaces, playgrounds and parks. Windsor, according to a recent newspaper notice, is to be congratulated on "getting enthusiastic over the proposed plan for public parks in different sections of the city," so that each ward may have its own. This is a fine object for civic enthusiasm, especially if the enthusiasm is kindled before the open spaces have all been sacrificed to building. Most of our older and larger cities have lost priceless opportunities in this way. I am watching with great interest the negotiations for the sale of the Trinity College property in Toronto. The grounds stand in a pretty thickly populated part of the city, a neighborhood of small shops and little cramped houses. These grounds were secured for Trinity College almost before the city had reached so far west; one has scarcely been able to believe that they might not always be there, and it is certainly impossible to realize what that district would be like if this beautiful green oasis of over 30 acres were to be turned into a new net work of buildings. It looks as if the city meant to seize the opportunity of purchasing this property for a park and play ground; if this is done it will help to mitigate the regret with which most people view the passing of Trinity from her present site and its associations; in any case the purchase by the city of this property will secure for ever a splendid park, which no part of the city needs more than does the locality in which it is situated, and will provide a fresh air space and playground for hundreds of our children. It will all be settled before these remarks appear in print, yet at the time of writing it is a public question of too much importance to our subject to be passed over.

On this whole question of child life and its needs, we have a mine of information in the remarkable series of reports of infant mortality presented by Dr. Helen MacMurchy to the Provincial Government. I hope to tell you something about their contents later on.

HONOUR BRIGHT

We are like men and women who pace the decks of ships at sea; we seem to come back again to the place of our departure, but while we have been moving we have come into new latitudes and longitudes and the constellations themselves have altered their relationship to the journey on which we started. All this is part of the deep meaning of life.

This is God's world, not the devil's. We are here not as the ambassadors of an exiled king. Our King reigns and we are citizens of His country.

"Salada" Tea is "Hill-Grown"

"Hill-grown" tea has the small, tender leaves—with full, rich, delicious fragrance, redolent of the spicy tropics.

"SALADA"

Tea is grown high up on the mountains of Ceylon—with its native delicacy and fragrance held captive in the sealed lead packages.

BLACK, GREEN or MIXED 052

PLEASE MENTION CHURCH LIFE WHEN WRITING TO ADVERTISERS.

Missionary News of the World.

A new Field.

It is reported that a new race of people have been discovered. Dr. Wilhelm Vales of the University of Breslau is the discoverer and the place is the interior forests of Sumatra. The name given to the new people is Kubus. They are very much like the small ape-man of the Indo-Malayan countries. They are wanderers, seeking food which consists chiefly of nuts. Warfare is practically unknown to them. Their environment has meant intellectual atrophy. Their words are as few as their ideas. Religion they have none, no superstitions, no idea of a future state. They distinguish the dead from the living only by the fact that they do not breathe.

Now it will be in order for the missionary boards to send an expedition here. The powers of the gospel to elevate man will surely find a promising field in Sumatra.

It is a fact that the missionary has been a pioneer always. If the Breslau geolcgist has not brought us a fairy tale then it will be interesting to watch this new folk under the powerful influence of the missionary hand Speaking of strange people reminds us of the extraordinary man discovered in California not long since. A bush fire drove him out of his cave and he was found clinging to a tree, utterly naked and with a stone implement in his hand. One of the professors of the University of California has been trying to decipher his language but declares that the speeck is unknown to man. He is working upon the sounds and words and hopes soon to reveal something of this strange creature. It sounds like a myth but the information comes from reliable sources. This old earth contains many strange things yet. Man has not exhausted the secrets of the round earth.

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A New Religion

Every now and again somebody is inventing a new religion or endeavoring to improve upon Christianity. Zangwill is the latest hero in this particular. He has written a new play and it has been put upon the stage. It was withdrawn, however, because the Lord Chamberlain's Department refused a license. There was big interest manifested in it but the conservative English mind deemed it too violent an attack upon Christianity. It is called "The Next Religion," and is an attempt to harmonize religion with nature, which, of course, means the elimination of the supernatural. We mention it here because one of the characters is a missionary-bishop. He seems to us a dismal caricature. Whilst finding much in the new play with which we are in hearty accord, we are quite sure that Zangwill has been unfair to the missionary.

This bishop is made to take a middle-nineteenth century view of Christianity and that, we are sure, is a very rare thing with present day missionaries. The man portrayed is a most unreasonable character, and whilst we have known a few missionaries who were as antiquated in their conception of orthodox Christianity as this man, we are quite satisfied that they are the exception. If our dramatist will change some of the phraseology of this missionary-bishop, we believe that he will be a fairer portrait of the modern missionary. The whole play is interesting to the Anglican because the strongest character, Hal McFadden, pleads for an established expression of reasonable Christianity. Such as is offered by the Church of England only purged of much of its ancient and unpractical theology. The play is a tribute to the marvelous power of Christ to permeate the whole of the social fabric.

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Missionary Literature.

Recent grants made by the S. P. C. K. committee were as follows: 350 Ashanti Bibles, 300 Ashanti New Testaments, 200 Ga Bibles to the Babel Mission Book Shop, at Acra, 50 English Bibles, and a few Arabic Gospels for the schools in Gambia, 250 Epistles in Hansa to the C. M. S. station at Tokoja, and the book-shop at Lagos, 24 Greek Testaments for African students in the C. M. S. Training College at Ozo, Nigeria, 300 English Bibles for S. Schools in Jamacia, 90 copies of St. Matthew's gospel and 170 copies of the Acts in Maltese for the Colporteur in Malta. To our Canadian mind this all sounds very foreign and yet it concerns us in a very real way. For what is being done for these places was done for our forefathers only a little while back and places us under an immense debt to this wonderful old society across the water.

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Summer Schools.

The M. S. C. C. School at Ottawa, Port Hope and Collingwood have been remarkably successful. As they have been reported elsewhere, we desire only to mention here two unusual series of addresses. These were delivered by the Rev. W. W. Craig, of Ottawa, and Dr. Boyle, of Toronto. The former treated of the missionary work in the New Testament, and the latter of sub-apostolic missions. As these periods were perhaps more fruitful in missions than any other period of Christian history, it is of course of paramount interest to discover the method and power in use at that time. There was very little organization, certainly very little in the way of means and yet miracles were done. To-day we are laying the emphasis upon machinery. Perhaps we have been moving along wrong lines. Great things were done in the first two centuries, first, because the whole church was missionary and second, because the men were moved by the Holy Spirit to undertake work. We have been thinking that the Church needed missionary organization in her midst whilst she herself was concerned with other things. To-day we are beginning to realize that the only reason for the Church's existence is missionary.

Then, too, we need to realize more and more the oft-quoted test, "not by might, nor by power, but by our Spirit, said the Lord of Hosts." If the Church to-day was as filled with the Holy Ghost as in St. Paul's time, missionary work would leap ahead and miracles would again be done. Another thing needs to be said. In these early days there were no divisions or theological debates to eat up the Church's strength. The whole force of the ecclesia was concentrated upon the evangelization of the world. If to-day we could draw off our battalions from warring against each other and get them to pitch their united power against the strong-hold of heathenism both at home and abroad the kingdom of Christ would very soon become universal.

The Canadian Church owes Messrs. Craig and Boyle a debt of gratitude for calling our attention to the primitive methods and power of missions.

The Giving of Alms

Among curious offerings the royal oblation and alms at Epiphany and Maundy Thursday are interesting. In commemoration of the gifts of the Magi to the Infant Saviour it has long been the practice for the English Sovereign personally or by deputy to make an offering at the altar of the Chapel Royal, St. James', of gold, incense, and myrrh. The three gifts are enclosed in bags or purses of white kid placed within a crimson box. This usage is said to have lasted for nearly eight hundred years, and the Sovereign himself made the offering in person down to the middle of the last century. On these occasions the King advanced to the altar in great state, preceded by heralds and pursuivants, and by the sword of state, and accompanied by the Knights of the Garter, the Thistle, and the Bath. In the year 1758 the King deputed the Lord High Chamberlain to make the offering in his stead, on account of the funeral of the Princess Caroline. Since that time the King has not appeared in person at the ceremony, and now two gentlemen ushers of the household act as the royal deputies. In 1860, at the suggestion of the late Prince Consort, twenty-five sovereigns were substituted for the gift of gold; and these were afterwards distributed to the deserving poor of the neighboring parishes.

The Maundy gifts form the only surviving part of a much fuller ceremonial, in which the Sovereign, in imitation of the humility of Christ, washed the feet of a number of poor folk, and then presented them with alms, and provided for them a meal James II. was the last English King who personally performed this office, though for fifty years afterwards it was done for the Sovereign by a deputy. The donation of money is still continued, and forms part of the religious ceremony. Westminster Abbey is now used for the service in place of the Chapel Royal, Whitehall. It consists mainly of prayers for the welfare of the Sovereign, and of anthems, usually dwelling upon the blessedness of charity. At intervals in the service the several gifts are distributed. Money is given to each recipient of the Maundy in two purses of red and white respectively. The red purse contains a sovereign, sometimes more in place of the banquet that used to be given. The white contains the Maundy money proper, consisting of as many pence as there are years in the sovereign's life, the sum being made up of silver coins worth 4d., 3d., 2d. and 1d. These coins are struck at the mint specially for this purpose. These are afterwards disposed of by the recipients at more than their face value, except the threepenny piece, which is an ordinary coin of commerce.

Maundy gifts were not confined to the Sovereign, but were also made by people of rank and wealth. The giving of alms or offerings is now so well established in our churches, that it is difficult to think of a service, which is without it. In the Prayer Book, however, there are only two important places where it is mentioned, namely in the office of the Holy Communion, where it is wrongly called an offertory. The offertory is really the reading of the sentences appointed to be said during the collection of the gifts, and it may have originally extended down to the preface before the sanctus

In the visitation of the sick the clergyman is directed to more earnestly such sick persons as are of ability to give liberally to the poor. Church alms were sometimes used for queer purposes such as the setting up a gibbet at Bilston, and also to the repair of the same. There is also an account of the collecting of alms for the repairing of Grimsby Harbor. More natural is the collecting of money for redeeming of captives in Turkey.

It is a noble and great thing to cover the blemishes and to excuse the feelings of a friend; to draw a curtain before his stains, and to display his perfections; to bury his weaknesses in silence, but to proclaim his virtues upon the housetop.

"The Boreas blasts and neptune's waves has tost me to and fro
In spite of both by God's degree (*sic*) I harbour here below
Where I do now at Anker ride with many of our fleet
Yet once again I must set sail our Admirall Christ to meet."

The artificial substitute for Rubber is expressed as the "production and polymerisation of Isoprene and its Homologues." Next!

Thoughts and Memories of a Parson

A few years ago when as a missionary deputation, I was delivering addresses and preaching sermons in different parts of the old land under the auspices of the S. P. G., I always emphasized the privilege English Church men at home enjoyed in contrast to their fellow countrymen in Canada in their parochial schools, in which their children receive daily, definite religious instruction. On one occasion—a lantern lecture to a Wiltshire county parish—after including this in my prefatory remarks on mission work of various kinds, I commenced my "Journey to and through Canada." We soon arrived at Quebec and, as there were a large number of children present, I asked who could tell me the name of the great English general who was killed there—and I pointed to the spot on the sheet. Encouraged by the smile of his rector a small boy put up his hand and said: "Pleathe thir, I know." "Well, my boy, who was it?" I said. "Pleathe thir, John the Babtith, thir." "Ah! yes," I could not help remarking, "you do have religious instruction here, I see." The smile on the face of my reverend brother was rather wan and less encouraging in the reflected light from the lantern sheet.

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It was on this same missionary tour that I learned to know and appreciate the Church of Ireland as she is represented in about two score parishes in the Dioceses of Dublin, Kilmore, Elphin Ardagh and Tuam. What splendid, whole-souled, big-visioned men were these clergy from Dublin to Sligo, who bade me welcome with the oft heard of, but never previously experienced, Irish hospitality. First to greet the wanderer and make all things pleasant for him, not only while guest in that particular home, but for the following months' visit from coast to coast was that incarnation of concentrated missionary energy whom I recognize in the "W. O. C. T.," who has recently been responsible for the old country letter in Church Life. Himself a worker for several years in the foreign field the S. P. G. could not have a better executive representative in dear old Ireland than its present secretary, while "deputations" who have been on tour there have carried back to their homes in every quarter of the globe, the happiest memories of the kind-hearted, courteous, and self-effacing Irishman whose zeal for missions is equalled only by his zeal for the comfort and enjoyment of the touring missionaries.

He it was who first shewed me at what angle to sit when riding on a jaunting car, a much needed lesson, for the footboard suggests to a visitor that the Irish must have small feet. It is two or three inches short of the foot needs of a fair-sized man, and not only makes balance somewhat difficult, but in cold weather makes for chilled toes. The straw or rug protects all of the foot on the board, but for any portion that projects there is cold comfort. Those long rides along the country roads of Ireland in the teeth of a March wind and on a wet day chill you quite as much, if not more, than a drive of double the distance across the prairie of the west or through Ontario's side lines with the mercury away below zero—but with an Irish welcome at the end it is well worth the discomfort.

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Those Irish miles of 2,000 yards against the 1,760 of the English mile are rather disconcerting until you get used to them. The diocesan secretaries prepare the itinerary of the deputations for their respective dioceses with great care. The name of the host for each day is set forth with postal address and most convenient mode of travel and, where the journey entails driving, the number of miles. One day my instructions ran: "By car (jaunting) to 'X' 6 miles." It was blowing it was raining, and the roads were vile. Two overcoats the rug and straw failed to keep me warm or dry after the first mimle. Even the driver was oppressed and made no attempt to relieve the monotony by the customary queries, about Canada or bits of information about the surrounding country. It was a dismal drive, and I patiently counted off the miles in my mind, as we jogged and jolted along. After more than an hour and a half of misery which I judged to be a fair allowance in which to cover six miles, even over an Irish country road I said to the jurvey: "Surely we ought to be near 'X' now." "Another half hour'll do it, yer reverence."

"Another half hour! Why that will be two hours for six miles!" I said.

"Ah! sure, but," said he, " the roads are so bad in this part of the Impire that we give ye an extra allowance so ye get yer money's worth. Driving is driving here, yer reverence, and besides ye'd niver be satisfied if you only got an English mile on such roads as these." I forgave the "extra allowance," for the sake of the typically Irish explanation.

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Full of blarney as the Irish peasantry are I concluded that they were not wilful liars, but given certain conditions and they cannot help fibbing. Once launched on the devious course with some special object in view they are ready to back up the most remarkable statements with no less remarkable "proofs." The old age pension introduced by the English Government proved too great a temptation for Pat. Two factors worked. First it was the "getting a living," (five shillings a week) "for nothing;" and second—and this was a great salve to tender consciences, " it was getting it out of the Government."

Of the necessitous condition of the thousands who applied within a few months of the passage of the bill there could be no question as a rule but qualification carried with it "70 years of age." That was the stumbling block to get round which many a son and daughter of Ireland taxed their ingenuity to the full. The difficulty of proving age was great in many genuine cases, as prior to forty years ago records of births were not strictly kept. The "great wind" of 1838, an historic storm which wrought great havoc, was a test. All who could remember or were born before it had *prima facie* evidence of age qualification. In one district I visited such a large majority of the applicants gave as the day of their birth "the night before the great wind," that the chairman of the district committee, a canon of the Church of Rome, remarked, "Sure the night of the great wind may have been a day of slaughter, but the night before was the birthday of the Irish innocents."

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There preceded me to one rectory in the west a female applicant who with her most wheedling air said to the rector, "will ye give me a certificate, yer reverence, that I'm seventy, so I can get my pension?" "Why do you come to me, Molly?" asked the rector. "Why don't you go to your own priest?"

"Ah! yer reverence, he's away and enny way he doesn't know me as well as you do." "I don't know you very well, Molly. I've only been in the parish ten years and I don't know when you were born, besides you don't look anywhere near seventy."

"Och, yer reverence, I'm seventy past, and yer reverence ud niver doubt the word of a poor old woman of seventy."

All Molly's protestations and coaxings failed to procure the certificate, but she was turned over to the house keeper to be fed in the kitchen before she began her homeward journey. While partaking of refreshment Molly kept up her flow of self-commiseration and constantly appealed for sympathy against his reverences "injustice." The house-keeper, reiterating her mistress remarked that Molly didn't look sixty, was met with the ready, "Ah! sure that's the way wid all our family. There's me ould father—he's nearly eighty and he doesn't look seventy!"

Molly did not get her certificate neither did another applicant who enlisted the sympathy of the rector's wife, "You look very young for seventy, Terence," said she. "Ah! yer ladyship, I suppose that's because I've always lived a clean life an took things as they come without worrying."

Terence was also born in the year of the great wind, but enquiry from Mr. O'Brien, the host of the "Black Cow," an inn Terence patronized, elicited the fact that he had but a short time before been an applicant for the position of truant officer a post which required its holder to be not more than forty. "The lying scoundrel, saving yer presence, ma'am," was Mr. O'Brien's pious ejaculation when he heard of Terence's statements.

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One of the saddest sights and I feel convinced one of the most potent causes of much of the distress in Ireland, I witnessed in the little town of Longford. The population of the town and surrounding country was little over 3,000, yet in that little town I learned of over 50 places where intoxicating liquors were sold. "Home Rule—Rome Rule," these may or may not be, mere bogeys, so far as the future of Ireland is concerned, but "whiskey rule" is no bogey of the future, it is a distinctive, deadly reality of the present, so far as the undoing of much of Ireland is concerned.

It might be expected that there would be found many indications of a spirit of pessimism and of decadence in missionary spirit in the Church of Ireland in those districts where, always in a minority, the Church population has, within the last fifteen years been reduced 20, 40, 50, or in come cases 60 per cent. by emigration. Probably many would think that from parishes so sorely pressed one would not receive much encouragement in efforts to enlist sympathy with, and material support for, the Church in other lands, particularly those lands which had drawn so heavily in young men and women, upon the depopulated parishes. But the tone, the vitality of many such parishes, far from being depressing were a positive inspiration. We in Canada know something of the problems of parishes with a continuous influx of population. For the clergy and lay workers in many such parishes the problem is a difficult one, taxing body, soul and spirit, and pocket to the utmost, but there is always the inspiration that comes from the "bigger work," from the vision of the future. Substitute for continuous influx continuous exodus and you have a problem no less exacting. That problem I found the clergy and laity in many parishes coping with in a way that excited my warmest admiration. The dominant thought seemed: "Our forces are woefully diminished; we who are left must do more that the influence and power of the Church may not decline. Tillers of the soil, unskilled laborers, workers of all kinds, with incomes of from ten to twelve shillings, ($130 to $150 a year) contributing regularly £1 a year to his Church, attending the services every Sunday, such were some of the outward and visible signs of Church life as I saw it in Ireland's depopulated belt which reaches from Dublin to Sligo. He who thinks that the last word on church problems and their solutions is being spoken in the new world could not do better than spend a year on a missionary tour of the parishes of the old mother countries.

A PARSON

Letters to the Editor.

To the Editor:

It is the fashion now-a-days, from the younger scholars in our Sunday schools to the press-writers, to be on all occasions, and in every conceivable manner, tendering advice to and criticizing the clergy. For what good? We are thereby hindering our young men from entering the ministry. The clergy are only human, but human they certainly are and the most patient body in Christendom. Were the doctors or lawyers or railwaymen or men in offices to suffer one-half the semi-insults the clergy now-a-days have to put up with from wicked parents, and badly brought-up children, business could not be carried on for a month in our land. Will some one tell us what is the meaning of this? Do the people really desire a return to paganism or a lapsing into infidelity. Surely the crime that is rampant everywhere ought to open our eyes to the awful lowering of religion on all sides. Within the last twenty-five years I have seen the greatest change possible in the people of Canada and I cannot think it is for the better. If a man to-day tries to do good and to preserve boys and girls from say, the social evil, he is sure to be the enemy of society. Is this right? Lying, gambling, etc., are everywhere. Immorality is spreading fast. What becomes of the "illegitimate" children who so constantly disappear?

(Rev.) C. A. FRENCH.

To the Editor:

As your paper has now become a power in the Canadian Church, it has occurred to me that it might do a service to the Church by calling attention to the Incorporated Church Scout Patrols, which organization has been started in England to provide a definitely Church Scout movement.

It has been found by actual experience, here as well as in the mother country, that the Scout organizations which are flexible enough to meet the needs of any religious body, are too flexible and fail to accomplish the purpose for which they are sometimes introduced into our parishes.

The I. C. S. P. is an extension of the work of the Church Lad's Brigade, and is under the same auspices as the latter. It is therefore, not an experiment, but the result of twenty years experience in work among Church boys.

The printed matter (which I send you under separate cover) will give you a good idea of its aim and object, and will show you on what excellent lines it is founded.

As the General Secretary of the I. C. S. P. and C. L. B. is soon to be in Canada, it would seem that the time is ripe for considering the advisability of establishing this organization in our Canadian Church.

WM. C. TURNEY.

To the Editor:

In your issue of last week the first paragraph of Diocesan news contains three false statements:

1st. Canon Spragge has resigned the Rectory of Cobourg. Canon Spragge has not resigned.

2nd. Dr. Boyles has been appointed Rector of Cobourg. No truth in it.

3rd. Cobourg is the best endowed parish outside of Toronto. Cobourg is not the best nor the second best endowed parish outside of Toronto.

Kindly correct your statements in your next issue.

A telephone message to Dr. Boyle or the synod office would have saved your paper misstatement and me and my friends a great deal of annoyance.

My subscription to the Ontario Churchman, 20 copies, expires at the end of this month. I do not care to renew the same.

ALBERT W. SPRAGGE,
Rector of Cobourg.

[It is impossible to verify the country news that comes in. We get it on what seems good authority, and accept it. We are sorry to have annoyed Canon Spragge or anyone else.—Editor.]

"Our Lord's Work in Heaven."

To the Editor:

Such is the title of a little theological hand-book in the series known as "English Church Manuals," written by various authors. This one is by Dr. Griffith Thomas, of Toronto; and because it may have given a shock to many Church people, as it did to me, I venture on a few lines of criticism. The pamphlet is an instance of, not how a little learning may be a dangerous thing, but of how much learning may be arrayed to conceal the evidence on the side that the writer is opposed to, so as to carry conviction to the unwary and those unfamiliar with the original texts of the Scriptures. It really is astonishing to find a scholar like Dr. Thomas juggling with the evidence to suit his special pleading and preserving silence as to the points that refuse to fit in with his case. A conclusive and convincing answer might be given, I am sure, to Dr. Thomas, but it would possibly require as many words as are in the pamphlet itself. Will you permit me to take up one or two points very briefly? In the first place, it seems to me the writer lays too much stress on texts or rather what he considers the absence of texts for and against the view that he seeks to prove. But surely such a doctrine as the Eucharistic Sacrifice can best be supported not by an array of isolated texts, but by the general consensus of apostolic writers in conjunction with the symbolic typology of the Old Testament ritual. He attacks the "Teacher's Assistant" for saying that the words "do this in remembrance," really means "make this offering." In spite however, of the learned array of authorities, he quotes, I maintain it is open to any impartial, unbiased student to translate the words of our Lord as "make this offering for a memorial of me," for Dr. Thomas omits to tell us that the verb translated as "do," in the Gospels is the LXX. word (*i.e.*, the O.T. Greek Bible word), for "offer," and also that the word rendered remembrance, is in Lev. XXIV, 7, rendered as memorial. Is not this a supression of evidence?

The writer is equally disingenuous when he labours the point that the aorist sense of the verb in Heb. viii, 3: "it is of necessity that this man have somewhat to offer," is decisive against any present offering by our Lord in heaven. Surely this an over-refinement of scholarship; you cannot build so much on a aorist.

Dr. Milligan, (surely no sacerdotalist) in the "Ascension of our Lord," says "the tense is insufficient to determine this; the appeal of the interpreter must be to the context in which the tense occurs and to the scope of the passage as a whole. When such an appeal is made it would seem impossible to understand the 'somewhat' to be offered of anything only done by our Lord when He was on earth." Further on he writes, "He (Christ) is not simply interceding on the strength of a past gift or sacrifice. He is presenting an offering on which His intercession is based and on which it is involved. The idea of offering cannot be separated from the action of our Lord after His ascension." Dr. Thomas also makes much of the alleged fact that there was no altar in the Holy of Holies; but he knows perfectly well that the word rendered "censer" in Heb. IX,4, the passage he appeals to is considered by many to be better translated as altar of incense. In conclusion Dr. Thomas' book tends to lower the value and reduce the function of the Holy Communion. Yet he says, "our acceptance is due to the fact that He (Christ) is there;" but if so, does not this fact, thoroughly realized, carry with it in the light of the Mosaic symbolism, all the teaching that Dr. Thomas condemns, viz: that our Lord is pleading His Redemption on our behalf, i. e. offering the memorial of His work? Because of His priesthood, "He is able to save to the uttermost," for He is there "for us," as Dr. Liddon said, " He sits as the One Sacrifice which will for ever avail before the All-Holy. His very presence is itself an intercession. The Father beholds the wounds of the Redeemer and pardons the sins of the redeemed." Surely Dr. Thomas' much learning is a dangerous thing!

ALBERT GEO. SMITH.

Mattawa, Ont.

Wanted—Several young people; when last seen were walking in pairs up Sabbath-breaking lane, which leads to the city "No Good."

Question Box.

Question.—What book do you recommend for family prayers?—Pater.

Answer.—Newbolt's Prayers, Psalms and Lections for the Household.

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Question.—Why are Priests directed to say daily Morning and Evening Prayer either privately or openly?—Layman.

Answer.—The Church has always recognized the fixed hours of prayer, and these two services are a summary of the Principal Hours of Prayer, as they were called. The clergy are ordained to make intercession for man to God, to set an example for men, and so to pray daily is a necessity.

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Question.—Why is the "Gloria" not said at the end of the Te Deum?—Service.

Answer.—Because the whole hymn is a song of praise addressed to the Holy Trinity, and the Doxology or Gloria would be superfluous.

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Question.—What single text book on Church History would you recommend for a young girl, who has just left school?—E. M. B.

Answer.—Wakeman's on the English Church. There are not many single books on general Church History, as the subject is too big for such treatment.

Prelate Who Cobbled His Own Shoes.

The Right Rev. Dr. Sheepshanks, former Bishop of the Diocese of Norwich, England, who recently passed away in Norwich, was a man of vivid personality. Born in 1834 and educated at Christ's College, Cambridge, he afterwards became rector of the Canadian parish of New Westminster, B.C.

Mr. Gladstone appointed him Bishop of Norwich in 1893, but in 1906 he renounced the Liberal party, on account of the Education Bill.

He resigned the bishopric three years ago on account of failing health.

Dr. Sheepshanks was one of the most unconventional of bishops, and never tired of telling of his experiences as a missionary in British Columbia.

"I have cobbled my own boots and mended my own breeches," he said once, and on another occasion he declared:—

"If any lady wants a lesson in simple cookery—how to made flapjacks or cook bacon—let her come to me."

He was the only Anglican clergyman, as far as is known, who ever addressed a congregation of Mormons in Salt Lake City, and he was one of the few white men who witnessed the adoration of the Grand Llama at Urga, in Mongolia.

Our Old Country Letter.

Convocation is something more than a debating society and something less than a legislative assembly. It was, before the Reformation, a true Parliament of the clergy; but in these days its powers are grievously curtailed. It is divided into two synods, one for the Province of Canterbury and the other for that of York. The system of representation is antiquated and unsuited to present conditions. Houses of Laymen have been added in recent years, but have not yet received Parliamentary recognition. One of the drawbacks of establishment is that the Church cannot manage its own affairs or have an efficient synod. And yet the existing convocation commands a respectful hearing whenever it pronounces upon the questions of the day. This is, of course, only to be expected when we remember that the Bishops and a very large proportion of the best men among the clergy take part in its deliberations.

The Convocation of Canterbury has just been in session. The House of Bishops passed a resolution expressing thankfulness for the formation of a Russian society for promoting closer relations between the Churches of Russia and England. The Lower House proceeded with the important business of Prayer-Book revision. In the office of Public Baptism of Infants a new rubric was adopted allowing, in case of necessity, one godfather and one god-mother only. Alterations in the Burial Service were approved of, the most important being an alternative form of the "Words of Committal."

Of course it is understood that alterations in the Prayer-Book, even if passed by both Convocations, can only become law if Parliament approves of them. And there is a strong party in the Lower House of Convocation which is opposed to any change. The recommendation made by this party at a meeting held on June 28, is that any elasticity which is needed under modern conditions should be provided by additions in a supplement.

Meanwhile it is interesting to remember that the Church of Ireland is proceeding with a careful and reverent revision of the Prayer-Book, and that some of the alterations have already been practically accepted by its general synod, which, unlike the English Convocation, has full legislative authority.

Canada is not the only country which has problems arising from the rapid increase of population. The great manufacturing cities of the United Kingdom are attracting an enormous influx of workers from the country districts. The provision for the spiritual needs of those cities which was sufficient a generation ago is now quite inadequate. The old parish churches are in many places almost deserted, and new suburban districts are filling up with bewildering rapidity. The parish of East Sheen with Mortlake, which a few years ago was a scene of rural seclusion, has increased its population in ten years from 7,000 to 17,000. The Vicar is making a strenuous fight to cope with the growing demands and changed conditions. St. Paul's, Harringay, North London, is another example. The Rev. J H. Greaves celebrated last week the twenty-fifth anniversary of his appointment to what was then a new suburban parish. In 1887 Harringay was a country district with an iron church. It is now not even suburban, for rows of town streets stretch far beyond it. Mr. Greaves has done great things for St. Paul's, and his parishioners showed their love and gratitude by a handsome presentation on the completion of his quarter of a century of work among them.

W. O'CONNOR.

The Bannister Case

A decision has just been given in England regarding a marriage case, which is of great importance. The facts are as follows:—A Mr. Bannister married in Montreal his deceased wife's sister, conforming to the Canadian marriage law, which is now validated in the United Kingdom by the Deceased Wife's Sister Act. Residing in a Norfolk parish in England, Mr. and Mrs. Bannister were refused communion by the local Anglican clergyman, who relied upon canonical law as justifying his description of them as "open and notorious evil livers." The matter was carried to the law courts, and eleven judges have now concurred in finding for Mr. and Mrs. Bannister, while one decided in favour of the clergyman. The Deceased Wife's Sister Act leaves it open to an Anglican clergyman to refuse to solemnize the marriage of a man to his deceased wife's sister, and says that he shall be free from any penalty for such refusal. The point submitted to the House of Lords was the question, whether the exemption referred to protects a clergyman against censure, penalty, or damages for refusing Communion to persons married in accordance with that act.

Already a great deal has been written on this decision, some worthy of consideration, and some best described as rubbish.

It is rubbish to call this case an Anglican Ne Temere decision, for it does not touch the legality of a particular marriage, it has only to do with the question of admission or non-admission of certain persons to Holy Communion. It is also rubbish to say that the State in England has stepped in and stated what persons are to be admitted to Holy Communion.

A marriage can be legal and it can be irregular. The marriage of a man with his deceased wife's sister is legal because it is allowed and sanctioned by the law of the land. At the same time it may be regarded as irregular according to the Canon Law of the Church. There are certain marriages that the Church considers not merely irregular, but illegal. For example in Canada, clergy of the Canadian Church are forbidden to marry divorced persons while the divorced wife or husband is still living. To such persons the Church would therefore refuse admission to to Holy Communion. In the case of an irregular marriage it is a question whether or no Communion should be refused. If it were refused it could not be refused on the ground that such persons were "open and notorious evil livers" and it is this that the Bannister case states.

We must allow that any church has the right to make rules for its members, and no law of the land can prevent or change them. The State could, if it choose, and if popular opinion allowed it, send clergy to prison for no-obedience, but as experience has shewn in the past, such a course rather strengthens than weakens the opposition. We also have, unfortunately, to recognize a certain measure of unfairness dealt out to the Church of England in this respect. She is always held up to opprobrium as being narrow-minded, unchristian, and tyrannical, while other Christian bodies are not so regarded.

We believe that there is for instance, a certain section of the Baptist Church, which refuses Communion to all who have not been baptised as adults, and there is another section which has no such rule. We do not hear of the Baptists being held up to scorn and reproach for their rule, although the ruling is far more arbitrary and in a sense tyrannical, for baptism whenever and at whatever age administered, is baptism. It is conceded that they have a right to make such a rule, and no state power can compel them to break it. We presume that no State Law could or would compel a strict Methodist to hold out the right hand of fellowship to a Methodist who choose to dance, go to the theatre, or play cards and this perhaps for money. It is their right to forbid dancing to their members, and to object to their members going to races and so on.

Now we look at this marriage question in the same light, from the Church's point of view. She has always held and promulgated in her Canons, that man may not marry in the third degree of affinity, which includes a marriage with his deceased wife's sister. If he does he breaks with her and cannot expect that she should fix up her rules to suit him. The more so when we know that she made these rules, because she honestly believed that she was following the Divine Law, as revealed even in heathen peoples. If she were mistaken it is necessary to show her that she is, but until she is so shown she would go against her own conscience if she transgressed.

As regards the marriages in question she has not, and does not dispute the legality of them; she does not say that such persons are not married;; she only says they have broken the rules of the Church and must abide by the result, and this they knew when they contracted the union. There must be a halting place allowed to any such society as a church, at which point it can say, "we disown you, for you have broken our rules, and cease to be in good standing." Large parts of Christendom are allowing divorces for the most trivial reasons; and are allowing uncles to marry their nieces, and nephews to marry their aunts, a thing which was nauseous even to the heathen Romans. If the State sanctions such unions and there is no reason why in the present day the State should not, are Christian people to be compelled to accept such persons as fellow christians obeying the Divine Law? We know that it would be intolerable

What the result of the Bannister case will be it cannot at present be fully decided, but we can be sensible about it, adhere to what are our unmistakable rights, and certainly not get worried by the rubbish about Anglican Ne Temere Decrees. or the State power overriding the Church. The Church may decide that an irregular marriage excludes the parties from Communion, or it may decide otherwise. What the law seems to have said is that it cannot exclude them on the ground of their being "open and notorious evil livers."

We subjoin the opinion of certain of the Bishops of the Church in England:

THE ARCHBISHOP OF CANTERBURY.

His main contention is that the pleas were wrongly based on the words, "open and notorious evil livers;" that in this case they were wrongly applied and that therefore the House of Lords was right in refusing to alter the decision of the Lower Court. He deprecated the opinions expressed by the Judges apart from their legal ruling. He also asserted that the Church of England would resist to the utmost any State interference with Church rules or discipline.

THE ARCHBISHOP OF YORK.

It is, I think, important that two main points should be made clear. The first is that no "appeal" in the strict sense of the word, from an ecclesiastical court can be taken to the House of Lords. The only question which in this case was brought, or indeed could be brought, under the jurisdiction of the House of Lords was whether or not the Dean of the Arches as Judge of an ecclesiastical court had rightly interpreted a clause in an Act of Parliament. The decision of such a matter is one which rightly belongs to a civil tribunal. The second point is that in their review of the whole case, as set forth in the judgment of the Dean of the Arches, some of their lordships in the House of Lords made certain observations which might, justly or

unjustly, be taken to imply that it would be unlawful to repel any person from the Holy Communion who had entered into any kind of marriage which was permitted by Act of Parliament ,even although it was not permitted by the rule of the Church. This position was not involved in and indeed was expressly disowned by, the judgment of the Dean of the Arches. It may with deference be submitted that it was not a question which the House of Lords was called upon in the present case to decide, and that therefore any remarks made in connection with it cannot be regarded as an authoritative declaration of the law of "this Church and Realm," but rather as the dicta or expression of opinion of individual Judges. But in view of the importance of the principles involved, an importance rendered the greater by the possibility of wide changes in the future in the marriage law of the State, it cannot be too plainly asserted that it rests with the authorities and Courts of the Church, and not with Parliament or the King's Civil Courts, to determine the conditions of admission to or exclusion from the Holy Communion in the Church of England. This principle is inherent in any claim of the Church to be a spiritual Society, and is in no way inconsistent with the true understanding of its constitutional relations with the State.

The Bishop of Oxford.

We are not really concerned with the question what the Church might allow or ought to allow. What we are concerned with is the question whether the conditions of admission to Holy Communion can be altered by statute law alone. There is no question that our Church law, as it stands, refuses to recognize the kind of marriage in question; treats it as "incestuous" and as a consequence (Canon 109) requires us to refuse Communion to those who have contracted it. Nothing has altered the Church law. It is as certain as anything can be that no proposal to alter the Church law could to-day be carried through our Convocations. The question then remains—Is it the Church or the State which is to determine the conditions of Communion? There seems to be no principle more certain than the principle that this judicial power belongs to the Church only, and that the Church cannot surrender its authority to the State without fundamental treason. I believe therefore that it is our duty to abide by this principle and to face the consequences—without violent language or intemperate action, but solemnly and with due sense of the gravity of the issue. And we ought to pray with all our hearts that our Bishops, clergy, and laity may be given in this matter the virtue of courage and simplicity and the wisdom to commend the principle of our action to the common religious conscience of the nation.

W. A. of St. Peter's

The regular monthly meeting of the W. A. of St. Peter's Church took place Tuesday in the parish hall. Mrs Wm. Speir, first vice-president, presiding in the absence of the president.

Miss Twose gave a report of the month, the house-to- house collections amounting to $11.50, with thank offering from two members.

The routine business being concluded, Mrs. George Bradford, corresponding secretary, said that she had a very pleasant duty to perform, and presented Miss Ethel Shreve, daughter of the Rector of St. Peter's on behalf of the members of the Auxiliary, with a life membership in memory of her mother, the late devoted president, and the accompanying gold cross. The recipient was surprised and overcome, and Dr. Shreve spoke for his daughter, thanking the W. A. and saying how deeply she would appreciate this mark of kindness and sympathy.

A Thought for the Week

The end and object of your existence should be work, the legitimate employment of all your faculties. Follow this as a first principle. Being forced to work and forced to do your best should breed in you strength of will, cheerfulness and a hundred virtues that the idle never know. Cheerfulness is like money well expended in charity—the more you dispense it, the greater your possessions.

It takes time to have a realizing sense of sin as well as a realizing sense of God.

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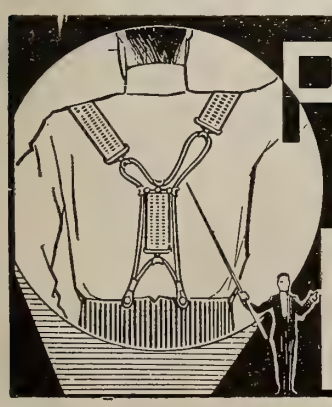

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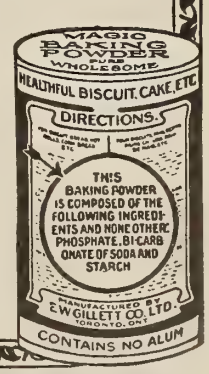
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Bishop Reeve Happy

The Right Reverend Dr. Reeve, the Assistant Bishop of Toronto received a communication from England on Monday that gave his Lordship a feeling of great thankfulness and satisfaction. The "communication" was a draft for £900 ($4,500) representing a final contribution of $1,500 from each of three great Missionary Societies, the S. P. G., the S. P. C. K., and the Colonial Bishoprics' Fund towards the See Endowment Fund of the Diocese of Mackenzie River. This Diocese comprises the vast stretch of territory bounded on the south by Diocese of Athabasca and on the north by the Pole, on the east by Keewatin, and on the west. It was to the work in this great stretch of country with its far flung population of Indians, Esquimaux, the "white man" being represented by the fur traders and the whalers who arrived in the summer, that the Right Reverend Dr. Reeve was drawn as a young man, in England nearly 45 years ago. Over 43 years ago he left the Home Land to take up what was destined to be his great life-work. He worked for three years as a deacon and was then ordained to the priesthood by the Right Reverend Bombas, the first Bishop of the original Diocese of Athabasca, now forming the Dioceses of Athabasca, Mackenzie River, Moosonee and Keewatin. Twenty years later Dr. Reeve was consecrated Bishop of the separated Diocese of Mackenzie River. Ten years ago he undertook to establish a See Endowment Fund. With the tremendous demands being made upon the Missionary Societies and private donors in the Mother Land and in Canada from all parts of the world it was a heavy task to assume, that of raising $50,000.00 for the See endowment of the "North Pole" Diocese. Determinedly, but quietly, Bishop Reeve carried on his campaign securing among other promises one of £1,000 from each of three missionary societies already mentioned. The arrival of the draft yesterday witnessed the completion of the Fund for which Bishop Reeve has worked so hard and he will receive the hearty congratulations of his vast number of friends in all parts of the Dominion. During the six years that he has been Assistant Bishop of the banner Diocese of Toronto Dr. Reeve has gained the warm personal regard and affection of all classes and schools of Churchmen by his unfailing manifestation of his broad Christian charity and his gentleness of manner. These qualities, which will always appeal to men, are even more sure to attract when the "setting" is a magnificent physique; six feet two of erect and stalwart manhood with a massive head, the front of which bronzed and ruddy is always lighted with the kindliest of expressions, which even more than the white beard, justifies the whisper of the little ones when the good man goes past, "there goes old Father Christmas." May this "old Father Christmas" long be with us shedding by his very presence and by his manly, yet gentle sympathy with all good works and with all in any kind of trouble or sorrow the real spirit of Christmas all the year round. Thousands of Church men, Church women and Church children in Canada who may know little of the great North Pole Diocese and its needs will rejoice to know of the cheque that completed the See Endowment Fund. It is enough for them that the cheque from England means so much more joy and happiness to one they honor and love as man no less than as a Bishop.

Merchants' Opinion of Foreign Missions

Independent testimonies to the indirect effect of missions are always valuable. The following, published in the April issue of "The Spirit of Missions," is one of the best we have seen.

The San Francisco Associated Chamber of Commerce sent a representative party of merchants to China last year in the endeavor to promote a better feeling of friendship between China and America, and also to increase and develop our commercial relations. Seeing that the Chinese missionaries were the pioneers of commerce in China, the commissioners were unintentionally drawn into the consideration of this subject, which at the start was considered entirely outside their province. At first they were divided in their opinions—about one-third in favor, one-third against, and one-third undecided. But at the last meeting held in Hongkong, the question was put squarely to the twenty-five commissioners, and a unanimous vote recorded in favor of missions. In the opinion of the commission, if the missionaries had not pioneered the way, the commerce of China would be very small indeed, and it certainly would not be safe for foreigners to go into the interior. This was the candid opinion of twenty-five of the leading merchants of the Pacific Coast, selected from Spokane to San Diego.

The official report says: "To the great work done by the missionaries in all parts of China is due, doubtless, in a large part, the wonderful progress made in education and commerce within recent years, and much of Chinese officialdom cheerfully extends them due credit."

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Correspondents—All matter for publication in Church Life should be in the office not later than Saturday morning for the following week's issue, addressed to the Editor.

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Calendar for August.

1—Lammas Day
4—9th Sunday after Trinity.
6—Transfiguration.
7—Holy Name of Jesus.
10—St. Lawrence
11—10th Sunday after Trinity.
18—11th Sunday after Trinity.
23—Fast.
24—St. Bartholomew, A. and M.
25—12th Sunday after Trinity.
28—St. Augustine, Bp.
29—Beheading of St. John the Baptist.

The Week.

TORONTO. Work has begun on St. Alban's Cathedral. A gang of men has started excavating for the foundation of the south transept. This work is to be proceeded with rapidly, in order to have everything in readiness for the ceremonial laying of the foundation stone by His Royal Highness the Governor-General during the first week of the Exhibition. This is the first work done since 1886, which was four years after the inception of the undertaking, and it is hoped to have it completed in 1914. Towards the building fund $105,000 has been subscribed. Another $300,000 is required. If the building should be finished in 1914 it would form an appropriate memorial of the seventy-fifth anniversary of the Diocese of Toronto. There must be one or two Churchmen in the Diocese who could make certain of this hope by writing cheques for the whole amount. Unfortunately it seems difficult to rouse enthusiasm for church buildings, and this is a great contrast to the work of the middle ages, when men were keen to leave behind them lasting memorials of their desire to further the worship of God. Nearly all the English cathedrals were built in the early middle ages.

MISSION OF HELP. We desire to remind all our readers of the Mission of Help that is shortly to be held in the great North West. Bishops and clergy are coming from outside Canada to give the benefit of their teaching and experience We can assure them of a cordial welcome, for no man is a true Canadian if he is not hospitable, and wherever the missionaries go they will always hear the welcome "Come right in." We can also assure them of our gratitude, for we can appreciate the good feeling that brings them several thousand miles to give us of their best. They have determined to come for the love of God, and for the hope of being a help to their fellow-Christians on this side the Atlantic, sundered by miles, but joined in the communion of saints. The North West has been preparing for this Mission of Help for the past eighteen months, and we may be certain that they have done their best to make arrangements, and prepare the people for the opportunity. To many in the West, it will be a touch of home in the old land, as they listen to voices that perhaps they heard before they came out to become Canadians. To all Christian people in Canada it is an event worthy of their interest and prayers. The uplifting of central Canada to a fuller faith in, and worship of, the God of our fathers, touches one and all. Righteousness exalteth a nation, and we want our nation to rise to the highest. On the lone prairie, in the distant settlements, and among the scattered farms, many are far from the Church of their fathers, and from the means of grace provided in the Church. Shall we not pray for them from east to west, that the Mission of Help may be a real and lasting help to them directly, and so to us indirectly?

CADETS. This summer has seen the beginning of a concerted effort to train cadets on military lines. Camp life under military discipline, with a certain amount of setting-up drill, and the use of military formation and movements have been applied to a large number of the youth of Canada. The reports seem to indicate good behavior, physical benefit, and a good time such as the healthy youth loves. The scheme has, of course, met with opposition; no scheme worth anything can expect smooth sailing. Many people object to the inculcation of what is known as militarism. A very proper objection; but self-defence, or the learning of self-defence, is not militarism. As long as some nations have armies, and use them when they see a profitable chance, so long will other nations have to do something of the same kind, not for aggression, but for self-protection. The only alternative would be to take a licking lying down, and this we hope no Canadian will ever do. In these days you cannot take men straight from the store, the plough, and the office, and use them for self-defence at their country's need. The business is too complicated to be left to intuition, or good intentions, and has to be learned like any other science. Another ground of objection is that cadet camps take boys away from home, and allow them to mix with all sorts and conditions of other boys. In this country, home discipline does not usually amount to a row of pins, more's the pity; and so the taking the boy away will not injure him in that respect. The boy, when at home, goes out and mixes with whom he will. If he has a good home he will generally choose good companions, but not always.

Military discipline, the having to take orders and to do at once what he is told, is a fine thing for him, and if he has the spirit of a man in him he will be glad of the experience, and self respect which it produces. For this reason, one of the best assets in educational value in Canada is the Royal Military College at Kingston. The cadet movement is merely a temporary extension of the idea of the military college.

CANADIAN CHURCHMEN. There has been a correspondence in the *Guardian* on the subject of Canadian Church people. One writer, after a comparatively short residence in Canada, says that there are Methodist churches in Western Canada, where 80 per cent. of the congregation are former Anglicans. This is a very serious statement, and one that all Church people should feel anxious about. How big are these congregations of which 80 per cent. are Anglicans? Sixteen out of a congregation of twenty is nothing like as formidable as one hundred and sixty out of two hundred, or eight hundred out of a thousand, and yet 80 per cent. covers all three cases. We should imagine that most of the Western Canadian congregations run under the two hundred, except in the cities, and we do not like these percentage statements, for a man who belongs to a church where the normal attendance is three or four hundred, naturally pictures the 80 per cent. as describing the same size of congregation. Supposing that a large number of former Anglicans have gone over to our brethren of the Methodist church,—who is to blame? Not the Methodists, for they deserve all they can get, for the men and money they lavishly put forth. If an Anglican becomes a Methodist he either is a person who prefers the comradeship, the glad hand and the clannishness that he finds there, and who gives up the old Church for what he can get; or else he thinks it does not matter, that they are all alike, all going the same way, and joins the nearest and friendliest. In either case he is a bad Churchman, and probably a badly taught one. He should have been taught in Sunday school, and in Church, that his Church was the historic Church of Christ and His Apostles, and that if he left it, he left behind him the sacramental means of grace, and did so at the peril of his spiritual life. If he were not taught this, then who is to blame? The parish priest under whom he was brought up, or the parents who took no trouble about his religious education. If the teaching he got allowed him to believe that any one could use the office of the Christian ministry, that the doctrine of the Holy Communion was substantially Calvinistic, that confirmation was a mere form, and baptism a supposition, why he naturally would feel at home after he left the Church. Could he have received such teaching while he was in the Church? If we said "Yes," that would explain the whole matter.

THE HARVEST. The prospects for the harvest are said to be good, and so Canada, her people, her banks, and her manufactories are happy. The wheat is either a song or a dirge that affects the whole Dominion from Atlantic to Pacific. A great harvest means that far-distant towns get orders for goods, and a poor harvest means bad times all round. It is a quaint thought that the boot trade, or the blouse business depends on the wheat fields in the North West; yet it is true, for the wheat lands are Canada's gold mine. She has smaller gold mines in her fisheries, her forests, and her minerals, but none like the inexhaustible vein that shews wheat. They talk of 100,000 men being needed to handle the crop. One wonders where they are to come from, if they will come, and where

they will go to after the harvest. In our land the Lord of the Harvest is no mere figure of speech, no pictured imagination, but the God upon whom we depend more and more for our national prosperity. The Church has taken thought for this, for she has appointed for many centuries that prayers for the fruits of the earth should be offered on what are known as the Rogation Days, the three days that precede the Festival of the Ascension. Perhaps it is a good thing for us as a nation, so richly endowed, so promising, and so keen to get on, that we should every year be reminded that true prosperity depends upon the gifts of God, as we anxiously scan the reports of the crop. And when we see how dependent we are upon His bounty for our national welfare, should we not feel moved to make some return, to offer to Him some portion of His gifts, and so shew that our gratitude is not a mere expectation of benefits to come?

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CONSERVATION. In practical politics we are learning the necessity of conservation as applied to our forests, our fisheries, and our national water power; and in science we hear a good deal about the conservation of energy. Waste in all these departments means loss of money now, greater loss later on. But, in proportion, we are doing very little for the conservation of the race. As long as the country is new, with abundance of space, fresh air and opportunities, we shall not notice much need for conservation, but wise men look to the future. With large cities growing up, with huge factories and businesses spreading over the Dominion, it is well to make provision for the well-being and development of the people. Wherever cities and factories are found we also find that the gifts, abilities and capacities of men, women and children are too little regarded. Factory labour is a deadening influence upon the mind, the imagination, and the creative instincts of humanity. Here is a man who spends all his years making one kind of screw or fitting, and becoming more and more of a machine. What joy of work can there be for him? Here is a woman living in cramped and perhaps unhealthy conditions, because her mate works in a factory, and toiling from morning to night without variation, unless it be that of bringing more children, and consequently more work into her world. She has nothing to brighten her life, mentally or physically, and even her day's outing, when she gets it, is made a weariness by the care of the children, whom she is obliged to take with her. All this family group are capable of something better, and as long as conditions prevent the realization of betterment, we are, as a nation, losing valuable power, allowing the down-drift instead of the upward tendency in our people. We are told that social conditions, and economic conditions are against us. Well, what if they are, at least both kinds of conditions are capable of change; and if the interests of the conservation of the race demand it, they should be changed. Some of the steps towards conservation are being taken, such as hygiene, better housing, open spaces, and educational facilities. Those that need to be more seriously considered are the better remuneration of the working classes, the closer interest of one man in another, and the personal recognition of our duty towards another.

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THE TELEPHONE. Arnold Bennett, in Harper's Magazine, has been discoursing on the telephone, its hold upon the dweller on the American Continent, and some of its peculiarities. The convenience, the saving of time, the quickness of the telephone are virtues so great that they need no explanation. At the same time, there must be some set-off, some sort of contra account. What is it? We think undoubtedly it is loss of temper. The person who calls loses his temper quite easily, the "hello" girl loses her temper not quite so easily, and the person called loses his temper at about the same rate as the other two added together. The caller flies off quite easily into "Central! I have been waiting five minutes, ten minutes, a quarter of an hour—(none of these statements are true, they are just telephone lies)—will you give me the number I asked for?" The central may say "Line busy," and sometimes one may wonder whether that is not a telephone lie also. The person called often starts in a temper, "Well, what is it? I am very busy" —(another telephone lie). We imagine that more temper is lost over the telephone than over any other article of daily use, except, perhaps the door bell. We are afraid the telephone temper is likely to become a habit. It rouses feelings of irritation before you go to it, and this must be very bad when one thinks how universally the telephone is used in this country. Our sympathies go out, especially to "Central." She may have faults and probably a good many, but she has a most trying and nerve-racking occupation. No one considers her, thinks of her, does anything for her, unless it be to ask for "Complaint." She must shudder sometimes when she sees the signal of certain lines as she knows from experience it means nothing but impatience and irritation. She does not expect politeness generally, and she does not get it usually. All the wonderful conveniences of the present age are adding new sins to those we have to answer for. Our grandparents will have no telephone temper sins to give account of, neither will they have to face the accusation of telephone lies. Many of us will have to reckon for both.

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THE VALUE OF LAW. If the newspaper reports are to be credited, New York is engaged in unravelling a very unfortunate scandal. We say "if," because we must allow a certain discount on reported news nowadays. The ambition to make a "scoop," and to make a thrill more thrilling, leads to a kind of embroidery that is more ornamental than the facts. Still, it looks bad for the police of New York. We need hardly point out that when law and vice are friendly, and the latter pays the former for immunity, there is no condition of a city more to be pitied. We ought to take warning to ourselves as to what should be avoided, and whatever national faults we may be guilty of, at least we should strive to keep justice just, and law law-abiding. If the New York state of affairs be true, what chance would an honest poor man have in any encounter with the police? Always he would go to the wall in favour of the money that vice always seems to have plenty of, when it is a matter of buying safety. What a premium it must put on crooked ways. Be in with the police and you can cheat or rob or perhaps murder if there's money to be had. We notice with pride that it was due to a newspaper that the murderers were traced, and the number of their motor car known, while the number given to the police station was altered apparently to cover the escape. While we hope we shall never, in Canada, have to trust to the honesty of the newspaper instead of the police, yet at the same time we trust that in any emergency the Press of Canada may be the loyal friend of justice and order, even if all other help should fail.

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THE CURE. Humanity has a perfect passion for being deceived, and will buy any patent medicine provided it promises some impossible result. For choice, the remedy that will do everything is the prime favorite, and the public never give up. If the first dozen bottles fail, then it is only a case of trying another remedy. The hopes that rise in the ignorant hearts of the public have made manufacturers of nostrums wealthy. Yet the medicine that promised a cure is almost, if not quite, self-condemned. "Cure" is a word that the reputable practitioner uses with the greatest precaution. No man can promise a cure with certainty—at best he may hope by certain means to produce certain results. Yet patent medicines undertake to cure maladies that no sane doctor would hold out hopes about. The curious thing is that the public lose faith in the doctor who does not, because he says he cannot, but keeps its confidence in the remedy that says it can, when it does not. The only way to explain this is that every man is sure he can be cured if he can only find the man or the thing. If the man fails him he puts it down to ignorance, thinks that he does not know his business. If the remedy fails him, it is merely that he has not hit upon the right bottle. The bottle is there in the druggist's store and it is only a question of time and money to get round the shelve and at last be able to shout "Eureka." The shelves are so long and time is so short, that most of the seekers die before they have learned the bitter truth that remedies are made to be sold, and the sale largely depends upon the advertisement, and there is no advertisement more effective than the words "We cure all" put on the bottle itself. Perhaps the worst feature of the taste for cures is that the patient who once begins becomes a sort of fiend for remedies and injures his health as well as his pocket.

Inconsistent English

We'll begin with a box, and the plural is boxes,
But the plural of ox should be oxen, not oxes;
Then one fowl is a goose, but two are called geese,
Yet the plural of mouse should never be meese;
You may find a lone mouse, or a whole nest of mice,
But the plural of house is houses, not hice;
If the plural of man is always called men,
Why shouldn't the plural of pan be called pen?
The cow in the plural may be cows or kine,
But a cow if repeated is never called kine,
And the plural of vow is vows, never vine.
If I speak of a foot, and show you my feet,
And I give you a boot, would a pair be called beet?
If one is a tooth and a whole set are teeth,
Why shouldn't the plural of booth be called beeth?
If the singular's this, and the plural is these,
Should the plural of kiss ever be nick-named keese?
Then one may be that, and three would be those,
Yet hat in the plural would never be hose,
And the plural of cat is cats, never cose.
We speak of a brother and also of brethren,
But though we say mother, we never say methren.
Then masculine pronouns are he, his and him,
But imagine the feminine, she, shis and shim!
So the English, I think, you all will agree,
Is the dodrottest language you ever did see.

Richard Tattersall

Organist and Choirmaster
St. Thomas' Church,
Toronto

SOLO PIANIST

Teacher of Advanced Grades of Piano and Organ

STUDIO: COLUMBIAN CONSERVATORY OF MUSIC, TORONTO

Our Church and the Reformation.

Our Church and the Reformation had a good deal to do with one another, but not to the extent that some of our friends, as well as some of our foes, would suggest. Our Church did not begin with the Reformation, neither did it begin with Henry VIII., who was certainly not the Reformation. Yet these old false statements die hard, or rather they are killed over and over again, and then they are resurrected. For instance, we see that there has been trouble over the use of history text books that lend themselves to this aberration of fact. We have an unbroken succession of Archbishops of Canterbury for about thirteen hundred years—while the reign of Henry VIII. began about four hundred years ago. These men have all considered themselves as really and truly Archbishops as St. Augustine, who first held the position, and as a matter of fact they are enthroned in the same seat as Augustine occupied. Previous to that there was a lawful succession of Bishops in Britain for three or four hundred years, which makes a continuity of roughly seventeen hundred years. The succession of Archbishops of Canterbury is clearer, cleaner, and more honourable than the succession of Popes, of which Pius X. is the present representative. Some of our opponents will say, "But for the last four hundred years the men who call themselves Archbishops of Canterbury have no right to the name; they are not really Bishops at all, as they lost proper consecration at the time of the Reformation." This is the usual argument of the Roman Catholic. Did they? Even the Roman Catholic to-day can only say that they lost it for one reason—the lack of intention. That is to say, that the Bishops of the Church in England did not mean to make Bishops. We cannot tell what any man mentally intends, when he does a certain thing, but we can tell that if he says he means to make a Bishop we presume he intends it, unless we have reason to suppose him a liar. All the Bishops of our Church have said that when they consecrated a man it was to the office of a Bishop. On the ground of our Orders we have ample evidence that our Church goes back a very long way behind the Reformation.

Another argument that is brought forward to shew that our Church began at the Reformation is that a Church which changes its teaching is thereby separated from the true Church, and becomes a new Church. Did our Church change her teaching? She has the same Creeds, the same Bible, the same Sacraments, and in her Prayer Book she teaches these as she always did. If change of doctrine makes a new Church, then one of the newest Churches to-day is the Roman Catholic Church. She requires celibacy of her clergy, while claiming St. Peter as her founder, who was himself a married man. She teaches a doctrine of invocation of saints, and of purgatory, unknown during the first five centuries. Her doctrine of Transubstantiation was defined in 1215 and finally settled in 1563; while the doctrine of the Infallibility of the Pope is as late as 1870. Yet with all these changes she claims continuity with the past, so we have nothing to fear from her on this score, for our Church can shew no change of doctrine equal to this.

Lastly, Henry VIII. did not start the Reformation; nobody started it. It began long before he was born, and it grew not out of one man's influence or teaching, but out of the Renaissance or Revival of Learning. when men began to think and read for themselves. The English name most associated with the Reformation was Wicliffe's, called the Morning Star of the Reformation, who lived in the fourteenth century, while Henry VIII. lived in the sixteenth century. Henry VIII. was a bad man, who used the tendency of the times for his own purposes, and to get rid of Papal domination in England. Providence uses the work of bad men as well as of good men, and so the work of Judas Iscariot came into the story and death of Christ. We owe something to Henry VIII., for only a man of his courage and learning and obstinate self-will would have dared to throw off the Papal supremacy.

IMPERIAL BANK OF CANADA

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Special attention given to Savings Account. A great convenience for the payment of **Household Accounts,** as funds may be withdrawn by cheque at any time. Interest allowed at best current rates and credited half yearly.

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may also be opened and funds may be withdrawn by either of the persons interested.

Graves and Funerals.

The place of the grave was, in old days, on any side of the Church except the north—the south was most commonly used, then the east, and the west was as little used as the north. The direction of the grave was east and west. Shakespeare says:—

"We must lay his head to the east."

A famous writer on liturgical customs says: "Every one ought to be buried so that, the head being placed at the west, the feet are turned towards the east, in the same position as that in which he prays." For this there are several reasons. The dead are, as it were, looking for the coming of the Great Day, for the rising once more of the Sun of Righteousness. In churchyards this position is still almost universal; in public cemeteries it has often been abandoned. There was an old superstition that it was unlucky to be the first corpse in a new graveyard; the devil was supposed to have an unquestionable claim to the possession of such a body. In Germany and Scandinavia the devil was outwitted by the interment of a pig or dog before any Christian burial took place. Otherwise it was sought to bury a stranger as the first occupant.

At almost all times, and in nearly all lands, it has been usual to associate flowers with funerals. Their frail and short-lived beauty forms so obvious a type of the life of many, and to Christians their annual withering and blooming make so attractive a picture of the resurrection, that we can feel no surprise at their use. The present senseless use of them, and the grudging necessity of having to furnish them as a social obligation, are much to be deplored. The flowers in old days were not made up into hideous designs, but were scattered loose upon the dead body, and upon the grave. This use was more natural when bodies were carried on open biers and not placed in hideous and unnatural coffins. In the Isle of Man, about 1700 A.D. the poor were carried on an open bier, with an old blanket round them, fastened with a skewer. Coffins did not come into general use in England till the end of the 17th century. We find the following charges in an old parish church: "For every grave and without coffin, four pence; if with coffin, one shilling." Why this difference in the charge? Because the uncoffined body left the ground free for further use sooner than the other.

An old custom at funerals was for the mourners to carry boughs of foliage, and then throw them in the grave. These, in the case of an uncoffined body, made a natural covering for the dead before the earth was filled in. One remainder of this custom is preserved in Masonic funerals, where the mourners are directed to carry sprigs of acacia. Rosemary was often carried for this purpose, and perhaps, also, partly as a protection against infection, for the mourners are described as smelling it while they walked along the streets. On the death of maidens, the churches were often hung with white garlands, or knots of white ribbon, in honour of chastity. Some of these garlands still remain in old churches. A girl of the same age as the deceased walked in front of the dead, carrying a garland of white flowers, often of paper, with white ribbon, and having suspended a pair of imitation white gloves, upon which was written the maiden's name. White gloves were considered emblematic of maidenhood, and hence the custom of giving a pair to the judge who presides at an assize when there are no cases for trial, which is therefore called a maiden assize. This garland was hung up on a beam near to the place where the deceased girl used to sit in church. Many hideous customs have gone out of fashion, such as the nodding plumes, the mutes with their black staves, the "weepers," the sashes and the hat bands, and the wearing of heavy mourning, though as regards the last, there is still room for much improvement.

The Church

We often hear it said that the Church ought to be composed of men and women of Christlike character. That is like saying that a hospital should consist of people in perfect health and making health the test and condition of admission to its wards; or that a school should consist of distinguished scholars, and making scholarship the condition of admission to learn. One supreme object of the Church is the discipline and development of character, but to found a church on character already attained, is to defeat the very purpose of its existence. The Church is not for those already good enough, but for those who want to be good, are trying to be good, and need all the help they can get to become good. Christ said, "They that are whole need not a physician, but they that are sick; I am not come to call the righteous, but sinners, to repentance."

The Catholicism of the Prayer Book

An able little pamphlet by Rev. E. Soward, with preface by Canon Spragge of Cobourg. Buy it for 3 cents and distribute. IT SAYS THE RIGHT THING IN THE RIGHT WAY.

The Church in Canada.

DIOCESE OF NIAGARA

The Rt. Rev. William Clark, D.D., Lord Bishop of Niagara, Hamilton, Ont.

MOUNT FOREST.

Rev. Victor C. Spencer, M.A., third clerical son, took partial duty in St. Paul's church on the 21st inst., preaching at both services for his father, the rector.

Canon Spencer and Rev. A. W. H. Francis, of Byng, exchanged places for the two Sundays, July 28th and Aug. 4th, each in this way enjoying a change of work and environment.

The Ladies' Aid Society are making a strong effort to secure sufficient money from present and former parishioners to extinguish the church debt before Canon Spencer retires from the charge of the parish.

—

ST. MARK'S, HAMILTON.

On July 28th in St. Mark's church reference was made to the death of Mr. Case Davis. For 39 years a parishioner, for 27 an active member, of U. E. Loyalist descent, he was always loyal to his church, always ready to do work, or take office, always to be depended upon, always a devout communicant. Well may we say in joyful hope of the Resurrection, "May he rest in peace."

DIOCESE OF MONTREAL

The Rt. Rev. John Cragg Farthing, D.D., Lord Bishop of Montreal, Montreal, Que.

One of Montreal's staunch Churchmen, Mr. Stanley Bagg, has passed from the Church Militant, and many forms of Church life will suffer by his death.

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The Rt. Rev. Bishop Farthing has returned from his Confirmation tour on the Canadian Labrador, which he undertook for the Bishop of Quebec. He is now resting for a few days in the Eastern Townships.

DIOCESE OF SASKATCHEWAN

The Rt. Rev. Newnham, D. D., Lord Bishop of Saskatchewan, Prince Albert, Sask.

A mission has been opened at Birch Hills by the Rev. A. Theasby, the first service being held June 29th, with an attendance of 30, which is good in a settlement where settlers are few. A layman has offered to give the logs required for a church of about 30 x 40 feet in size.

DIOCESE OF ONTARIO

The Rt. Rev. William Lennox Mills, D. D., Lord Bishop of Ontario, Kingston, Ont.

ST. PETER'S, BROCKVILLE.

The only representative of Ontario diocese at the summer school at Ottawa was sent from this parish. She reports most enthusiastically of the whole arrangements and the interest of the school.

A prie-dieu of black walnut for the sanctuary has been given and is now in place, as a memorial of the late George Easton. It was constructed by a local firm and is thoroughly good workmanship. The interior of the church is to be cleaned next month. Great improvements have been made in the water supply to the Sunday school and the exterior of the church will, it is expected, have its coating of paint and whitewash renewed.

There were three special services this summer; the local regiment holding its church parade to St. Peter's, while the Sons of England and the Masons also each came for their annual service. The rector had the service printed in extenso and also preached on each occasion.

It is hoped to instal an electric motor for the organ in the near future. The Young People's Guild has been working to that end and expects soon to have enough money on hand.

The parish has already sent in almost its total apportionment for 1912 to the "mission givings" fund, and the next remittance will more than make up the balance.

—

Every good work in the Cathedral has suffered a grievous loss, and the members of the parish feel that they have sustained a personal bereavement in the recent death of Miss Martha Spangenberg. She was a good woman in the best and fullest sense, and a beautiful and attractive character.

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All the parishes and missions in the diocese are manned at the present time.

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There is trouble in Parham, as the line of the C.P.R. runs directly through church, rectory and sheds. Mr. J. B. Walkem, the solicitor of the diocese, has been trying to adjust matters. It is probable that church and rectory will have to be squeezed into one corner of the parish, through which the railway line runs obliquely.

—

There will be a general ordination in September.

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A very handsome altar rail of brass has been given as a memorial to St. James', Kingston, by Mrs. R. Vashon Rogers.

—

The Dean of Ontario has gone to Metis for a month's holidays.

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The church of St. Mary Magdalene, Napanee, has lost a most helpful member by the removal to Winnipeg of Miss Jennie Ham. A fellow-worker says of her: "She was the best president of the Altar Guild we ever had and her place in the W. A. it will be almost impossible to fill."

DIOCESE OF TORONTO

The Rt. Rev. James Fielding Sweeney, D. D., Lord Bishop of Toronto.

ST. MONICA'S, TORONTO.

With banner on high and flags flapping above them, three hundred men, women and children paraded from St. Monica's Church, Gerrard street east, to the junction of Kingston road and Queen street east yesterday morning, the first item in the big programme of the annual picnic.

The route followed was Gerrard, Rhodes evenue and Queen, and the big muster, led by the church bugle band, attracted considerable attention.

On special cars the picnickers were transported to Scarboro' Heights Park, where an enjoyable sports programme was carried out.

Over twenty events, which varied from bun-eating contests to a race in which about two score comely matrons dashed over a hundred-yard course, provided ample entertainment.

PRIZE WINNERS.

The sports prize winners were:— Mothers' race, Mrs. Padden; senior girls' Bible Class, L. Plaster, K. Ferrett; lady teachers,' Miss Collins, Miss Roberts; officers and teachers, Mr. W. Wright.

Girls' races — O. Allan, Alfreda Newall, L. Dewsberry, Houlda Silmara, Lily Bourne, Annie Cox, A. Hardy, L. Risley, L. Wyer, O. Allan, F. Milliken, A. Newall, L. Dewsberry, A. McConnell and Hettie Lewis.

Boys'—F. Wright, G. Newall, W. Benton, C. Vallier, J. Silmara, A. Billinghurst, A. Newmarsh, E. Shale, G. Newall, C. Vallier, G. Hull, E. Philips, A. Billinghurst, F. McConnell and G. Newall.

An energetically efficient corps of workers and the tweed-clad rector, the Rev. R. Gay, carried out the programme to time as planned, a rather unusual thing at a picnic.

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BISHOP SOON TO BE ELECTED.

Bishop Reeve has received a letter from the Primate of all Canada expressing the thanks and appreciation of the entire ecclesiastical province for his work in raising the $50,000 endowment for Mackenzie River.

In the autumn steps will be taken to fill the vacant bishopric of Mackenzie River. His Grace speaks in grateful terms of the way in which Bishop Reeve gave the best years of his life to the work.

—

A NEW HEADMASTER.

Canon Robinson, who has been in charge of Bobcaygeon for the last two months, has come back to Toronto, and will shortly begin work as headmaster of St. Alban's school at Weston. The forward movement in connection with the school of which Canon Robinson's appointment is one of the signs promises that at no distant date the great desire of the late Archbishop will be fulfilled and the new school buildings ideally situated on the banks of the Humber completed. It is, we understand, proposed to make the new school a memorial of the late Archbishop and that it will be known as Bishop Sweatman Memorial Hall, St. Alban's, Weston. The term which begins next month promises to be one of great success.

Rev. G. M. Barrow, for five years curate of St. James, Toronto, has resigned the curacy and has been appointed to St. James the Less, Fairbank. Before he begins his new work, Mr. Barrow will take a rest of six months, at the order of his doctor. Mr. Barrow has had charge of the institutional work at St. James, a work which he has conducted not only with exceeding wisdom, but also in a way which has won for him the affection of those who worked under him and of those who were worked for. Fairbanks is a mission, the first large sum given the new church there, $1,700, coming from St. James, Toronto.

Rev. W. A. Ferguson, of Emmanuel college, Saskatoon, will take duty at St. James, Toronto, for August, Canon Plumptre and the Rev. C. A. Pilcher being off on their vacation.

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The rector and wardens of Holy Trinity, Toronto, are to be congratulated upon the success of the new lighting plan of the church. Heretofore gas has been used, but now handsome electric light fittings, in keeping with the dignified interior of the church, have been installed. Some 83 powerful incandescent lamps, some visible to the congregation, and some hidden, give a flood of light throughout the church and add to the comfort of the worshippers on dark mornings and at evening services.

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A further step in advance was recently taken by the congregation of St. Luke's, Peterboro, when a debt of long standing on the Sunday school building was paid off, thus leaving the church strictly free of debt. New furnaces are being put in the church this year.

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The Rev. Canon Morley's address is now 87 Howland Avenue, Toronto.

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The Rev. E. B. Taylor, of Holland Landing, has been appointed to Allandale.

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Canon O'Meara, principal of Wycliffe, is happily very much better for his trip to the Old Country. He is now at Lake of Bays.

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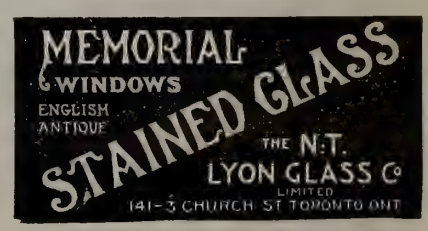
The Rev. J. R. H. Warren, formerly curate of St. James', Toronto, will be inducted to St. Matthew's, in that city, next Sunday.

DIOCESE OF NEW WESTMINSTER

The Rt. Rev. A. U. DePencier, D. D., Lord Bishop of New Westminster, Victoria, B.C.

At All Hallows' School, Yale, B.C., conducted by the Sisters of C.A.H., the closing exercises were as usual, of a unique and interesting nature.

A large number of the friends and relatives of the pupils, including the Ven. E. S. W. Pentreath, Archdeacon of Columbia, the Rev. D. Davies-



Moore, Chaplain of the school, the Rev. H. C. Lewis Hooper, rector of All Saints' church, Vancouver, and Mrs. Hooper, assembled with the sisters, to witness a very clever presentation of the charming Japanese operetta, "In Sunrise Land," given by the pupils on the delightful school lawn, under the shade of the lilac and acacia trees. Then came the prize-giving and the awarding of the certificates forwarded by the Associated Board of the R.A. & R.C.M., to the thirty-two successful candidates at the music examinations held at All Hallows' School recently by Mr. Percy Miles, of the R.A.

Refreshments, including luscious cherries and strawberries from the sisters' gardens, were served in the dining-hall. Speeches, the singing of "Auld Lang Syne" and "God Save the King," brought the happy occasion to a close. The west-bound pupils left in the private car as usual provided by the C.P.R. for that purpose.

His Lordship, Bishop DePencier, at a recent visit to All Hallows', confirmed eighteen pupils of the school in the adjoining chapel.

DIOCESE OF RUPERT'S LAND

The Most Rev. Matheson, Lord Archbishop of Rupert's Land and Primate of all Canada.

On Sunday, July 21st, His Grace, the Archbishop of Rupert's Land, visited Elkhorn and two adjacent missions.

At 11 o'clock he consecrated St. George's church, Manson. This church has been free from debt for several years, but circumstances have arisen in the past to prevent His Grace from visiting the mission. It was with great satisfaction, therefore, that the church people assembled on Sunday morning to participate in the solemn act of consecrating their little sanctuary to the service and glory of God.

The Holy Eucharist was celebrated by the Rev. R. E. Park, priest in charge of the mission. Mr. P. A. Northam, the lay reader, who has recently been appointed to the mission, officiated at matins in Elkhorn.

At 3.30 His Grace administered the holy rite of Confirmation to four candidates in the little church of St. John the Evangelist, Kirkella. The overflowing congregation at this service demonstrates the pleasure it is to the rural congregations to welcome their Father in God to their midst.

At 7.30 eleven candidates were confirmed at St. Mark's, Elkhorn. Eight of the number were pupils of the Indian Industrial School. A new set of altar brasses, comprising a cross, vases, missal desk and alms basin, recently presented by the parishioners in memory of the late Mrs. Rae W. Wallet, were used for the first time on Sunday. They are exceedingly handsome and add greatly to the appearance of the sanctuary.

On Monday evening the incumbent officiated at the marriage of two ex-pupils of the Industrial School, when Colin McNab and Hattie Wambidiska were joined together in holy matrimony.

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The Rev. S. J. Nash has left the parish of Binscarth, Man., for that of Belmont, Man.

—

The Rev. E. C. Burch, curate of Holy Trinity church, Winnipeg, has resigned and goes to Prince Rupert, B.C. His removal, and also that of Rev. H. O. N. Belford, Rural Dean of Portage la Prairie, who goes to Springfield diocese, Illinois, are distinct losses to our diocese.

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Rev. S. J. Roch has resigned Binscarth to accept Belmont parish, the late rector, Rev. J. C. Cox, having accepted work in the diocese of Duluth.

—

A mission has been opened at Kelwood, with Rev. C. M. Littler as incumbent.

—

Rev. F. C. Chapman is in charge of Arden, and Rev. J. Copeland of Plumas.

—

Rev. Wm. Ramsay resigned Poplar Point to accept work in Ohio, his place being taken by Rev. H. Hill.

—

The Rev. J. Comyn-Ching is leaving St. Luke's, Souris, Man., for Vernon, B.C., having been appointed rector of All Saints' church in that town. As parish priest and as rural dean Mr. Comyn-Ching has done splendid work.

NEWFOUNDLAND

The Rt. Rev. Llewellyn Jones, Lord Bishop of Newfoundland.

Fifty-nine dollars in cash, plus offerings of food were received for the orphanage during June.

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The Women's Association of the Cathedral, donated $100 towards beautifying the Cathedral grounds.

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The Cathedral Missionary Auxiliary's social in Synod Hall was a success, in aid of the parish contributions to Home Missions.

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Mrs. S. Pike has presented a handsome oak credence table to St. Michael's Mission Church, in memory of Edward Burford. Oak altar rails from the men of the congregation, and choir stalls by the Communicants' Guild give the chancel a dignified and harmonious appearance.

—

One hundred and sixty members of St. Thomas' Band of Hope, St. John's, enjoyed their annual tea and entertainment.

—

Miss Smeeton, science teacher of Bishop Feild College, gave a lecture on Australia to the G.F.S. and associates at Trinity. The next meeting will be addressed by Nurse Le Roy of the A.P.C.

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The "Grenfell" Institute, intended primarily for our sea-faring population, was formally opened with a mass meeting for men only, on Sunday, July 14th. The proceedings were conducted on the lines of a "Pleasant Sunday Afternoon" idea, and consisted of addresses given by Dr. Van Dyke, of New York, Mr. Warburton, of the Y.M.C.A., Toronto, Mr. Archibald, of London, Eng., and Dr. Grenfell. A number of ministers were given seats on the platform, composed chiefly of local Nonconformists, together with members of the Newfoundland committee of the Royal Mission to Deep Sea Fishermen. The best type of Newfoundland churchmanship does not look with favour upon the work of Dr. Grenfell and his associates, owing to his misrepresentation of the actual conditions existing in the ancient colony, when appealing for funds from Canadian and American audiences. Judging from the account one sees in the journals of the United States, an impression must be conveyed to the reader that the irrepressible Doctor has elected himself as a sort of a "Missionary" *in partibus infidelium* to the inhabitants of the Labrador coast, and taking all the credit to himself, whilst ignoring the ministrations of devoted priests of the Church, both of the Moosonee and of this diocese to these people.

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The Rev. Henry Leggo, who has recently been suffering from facial paralysis, accompanies the Lord Bishop as Chaplain on his Visitation voyage.

—

Rev. Edgar Loder, a graduate of Queen's College, has been appointed junior curate of the Cathedral.

—

The Rev. Mr. Higgett, who has just arrived from England, has been appointed to the vacant mission of Bonne Bay, and leaves for his new sphere of labour at the first opportunity.

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The Rev. Henry Uphill, rector of St. Mary's church, Saint John's, is spending his vacation at Grand Falls.

The annual children's service, which precedes the Sunday school picnic, was held in the Cathedral on the 7th Sunday after Trinity. The rector, Canon White, delivered an appropriate address from the text, "Speak, for Thy servant heareth." A large attendance was present belonging to the Cathedral and St. Michael's schools.

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The children's service in connection with the Southside Sunday school, will take place on July 28th, when the Rev. Cyril V. Cogan, a former rector of St. Mary's church, will give an address, before leaving for England.

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The annual picnic for St. Mary's Sunday school takes place at "Mount Pearl," which is four miles distant from the city, travelling by rail. The Cathedral and St. Michael's picnic will be held at Hafey's Field on Freshwater road, a short distance from town.

The Lord Bishop, accompanied by the Rev. Conrad H. Barton, has proceeded to Port au Basque, to join the Church ship "Amazon," for the visitation voyage. The "Amazon" was nearly cut down in a dense fog near Channel before reaching there. The Bishop was not on board at the time.

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The Avalon Battalion of the C.L.B. will hold a parade to St. Thomas' church on the Eighth Sunday after Trinity. It is expected that Colonel Gee, one of the founders of the Brigade in England some twenty years ago, will take part in this parade, as he is expected to arrive in St. John's shortly, on a brief visit, being a guest of Major W. H. Franklyn, of the local company.

DIOCESE OF NOVA SCOTIA

The Rt. Rev. Clare L. Worrell, D.D., Lord Bishop of Nova Scotia, Halifax, N.S.

The mission room at Dominion No. 6, parish of Morien, was opened for divine service on Sunday, July 21st. The first service was a celebration of Holy Communion, at which the rector, Rev. W. J. Lockyer, was celebrant and preacher. The building is finished, furnished and paid for. There is room for eighty people to kneel in it, and over that number of parishioners from Morien, Big Glace Bay and No. 6, were present.

The Broughton colliery—at the western end of the parish—which has been closed for some years, is about to be re-opened. The little rustic church there is in good condition and ready for use when it is needed.

For fifteen years after 1883, there were six churches in this parish; then came the division, which left us with only three. Now we have five, and some day in the near future a church will have to be built at the new colliery, Birch Grove. Then we shall have six again, and then there will come the setting off the western part of the parish as a new mission, leaving the old parish to multiply again at her leisure.

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Rev. Professor Harley, of King's College, has ably presented the claims of the college to the congregations at Sydney, North Sydney and Sydney Mines, and has received much sympathetic and financial response.

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The Church in Cape Breton has every reason to be proud of, and grateful to, King's College, and were it not that so many of our people and parishes are so anxious to hold on to their money there would be a better financial response.

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The Y.M.C.A. boys' camp at Mira, under Mr. Hilchey (one of the Church's finest laymen in Cape Breton) and the Boy Scouts, under Rev.

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W. Goddard-Fenwick and Rev. G. Bullock, was a success and of great benefit to the boys, physically and spiritually.

—

Rev. William Bullock will do duty at Christ church, Sydney, during the rector's holiday in August.

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The Rev. F. G. Plummer, of St. Augustine's church, Toronto, passenger from Montreal to Newfoundland, spent Sunday in Sydney and preached at Evensong at St. Alban's, Whitney Pier.

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The offerings in the parish of Morien on King's College Sunday, were $30.

DIOCESE OF ALGOMA

The Rt. Rev. George Thorneloe, D.D., Lord Bishop of Algoma.

The choir boys of St. Paul's, Fort William, have returned from their camp at Silver Islet with their anatomy all in one piece.

The Loon Lake holiday makers have been keeping up the Sunday instruction of their children.

The men of St. Thomas', West Fort William, have been doing splendid work for the temporalities of the church, and have been a source of strength to the incumbent.

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The Rev. C. C. Simpson, of Little Current, has been recently bereaved by the death of his father, Mr. James Simpson, of Clandeboye.

Happiness for the Blind

Thomas Jefferson wrote that all men are endowed by their Creator with inalienable rights, including life, liberty and pursuit of happiness. Henry George said in "Social Problems" that man is so constituted that it is utterly impossible for him to attain happiness save by seeking the happiness of others. There are more than two thousand persons in Ontario —men, women and children—approximately one out of every thousand of the general population—who, from causes usually ascertainable, are deprived of the sense of sight. What chance would the blind have in the pursuit of happiness, if left in ignorance, idleness and dependence? Fortunately some provision has been made to brighten the lives and improve the condition of these afflicted ones, though much remains to be done to bring Ontario into line with the more advanced states in America and countries in Europe. For forty years the Legislature of Ontario has maintained at Brantford a school for the education and instruction of the blind children and youths of the province, of both sexes, without charge for board, tuition or books; and in that school hundreds have been taught to read and write, to sing and play on some musical instrument, and to do some useful work, the remuneration for which suffices or assists to provide an independent livelihood. Of course no amount of instruction can make a blind person as competent as he would be with sight, but it is surprising to see how much, and what a variety of things, the blind can accomplish by touch and hearing, under proper guidance. There are in every country many more blind adults than blind children, and the Institution at Brantford provides to all applicants free appliances by which the adult blind can be taught at their homes to read with their fingers. Children can be much more easily, and more thoroughly taught in the school for the blind, therefore the Principal makes his annual appeal to the readers of the *Church Life* to send him the names of any children in their vicinity who are blind, or whose sight is so defective that they cannot be effectively taught in the Public Schools—together with the names and post office addresses of parents or guardians. It is only by the kindness of those who "seek the happiness of others" that communication can be established between the school and the children who should enjoy its advantages.

Anglican Theological College of B.C.

The first meeting of the Board of Governors of the Anglican Theological College of British Columbia was held on Tuesday in St. Paul's school-room. Representatives were present from the four dioceses of the province, including the Bishops of Caledonia, New Westminster and Columbia, Archdeacons Scriven and Pentreath, Principals Vance and Seager, of Latimer and St. Mark's Halls, Canon Keen, Rural Deans Owen and Green, Revs. R. Connell and Messrs. H. J. Cambie, G. H. Cowan, A. McC. Creery and W. T. Clark.

The Bishop of Caledonia was elected chairman of the Board and president of the College, W. T. Clark was elected secretary, and A. McC. Creery, treasurer. Formal affiliation was granted to Latimer and St. Mark's Halls. It was announced that the sum of $44,500 was available for the use of the college. This will be devoted to the erection of a lecture hall. Formal application will be made to the Government for a site on the University site at Point Grey. This site will then be divided between the College and the Halls.

An executive committee consisting of the president, the Bishops of New Westminster and Columbia, the Principals of the halls, the secretary and Messrs. Creery, Cambie and Cowan, the Dean of Columbia and Rev. F. A. P. Chadwick was appointed. The treasurer, the Bishop of New Westminster and W. T. Clark were appointed a finance committee. The executive committee will consult an architect in regard to plans for the college buildings. The Board will meet again in Vancouver, on Oct. 2nd.

Queen Mary in Wales

Some pretty stories are told of the visit of King George and Queen Mary to Wales, where they went deep down into the most intimate lives of the people, seeing the miners at work and at play, learning the conditions of life of workers, moving about among them dressed in the plainest of clothes, like simple country folk, themselves. The New York Herald's London correspondent is responsible for the following:—

Their Majesties saw the miner at home, for the Queen especially wanted to see a typical miner's cottage. A proud home is that of Thomas Jones, who lives in Butte street, Aberdare, the envy of his neighbors. The Queen entered the little parlor, where the collier and his wife sit after they have taken their meal in the kitchen, and the simplicity of the visit of the Queen had something so intensely human in it that all nervousness vanished from the collier's wife as she showed the Queen the humble treasures of the cottage.

"I was in the kitchen when the King and Queen arrived, and when I heard they were coming, I just went out and said 'Welcome to Your Majesties!'" said Mrs. Jones.

The King and Queen shook hands with Mr. and Mrs. Jones, and then the baby was presented. They all went into the parlor, and then Mrs. Jones said to the Queen, "Would Your Majesty like to see the kitchen?" "Much!" said the Queen with a smile.

Then Mrs. Jones said, just as one might say to an afternoon caller, whether Queen or collier's wife, "Would you like a cup of tea, ma'am?"

"I should be delighted. It is just what I want," replied the Queen.

So Mrs. Jones took the tea-pot from the hob and poured the tea. The Queen put in the milk herself.

"Sugar, Your Majesty?" said Mrs. Jones, handing the sugar bowl.

"No, thank you,' laughed the Queen. "I never take sugar in my tea."

"Will Your Majesty take tea, too?" asked Mrs. Jones of the King.

"I never take tea, thank you," replied the King, "but I'm grateful to you for offering it to me."

Afterward the Queen went upstairs to the bedroom. She wanted to see everything there was to see in the cottage. Downstairs again, a little villager named Edna May brought the Queen a bouquet, and Mrs. Jones brought out an old china jug.

"Would Your Majesty accept this?" she asked. "It is a hundred years old."

The Queen was delighted with the treasure. "You are very kind, I am sure," she said, and Mrs. Jones was so happy at this dreamlike afternoon that the tears came into her eyes.

Just as the monarchs were about to leave, Mrs. Jones asked the Queen to name her home "Queen Mary Cottage," and Her Majesty smilingly did so.

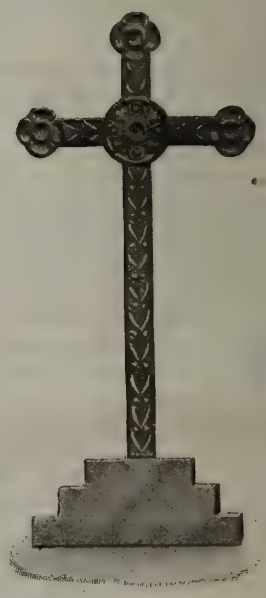
Then Lord Merthyr, just recovered from a long illness, took the King and Queen round the Lewis Merthyr Collieries. They passed under an arch of coal, hung with miners' picks and shovels, and lit with safety lamps. Then a choir began to sing. The Queen entered a pony carriage, and while she was sitting there she saw a bright red-haired lad, whom she beckoned to her. He came very shyly.

"What is your name?" she asked. "Rowland Moriss." "How old are you?" "Thirteen." "Thirteen!" exclaimed the Queen. "You're a fine boy for thirteen. And what do you do in the mine?" "I'm a light carrier."

Then the boy escaped. Later the Queen wanted a photograph taken of little Rowland Moriss, but he was nowhere to be found. A search was made for him, and he was brought to the Queen at the station just as they were leaving. He was covered with coal dust, and black from head to foot. But the Queen recognized him, and said, with a smile: "Ah! Here's my little boy again. I'm very glad to see him," and gave him a kindly pat on the shoulder. The boy went pink with shyness under his grimy face, and ran off home to tell his mother of his meeting with the Queen.

Manners and Their Effect

Manners effect for good or evil the daily happiness of every human being, and the fortune and destiny of every tribe and nation. Their influence on human existence is profound and incessant. Good manners are founded on reason or commonsense and good-will. They put people at ease in social intercourse, welcome graciously the stranger and the friend, dismiss pleasantly the lingering visitor who does not know how to withdraw, express alert sympathy with others, and prompt to help cooperation with others. They enable people to dwell together in peace and concord, whereas bad manners cause friction, strife and discord.



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Public Schools and "Caste."

To the Editor of the "Spectator":

Sir:—You have remarked on the correspondence which has lately been taking place in the Daily Mail relative to the alleged caste feeling produced by the public schools. Some have been at pains to assert that such caste feeling does not exist and others that the public schools do not engender it. Why all this bother about a natural phenomenon? Caste, of course, exists, and is not confined to any one class. Some of us may imagine that for social purposes the world is divided between those who come out of the "top shelf" or "sahibs" and others who come out of other shelves, but we are quite wrong. Each class makes its own distinctions and has its own conventions for placing others in the various categories. A butler does not place himself in the same social category as a dock laborer, and a city clerk (with a full-blooded cockney accent) does not consort with a butler. Of what use is it to discuss the absence or presence of caste among a small class when the caste feeling permeates every section of the community.

How absolutely and universally true the above is, and no one knows it better than the parson, who, as the fellow said about Roosevelt, is a "good mixer." Caste feeling does permeate every social stratum from the Dustman to the Duke. The mechanic despises the mere day laborer, the day laborer in steady employment, the "casual," the casual the "hobo," and there I stop for want of authentic information only, for I haven't a particle of doubt that caste flourishes among tramps.

The fact of the matter is that every mother's son and daughter of us is a snob at heart. "To be a snob," Thackeray says, "is to take a mean pride in mean things." But Thackeray didn't go deep enough. Snobbery springs from the desire for distinction, in some shape or form, surely not an ignoble instinct, but soon perverted. The only difference between snobs is in their way of displaying their snobbery. Some thrust it down your throat, others let it gradually sink into you. But it is the same thing in both cases. The man who goes in for any amount of vulgar display, and he who proclaims his superior breeding by studied simplicity and an unaffected, unassuming bearing are both aiming at the same thing. They are trying to impress you with the fact that they consider you in some sense their social inferior. Of course we resent it more bitterly in its coarse, offensive, blatant form, but there isn't the slightest doubt that in everyone of us the tendency exists, and at times it will display itself.

I read an excellent article in the London Guardian the other day, on the relation of the Church to the industrial problems of the day. Some prominent man had been lamenting the fact that the "Church had no definite policy on the labor problem." For this the Guardian says we should be devoutly thankful, and so say I. This is a subject upon which experts widely differ, and many plausible and attractive schemes are being put forth as solutions of the present distress. There is co-operation or profit sharing, State ownership, the minimum wage legally settled, and various socialistic proposals. Why should the Church officially or corporately put the seal of its approval or disapproval upon any one of these schemes, about which so much can be said for and against. The writer effectively quotes our Lord's refusal to act as an arbitrator in secular concerns. Why, again, should the Church embroil itself with the honest, well-meaning, high minded supporters of these rival projects? The present labor problem is an economic, not a moral one. Everyone on both sides, I am convinced, broadly speaking, desires to do the right thing, and it is only a question of how to do it. Surely the Church may safely leave this part of the business to be worked out by the specialist and the expert, and content herself in maintaining the general principles. And this may very well be the attitude of the individual parson.

I gladly give the following cutting from the N. Y. Churchman all the prominence in my power. There is so much said these days about the "decadence" of organized Christianity, and its feeble and dwindling influence, and the very uncertain and questionable value of its work, that such testimony from such a source is especially welcome. It will hearten up many a half disheartened parson, "plugging" and plodding away in obscurity and amid a hundred discouragements, to realize his own importance in the community, and the immense and almost incalculable value of his services, however humbly, and even sometimes mechanically performed. He will be able to take himself henceforth more seriously, and to magnify his office less shamefacedly and with more confidence and assurance. I would like to see this extract made the basis of at least one sermon during the next twelve months in every pulpit on this continent.

"Remarkable evidence of the influence of the Churches and of the Sunday-schools in checking criminal tendencies in those who come under their influence is brought forward by The Congregationalist. It cites the experience of Judge Fawcett, of Brooklyn, who says that in five and a half years' service on the bench, out of some 2,700 cases brought before him, he has 'never had to try a man who was, at the time of the alleged offence, or ever had been an active member of the Church.' 'I have asked each young offender,' he says, 'if he was a member of, or an attendant at a Sunday-school, and I have never been answered 'Yes.' I believe in Sunday-schools. When, by means of suspended sentences, or merciful devices, I have seen fit to give young prisoners opportunities to lead better lives in freedom, I have, in every case, insisted that the first thing they must do is to join a Sunday school.' Parallel to this is the recent testimony of a Chicago judge, also cited in The Congregationalist. He tried many divorce cases, and had found that 'rarely, almost never, were the parties to a divorce suit active Church workers.' It is said that crime now costs the nation $700,000,000 a year. 'If there were more Churches,' says The Congregationalist. It would cost us hardly as much as that. It would cost us hardly any of that if all were in the Churches. Really, the man who is living in our crime-free, respectable towns and does nothing for the Church is living on charity. He is profiting from the Church's curb of crime, but is giving nothing in return.'"

I read a capital skit the other day in the Literary Digest, on the Baconian theory, which seems just at present in a state of eruption. From an exhaustive dissection of some of the poems attributed to Dryden an acrostic has been discovered which proves that they are the work of Shelley. I am writing from memory, but the poems in question were, I think, Absalom and Achitophel. Another poem hitherto attributed to Wordsworth has been proved by the same process to have been written by Milton, and still another poem credited to Spencer has now been found to be the work of the late Robt. L. Stevenson, etc., etc. I haven't the least doubt that a searching investigation would reveal an acrostic which would establish the fact that Sir Conan Doyle wrote the Waverley Novels, and Charles Dickens the Book of Common Prayer, and Ben Jonson "In Memoriam." There is practically no limit to what can be proved from acrostics. The other day with the assistance of a friend, I hammered out an acrostic from the initial letters of the first sentence in Quentin Durward, which seemed to indicate that the novel had been written by Jane Porter, the once well known and widely read writer of historical romances. There isn't an author in existence, from whom some kind of an acrostic of this description could not be extracted. All that is required is a little ingenuity and some industry. Keep digging away, and sooner or later you are absolutely certain to be rewarded with a find. And then you can make your own rules.

This subject has been suggested to me by the receipt through the post of a pamphlet headed "The Shakespeare Myth, by Sir Edwin Durning-Lawrence, Bt.," which appears to be a sort of appendix to a work by the same author, "Bacon or Shakespeare." Like all the "Baconians" whom I have read, Sir Edwin writes like a violent partizan with a strong personal antipathy to Shakespeare. He finds it impossible to believe that a man like Shakespeare, who did not leave a book in his house and who, it seems likely, could barely write his name, could be author of these immortal works. Granted the difficulty, and yet the possession of supreme genius will explain it all. As someone said, Shakespeare wrote the plays, because Shakespeare was Shakespeare. Who can limit genius or apply ordinary rules to its manifestation. One might just as well ask: How could Dickens, imperfectly educated, with no experience of life, and brought up amid such commonplace surroundings, have written the novels attributed to him, or Keats, the druggist's apprentice and livery stable keeper's son and cockney, his exquisite poetry. On this principle at least half of our great writers might be denied the authorship of their own works. And then we know very little about the personality of Shakespeare, except that he was profoundly admired by his contemporaries. But what of the Baconian theory? If it is difficult to believe that a man of Shakespeare's (assured) character was author of the plays, by what process of reasoning, outside of the testimony of the acrostics and anagrams, can we be induced to accept the authorship of Francis Bacon? To me it is infinitely more probable that Shakespeare was one of those exceptional men who are able to rise superior to ordinary circumstances and to do things inconceivable in ordinary men, than that Bacon, a busy courtier, an active politician, a lawyer immersed in business, for many years a Crown official, the author of voluminous scientific works, an essayist, and his torian, a law writer, and occupied in his leisure hours with laying out his estate and making experiments in natural science, should have found time to have produced the plays and sonnets. Add to this the fact that Bacon's acknowledged "poetry," certain paraphrases of the Psalms, are the rankest twaddle. No one admires the genius of Bacon more than I do, but there is a kind of adulation that makes a man ridiculous.

DOWNEASTER.

Goodness

Stevenson says: "There is only one person you are to make good—yourself, the others you are to make happy, if you can." Unfortunately, most of us transpose the sentiment in our practice. We are quite sure that we ought to be made happy ourselves, and equally sure that we could be if other people would be good. We expend most of our effort in trying to force goodness upon them and in bewailing our unhappiness at our lack of success.

The Best of Life

When we learn to take all God gives us and turn it to good effect, we will then understand how to make the best of life. It matters not whether the water sparkles or is murky: it all turns the millwheel.

Women's Work and Social Service.

Among recent anniversaries, one of special interest and importance has been the Jubilee of the revival of the Deaconess Order, which was celebrated in a series of gatherings, culminating in a notable meeting held on June 27 in the great hall of the Church House, Westminster. It was conducted under the presidency of the Archbishop of Canterbury, who was supported by the Bishops of London and Winchester and by many other Church dignitaries.

* * *

It is a commonplace I suppose even to mention the enormous change which has been brought about during the last half-century or so in the openings and opportunities afforded to women,—opportunities for self-development on the one hand, and for self-devotion through service on the other. It seems at present as though the women's movement had reached the highest point of unrest; some rejoice over this, thinking that the restlessness, which manifests itself at times so uncomfortably, is a necessary accompaniment, if not an invariable sign, of increasing strength; others shake anxious heads and ask dubiously, "where it will all lead?" There are times, too, when the women's movement, under some of its aspects, seems in danger of divorce from religion. We recognize in the individual life that period when the developing character resists any sort of authority, and simply wants the chance to experiment for itself,—never mind possible dangers, or ultimate consequences, "just let me go!" it cries.

* * *

I think, though, that on its deeper side the women's movement is essentially religious; even where revolt seems to exist, it is often more apparent than real, and may it not be sometimes a protest against the fact that organised religion has not been bold enough in claiming for Christ the whole of every life? It seems to me that the whole movement is an endeavour to adjust the life of women to new and changing conditions; to find new channels in which their activities may rightly exercise themselves, to find new spheres in which they may dedicate their powers to God for the service of others.

* * *

Well, this is perhaps rather a deep subject, but these thoughts have grown out of a consideration of the Order of Deaconesses as one expression of the women's movement on its distinctly religious side. The Jubilee is dated from the ordination of Deaconess Elizabeth Ferrard by Bishop Tait in 1862. The revival of Sisterhoods in the Church of England had taken place a little earlier, and in a way the revival of the Deaconess Order was a natural outcome and almost an accompaniment of that. At any rate both were due, under God's Providence, to the desire of women for a special ministry in the Church, to the longing for complete dedication of life, which will be found to arise wherever there is spiritual fulness of life in the Church. I believe that the life of a Deaconess, equally with that of a Sister, meets, in its own way, this need for special ministry, and the tendency sometimes to compare one with the other, even to set one against the other, is due to a misconception of their respective vocations and functions. As the Bishop of Winchester said, "the keynote of the Sister's life is self-oblation; that of the Deaconess is ministry."

* * *

Just now, however, we are thinking of the Deaconess. She is carefully trained in one of the regular Deaconess Houses, in devotional habits of life, in theology, in various branches of practical work,—nursing, club-work, district visiting and so on. Finally she is ordained or "set apart" by the Bishop, and usually devotes herself to parochial work. She is not a member of a community, but shares in the pastoral work of the parish under the guidance of its rector. Her work, of course, will vary according to the needs of the parish and to her own capacity; it may be mainly educational or mainly practical; it may be a work of rescŭe and recovery; it may be chiefly among factory girls, among mothers, or among the children of the parish. It may be in a city parish or in a small country centre or in a lonely mission, and perhaps in the small centres and scattered districts the Deaconess will find her best ministry.

* * *

The Deaconess may often be the centre and organiser of women's work in her district, and a wise Deaconess will have to study how to exercise her leadership so as to call out the powers of the other women. So many of us have no idea of leading except the idea of doing everything ourselves; and doing things ourselves is for most of us far easier than helping other people to do their share. But is not this the essence of leadership always—to help others to find and to do their share? Church work is and must be largely non-professional; the mother, the business woman, the society woman, the girl living at home,—each one is called in her measure to serve in the Church; the Church needs her powers; and they need the opportunity of development and exercise through service; so that one of the special functions of the leader—whether she be a Deaconess or not—will be to help other women to the fulfilment of their own vocation and ministry.

* * *

Should the Deaconess of necessity forego marriage? Well, I do not know that there is a rigid rule about this at present, but I can hardly imagine a woman entering upon this ministry except with the purpose of life-dedication. Would not every Deaconess, before presenting herself for ordination, have definitely faced and have set aside for herself the thought of marriage? "We have no vows," said once a Deaconess friend to me, "but I cannot imagine anything which would make me feel more definitely bound than I do feel." Or as Bishop Talbot wisely puts it, "the Deaconess has a right and those who work with her have a right to know that for her married life has been set aside."

* * *

I must not omit to speak of the work done in Canada by the Deaconess and Missionary Training Home in Toronto, which has prepared many for mission work at home and abroad. It is organised on lines of Evangelical Churchmanship, and has many facilities for practical as well as for devotional work. A nucleus of Deaconess work has also been begun, called out by the needs of the situation in Saskatchewan and Calgary, where a growing work is being carried on which might be almost indefinitely extended. The need of the present has called out of the past this great instrument of the Church's service, and the ministry of the Deaconess is surely one of the God-given ways through which the aspirations of women may find a wonderful fulfilment.

"For she hath been a succourer of many."

HONOUR BRIGHT.

In God's Smile.

A little child three years of age heard his mother speak of the sunlight as God's smile, and when the light flashed through the window and fell upon the floor he went and stood in it, exclaiming, "Me standing in God's smile."

The mother died, the child grew into a man and became prosperous in business, burdened with life's cares. One day, in looking through some curios which he had preserved, he found a pair of little worn shoes, and on their bottom were written in his mother's handwriting, these words: "My child wore these little shoes when he said, 'Me standing in God's smile.' May he so live that he shall always be in God's smile."

The strong man shook with emotion, fell upon his knees, and surrendered to his mother's God. It was the association of love that did it. The little shoes were suggestive of the mother whose heart yearned for his salvation. And so the promises of the Bible, our daily fellowship with God, are suggestive of the love which He showed in dying for sinners.

East and West.

The birds awake, and sing their glorious lays,
Making a cycle of ne'er-ending praise,
As rolls the rising sun from East to West.

O'er squadrons and our Ocean Empire's ports
The bugle sounds, at dawn, from fort to fort,
One ceaseless note of union, East and West.

So hour by hour, with universal sway,
The Christian Empire greets the dawning day;
Its call to Brotherhood and Praise is blest
By the "Old Message," sent from East to West.

F. Boyle Trist.

For the Plain Girl.

"When my wife sends me shopping," said a man, "I always pick a plain girl to serve me. I may be wrong, of course, but I think it is this way. A plain girl knows her own lack of beauty, and she knows, too, that she has nothing to depend on but the excellence of her manners, and her service. Therefore she takes pains with her customers, and pays strict attention to her business. There is nothing surer in the world than that if you go into a store, and select a plain girl to wait on you, you will be well served. The pretty girl banks too much on her looks. She trades on them. She uses the time and thought she ought to devote to serving you in trying to make you understand and appreciate she is pretty. And this principle underlies beauty's conduct in other walks of life. I admire lovely women—most men do—but unless they possess more solid attractions than charms of person, they are soon outrivalled by their plain but tasteful sisters."

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Missionary News of the World.

The Fears of Islam.

There is nothing more interesting to the student of Christian Missions to-day than the gradual forfeiture on the part of Islam of many of her former seats of power. When one thinks of Cordova, Delhi, Kirivan, Cairo, Bokhara and Samarcand, once centres of Mohammedan power, but now largely under Christian control, there need be little doubt of the advance of the Kingdom of Christ. There is great fear to-day among the followers of Mohammed that the disciples of the true prophet (!) are losing their zeal for Pan-Islam. The pilgrims who flock to the shrine at Mecca for the most part dwell under non-Mohammedan rule. There are more than 60 millions of this faith under British rule in India who would unquestionably fight for the British Crown to-morrow, even against Moslems. They have been known to do so. There are 30 millions in the Far East; there are many owning allegiance to the Khedive of Egypt. The present war between Italy and Turkey is causing much unrest in the Mohammedan world. The invasion of Tripoli is greatly feared. Nearly the whole of North Africa is in the hands of Christian nations. This region was once proudly held by the Christians. It bids fair to return to its first love. Islam is fearful of the complete loss of its proudest conquest. And to-day other centres are being threatened; Afghanistan, Beluchistan, Persia and the Ottoman Empire are alike in a very dangerous position. The strength of Islam at the present moment is a mere matter of conjecture. It is doubtful if under any circumstances the followers of Mohammed could be united to-day under any pretext whatever. Christianity has been making splendid encroachments upon the dominions of Islam, and there seems to be good reason for the present fear and unrest of the Mohammedan world. In the meantime, all those interested in Christian missions may take heart of courage and push cheerfully on. "The kingdoms of the world will become the kingdoms of our Lord and His Christ, and He shall reign forever."

Affairs in India.

It is expected that the British Government will be obliged to establish women's medical service in India. The native women absolutely refuse to be treated by men physicians. The high caste purdah, or veiled woman, will not enter a hospital where the doctors are men. It has become a necessity, long since recognized by the missionaries, that a hospital should be established for women and children. Lady Dufferin in 1885 started one in Delhi, and it has done magnificent work. Nothing so commends British rule to the native as the benefit of European medicine. There are nearly 3,000 centres under the direction of physicians in the Indian army. It has been impossible for the missionary societies to provide enough women doctors to carry on the work, so it is believed that the only remedy for the present condition is the institution by the British Government of a medical service entirely officered by women. This opens up a splendid field for our Christian women. No holier work could possibly be entered upon.

A Mrs. Bannerjee, of Calcutta, an accomplished Hindu lady, is at present travelling through Europe in the interest of the Indian child widows. She has a school at Calcutta, where there are 130 of these unfortunates, of whom twenty-five are under three years of age. She has astonished her audiences by the revelations of conditions among the Hindus. It is the part of an age-long tradition that every girl must be married before she reaches her tenth year. At an early age the child is taken from her parents and trained in her future husband's home. If the husband dies the girl is a widow and must never remarry. She then becomes a temple victim, and the horrors of that life are too well known to need description. Mrs. Bannerjee is anxious to save these poor girls from the hands of the Hindu priests and from a living death. She is receiving much sympathy at present in Switzerland. The English law cannot touch these cases, for the Hindu temple is inviolable. This noble lady's work ought to receive hearty support from all Christians.

The Korean Affair.

Reports have been insistent that the converts to Christianity in Korea have been terribly tortured by the Japanese. The Presbyterian missionaries have told us harrowing tales of the cruel treatment meted out to these new disciples. The Japanese stoutly deny the accusation. About 125 converts were arrested, charged with plotting against the Government and the life of Count Terauchi, the Japanese Governor-General, and it is alleged that these prisoners were subjected to unspeakable indignities. At the public examination recently held, the examining judge acquitted the missionaries of any share in the conspiracy, although the converts had at first implicated the American and Canadian missionaries. They afterwards retracted their statements. It is easy to understand how these Koreans involved their missionaries in the plot, if the tale of the inquisition instituted by the Japanese is true. And there seems abundant evidence that the prisoners were tortured in order to evoke confessions. Let us be grateful, however, that the missionaries have been honorably discharged from the accusation of sharing in the plot against the government.

The Appeal for Men.

J. Campbell White, the General Secretary of the Laymen's Missionary Movement, has issued an appeal for one million men in the work of the North American churches for missions. His circular deserves wide publicity. It ought to be in the hands of every layman of the church. Suggestions are made as to the method of enlisting workers. There are three organizations through which the enrolment may be made:

1. The committee of your own church.
2. The denomination committee of the diocese.
3. The L. M. M. committee of the city or province.

We have heard much about money in the past years. It is inspiring to know that we have passed now to a much greater issue—the need of men. The interest in the past five years has been remarkable. There has been a noteworthy increase in gifts of 25 million dollars. Now is the time for the organization work. "The harvest is past, the summer is ended, and we" —have not done very much. If we are going to prove worthy of the great responsibility laid upon us by the Master, now is the accepted time. "Let us study how *to do this thing*, not merely how to get it done."

A Matter of Method.

Encouraging reports are continually coming in of the marvelous success of the Duplex envelope system in missions. "It has never been a failure, where honestly tried," so it is said. Whilst we are strong advocates of the plan ourselves, we would not have it inferred that it is the only method. We happen to know of at least one parish where another system has prevailed with astonishing success. It is well to stand by any plan which is doing the work. After all, the main matter is to get men interested. That being accomplished, the matter of method will work itself out. There is just a little danger in this present effort to establish a uniform system. Uniformity is not always an unmixed blessing. It is not wise to consider lame and insufficient any other plan. "By their fruits ye shall know them" is a good motto in missionary work as in everything else. If a system is working well, let us not jeer and condemn because it does not happen to be the Duplex Whilst that plan has the force of experience and satisfactory test behind it, it is conceivable that it may not work well in some cases. But above all things, let us have *method*, for without it the work cannot be done.

Think Rightly

Low thinking leads to low living. One's surroundings have much to do with one's ideals. He who satisfies his soul with cheap reading cannot hope to have high ideals realized in other lines of life. Solid reading is to the welfare of the soul what solid food is to the general welfare of the body.

We hear it said, "I can read a questionable book and put it down and forget all about it. It doesn't turn me from doing the right." This is very dangerous ground. It is the same plea that is being made every day by the moderate drinker, I can take a drink and stop at that.

Can you? Can any one? The man who reads a bad book is never the same man again. Unconsciously he has lost a precious part of himself. Unconsciously he has absorbed something of the miasma of the questionable book. He may be the master for the moment, but in a year, or it may be in a few years, at a time when he least expects it, some questionable line from that questionable book will stare him in the face. Your assimilation will manifest itself sooner or later in your life.

Has Sought Baptism

Much interest was taken in financial circles in the report that Mrs. Hetty Green, richest woman in the world, had, at 78, turned to the church. It became known that she was secretly baptized by Rev. Augustine Elmendorf on Saturday in the Holy Cross Episcopal church in Jersey City. This ceremony, it is understood, was preliminary to her being received into membership in the Episcopal Church by Bishop Edwin S. Lines, of the Newark diocese. Mrs. Green's son, Colonel Edward H. R. Green, who is his mother's right hand in business, was the only witness.

What Example Does

We are told that "charity begins at home, but true charity does not remain at home all the time!" The same might well be said of good manners and courteous dealings with those we meet.

The best way to teach a child good manners is to show by personal example just what you mean. If you would have the child act in a courteous manner toward you and other people, act that way toward him yourself.

If you do not respect a child's feelings he will not have any respect for you, and will soon treat other folks in the same disrespectful way.

The mother who shouts at her little girl will very shortly hear the child shouting at her dolls, then the other little girls, and, finally, at the mother. Try it and see. If you cannot try it just keep your eyes and ears open and you'll see that it is only too true.

A boy whose father comes home and finds fault with the food which his wife prepares needs not expect his manners to improve unless he follows out some other influences than those taught by his father's actions. And the unfortunate mother of that man's children has an almost hopeless task before her should she undertake to teach her children good table manners.

The child will imitate for better or for worse—and it is certainly marvelous how much more of the worse he is able to acquire in a given length of time!

Remember this the next time you have an opportunity to observe the manners of children and see if you can't discover the source of their information—per the example of their parents.

The Viewpoint of a Layman

The following has been forwarded by His Grace the Archbishop of Rupert's Land as being of general interest, on account of the generous help given by this society to the Canadian Church:—

Report of a Speech delivered at the Annual Meeting of the Society for Promoting Christian Knowledge, 1912—By Sir Charles P. Lucas, K.C.B., K.C.M.G.

"Religion and Empire."

The few words which I wish to try to speak this afternoon will not only be the words of a layman, which is obvious, but also be words spoken from a purely lay point of view. I want to speak of what the Society for Promoting Christian Knowledge —its work, and the spirit embodied in its work—has done for the British Empire.

There are many people, good people, who have no love for the word Empire. I find by consulting a concordance that the word but rarely occurs in the Bible, and possibly this may account for the resentment felt against it. But I find also that the word "colony" is also not often found in the Bible; and we have to content ourselves with the more frequent occurrence in Holy Writ of the term "Dominion," a "Dominion from sea to sea" being curiously suggestive of Canada.

Now our Empire is either a good thing or a bad thing. If it is a bad thing, all the forces of religion should be united against it. If it is a good thing, all the forces of religion should be on its side. I take an old-fashioned view. I hold that the English people have a call to obey and a covenant to keep: that our Empire is, and has proved itself to be, an agency for enabling us to obey the call and to keep the covenant; and that it may be made by right-handling a far more potent agency for this purpose in the coming time.

This view is supported by history. Take religion out of English history, and what is left? A mere skeleton, a parody of a history. Take religion out of the history of England beyond the seas, and even less is left. History tells us that religion has been one of the main seeds of Empire, and the British Empire would never have come into existence on a materialistic basis alone. If our Empire is a bad thing, then religion must be bad, for religion is largely responsible for the making of the Empire. On the one hand the old records show that man after man—explorers, soldiers, administrators, statesmen—have been inspired by religion in their work. On the other hand, missionaries have been conspicuous as makers of Empire. Take one instance alone. Something like a wholly new British Empire has come into being in the last thirty years or so in Central Africa. It is impossible not to trace its beginnings to missionary work in Africa, to the attention which men like David Livingstone called to this part of the world, to the later efforts of missionaries in Uganda. Missionaries have many enemies and many candid friends, whose candour is more in evidence than their friendship. To my mind it is better to be last on the list of makers than first in the category of critics. Missionaries have been essentially makers. Like all makers, they have made mistakes; but they have embodied, on the spiritual side, the great British quality of constructiveness. If I were called upon to hold a brief for the S.P.C.K., I should be quite content to plead its cause on one ground alone, that it is the oldest Missionary Society of the Church of England, the first Society which gave spiritual help towards making the Empire.

And here I want to put in a word for the Medical Missions, in support of which the Society has in the last five years spent nearly £11,000. To me there is no harmony more complete, none more full of beauty, than the combination of healing the soul and healing the body. There is none which accords more with common sense, and we have the highest authority for forgiveness of sins going hand in hand with making men rise up and walk.

We have then an Empire in existence, largely due to religion. How are we going to hold it and to keep it one It is not sufficiently recognized that this British Empire is entirely unlike any other Empire that the world has seen. To an extent wholly unknown in any other Empire, it consists of two Empires in one. One half consists of tropical lands, with coloured populations, where the English rule. The other consists of young British or mixed British nations, reproducing the Old Country in temperate zones beyond the seas. A twofold Empire which contains such wholly different elements is *prima facie* most difficult to hold together. How is it to be done?

The first and obvious answer is that we must strengthen and multiply bonds of union. Here I go back to my concordance, and find that one derivation of the word religion makes it signify a bond, and inasmuch as beyond all other bonds it takes no count of difference in colour, class or race, it is or may be made the most powerful of all bonds for holding our Empire together. One of the greatest of all our administrators beyond the seas has written in regard to dealings with coloured races, "Christianity is our most powerful ally. . . . It is an ally without whose assistance continued success is unobtainable." Bacon writes, "religion being the chief band of human Society, it is a happy thing when itself is well contained within the true band of unity." For this great object I know not where to look with so much hope as to the Church of England and the oldest Society of the Church of England for work beyond the seas. I bear in mind the testimony given by a great teacher, member and clergyman of the Church of England, but by no means always seeing eye to eye with it, that the Church of England is "with all its faults the best and most tolerant of the Churches of Christendom, and the least opposed to the spirit of the age."

But it is not enough simply to multiply and strengthen bonds of union. If this Empire is to remain a British Empire, we must see to it that the bonds are British bonds. We must do all that men can do to strengthen British feeling, British instincts, British traditions at their highest and best. We must present our common Christianity in the form in which it has presented itself to the British race. Those who have had the work and training which I have had, have ingrained in them the truth that there must be no interference from home with the young self-governing peoples of the Empire, that they must work out their own salvation. But while there must be no interference, I would almost say in proportion to the extent that we abstain from interference, the young peoples still look to the Mother Country to give a lead and to set the tune. Here is a great opportunity for the Church of England, embodying, as it does, the greatest common measure of the British instinct on the spiritual side. It has an almost unique opportunity for strengthening the British bond by illustrating the home, and the religion of home-loving, God-fearing Englishmen, by setting forth what the poet calls "pure religion breathing household laws."

What has the S.P.C.K. done to strengthen this British bond? I take two points only. In the last five years the Society has spent £13,000 on the spiritual care of emigrants, on providing chaplains for emigrant ships. In other words, it has given to those who are changing their homes in old Britain for homes in the new Britains beyond the seas, in the act of changing, at a time of anxiety and apprehension—and the poorer men are, the more they dread uprooting and change — something that reminds them of the best of the old home. The Romans, when they went out to new homes, took with them their household gods. This Society is doing what can be done to ensure that British emigrants, when they go over the seas, take with them the God of their fathers. How important this work is may be estimated when we are told that 72 per cent. of British emigrants to Canada are members of the Church of England.

The second point to which I would call your attention is the help which the Society has given towards building Churches beyond the seas. I find that in the last five years some £52,000 have been allotted to this object. The externals of religion serve the purpose of the highest form of Imperialism. If an all-powerful destructive human being could work his will in making England as unlike as possible to the England of to-day, the most effective step that he could take would be to blot out all the churches in the land. In the dark days of the Church of England, Thomas Carlyle wrote as follows: "There is not a hamlet where poor peasants congregate, but by one means and another a church apparatus has been got together; roofed edifice, with revenues and belfries, pulpit, reading-desk with books and methods; possibility in short and strict prescription that a man stand there and speak of spiritual things to men. It is beautiful, even in its great obscuration and decadence it is among the beautifulest, most touching objects one sees on the earth."

Now we want those who go out from England to see familiar objects in the new lands; we want those who come from the new lands to England to find England looking strangely familiar. The most familiar object in the English landscape is the parish church; and if you would make the new homes like the old one, if you would strengthen the British bond of union, you will plant churches on the soil of the Britains beyond the seas. Bacon tells us, "Above all let men make that profit of being in the wilderness, as they have God always and His service before their eyes." True, but let us remember that men are men, and they are more likely to have God before their eyes if they have the House of God before their eyes.

There is another bond of union, the bond of knowledge. I came back from a long visit across the seas more fully impressed than ever with the necessity for more knowledge if we are to hold the Empire together, and to appreciate and sympathize with one another. Many people do not sufficiently bear in mind that the overseas peoples live in great spaces, and however great a blessing good books are to all of us, they are a priceless blessing to those who live, often remote and isolated, in these great spaces. My heart goes out very especially to this Society because it is a Christian Knowlege Society. I read in a history of the Church of England that "the circulation of good literature at a cheap price" was one of the three main objects with which this Society was founded over 200 years ago, and which, in the writer's words, have made the Society "one of the greatest influences for the spread of Christianity and civilization which now exists in the world."

The motto of the Society is, I believe, "The earth shall be filled with the knowledge of the Lord"; but I venture to ask what knowledge of the Lord is it to be? Is it or is it not to be a message of understanding to understanding peoples? All that we send from England over the seas should be of our best. Emigrants, administrators, priests, teachers, books—all should be of our very best. The overseas peoples should see and hear and feel that we are giving them of our best and not what we want to be rid of, and the Society for Promoting Christian Knowledge commands our special support for the efforts which it has made for genera-

(*Continued on page* 13.)

Maple Leaf and Oak

or Three Sisters

By Irene Strickland Taylor.

(*Continued*).

out into the gulf, and steamed past the lights on Newfoundland, their enchantment seemed to reach its utmost limits.

"On, on, good ship!" cried Doris in mock-heroic fashion, as the three stood together by the taffrail, drawing in delighted breaths of the fresh salt wind. "Thud forward, for now there is nothing between us and England but sea, sea to be conquered, good ship!"

"To-morrow we shall be out of sight of land and then the next land we shall see will be British," remarked Ruby with a sigh of delight. "On, on, dear ship, indeed!"

But the next morning the heroic had developed into the tragic, only this time there was no mockery about it, neither was there any mocking it.

The stiff breeze had grown into a blustering wind during that first night at sea, and Doris was the only tolerable sailor of the trio, so when morning wakened the girls, the motion of the ship was very perceptible, and what sea that could be descried through the port-hole was dull grey, with splashes of white where the waves curled over sullenly and broke in foam.

None of the girls made any pretence at a public appearance that day, although Doris ventured to don a few warm garments and creep unsteadily to the decks when evening came and the wind subsided a little, returning after an hour with a dash of color in her pale cheeks, and more assurance in her walk.

"It is really quite nice on deck," she observed, taking off her outermost wrapping slowly; it was wonderful how the experience of the past day had subdued Doris; she had almost forgotten what it was to feel seasick since they had lived in Deerlea. "The air is much fresher up there than in this stuffy old cabin, and you don't feel that horrible screw nearly so much. I really think it would do you two poor things good to get up there."

"Oh don't," groaned Ruby feebly, rolling over in her berth. Doris contemplated her seriously, till, her footing being still very insecure, an unexpected motion sent her staggering across the cabin to find a sudden seat on their cabin trunk where she remained bewildered for some moments.

"Poor old Medusa is as bad as you are, if that is any comfort to you," she remarked at length, rising and proceeding to divest herself of her garments. "You look bad, Myrtle, and so does Ruby, but the stewardess says Mrs. Lathbury is much worse than we have been."

"Oh I wish I were back in Canada again!" moaned Myrtle, irrelevantly, and Doris subsided into silence, and later into her berth and sleep.

By the next morning, however, she had completely recovered her usual high spirits, and long before either of her sisters dared to stir from their cabin, was racing up and down the decks as though she had been used to sea-journeys all her life, and making fresh acquaintances among the first-class passengers with a delightful sense of freedom from the restraining influence of their guardian.

She did not pay much attention to the cabin and its occupants after she left it in the morning, but about the middle of the afternoon she at length found her way to it, and burst in upon her sisters, bringing a whiff of the fresh sea-breeze with her.

"You poor things, do you know you look much better?" she remarked, perching herself on the edge of her berth, and looking at Ruby who, very wan and pale, was languidly attempting to arrange her hair before the glass. "I am glad to see that you are dressing at last. You must come straightaway up on deck, and I'll find you a cosy corner and then you will be well in no time. You ought to have come before, it's what I've been urging on you both heaps of times, every time I have been in to see you, in fact."

"You have not been in often, on your visits of mercy," observed Ruby, waxing faintly sarcastic.

"Well, it hasn't been much use coming in here to visit you," explained Doris, eager to defend her actions. "Whenever I looked in at you, you only groaned most dismally or told me to go away and leave you alone, which I did. I can talk to you now and you will listen, so that's why I have come to visit you again. It was no fun before."

"It's too late to go on deck now, isn't it?" questioned Myrtle raising herself on her elbow to look through the porthole at the sunny waters. "It seems hardly worth the effort."

"Nonesense, it is lovely up there, and you have got to come! Here let me help you to tumble into some clothes, and we will be on deck in a minute. Never mind how you look, a cloak and hood, or a veil over your head and a mackintosh will do beautifully. Miss Farquar looked all right in just that, and Mrs. Farquar only had a big coat and a rug."

"Who are they?" Ruby's tone showed that she was regaining a slight interest in life and its doings.

"Oh just two of my friends. I've made heaps of friends already. Miss Farquar is travelling to England with her sister-in-law and her little niece, whom I didn't see. She is Scotch and rather funny and clever. I like her, but I don't think Myrtle will."

"Why not?" demanded that young lady, who was being very efficiently 'helped' by her younger sister, whose cheery voice and manner were taking her thoughts off herself; the best cure for sea-sickness." And which is "she"? Miss Farquar or the niece?"

"Oh, Miss Farquar, of course! I don't think you will like her because she seems to scoff at all you hold most dear. I heard her tell her young gentleman friend that she hated saints, and you're one, yon know, Myrtle. I expect you will find your queer ideas rather old-fashioned now that you're away from Deerlea You had better give them up, to save being laughed at."

"I never will," answered Myrtle in a low voice. "I hope I can stand a little scoffing for God's sake, since He stood such a great deal of it for me—and you too."

"Don't preach me a sermon, please," interposed Doris, in great haste. "I should have thought you felt too ill to do any preaching for the present. I warn you not to try it on Miss Farquar anyway, when you meet her."

"Suppose you tell us more about your heaps of friends, Doris," suggested Ruby coldly, as she finished coiling her thick fair hair round her head. "Let Myrtle preach to the Scotchwoman if she likes, she will learn only by experience, I daresay."

Doris glanced at her quickly and as quickly back to Myrtle, but she plunged readily into the change of subject.

"Well, there's a Mr. Gerard, an American youth who knows Mrs. Farquar, and there's the Torrences' —they are awfully nice, at least she is, though I don't know him very well," Doris spoke as though she had been acquainted with them for years instead of hours. "And I know a brother and sister — Canadians — by sight. She is Countess of Somebody or of something and a widow, so Mrs. Farquar says."

"Is that all that your 'heaps' consist of?"

"Don't be sarcastic, Ruby! When did you make seven quite new friends in one morning, I should like to know?"

"When we crossed from Cape Town to Canada," retorted her sister, and Doris was quelled, but only for a moment.

"Well I'm sure none of them were as nice as my Mrs. Torrence," she said triumphantly, helping Myrtle to envelope herself in a large cloak, and then lading herself with an armful of rugs. "She is perfectly sweet, and I'm going to show her to Myrtle now. You needn't come unless you like, in case you break your record of new-made friends from Cape to Canada! Come on Myrtle, take hold of my arm."

She vanished through the doorway, while Ruby was taxing her tired brain for a suitable retort, and piloted her sister safely to the open deck, leading her to a cosy nook on the lee side of the vessel, where she proceeded to make her comfortable in her deck chair with an abundance of rugs and soft cushions. Hardly had she settled her wan invalid to their mutual satisfaction, when Ruby appeared on the scene, staggering along the deck, and Doris, always warm-hearted, if quick-tempered, darted to her assistance at once, with the result that at the end of five minutes the two sisters were reclining side by side, a touch of color already creeping into their pale cheeks.

"Now you are all serene," announced their succourer, standing before them, and surveying her handiwork with evident satisfaction. "What would you like to amuse you? You must not read, because it makes you feel bad. Do you feel inclined to talk at all?"

"It depends on who talks to us," answered Ruby smiling. "I daresay we could do a little at anyrate."

"All right then, I'll bring someone to talk to you in a moment," said Doris cheerfully, looking eagerly up and down the deck. "I don't see either of the Torrences; I expect they are together somewnere, they usually are. There's Miss Farquar down there doing nothing. I'll bring her along and you will be suited then. She will talk, and I don't think she will bore you either."

She dashed off, and for some moments the two were left in quietness to enjoy the invigorating air and to bask in the sunshine, then they heard their sister's voice, and she came into view, accompanied by a tall big woman with bright blue eyes, and a loud, clear voice and an interesting face framed by chestnut hair.

(*To be continued.*)

The Viewpoint of a Layman

(*Continued from page* 12.)

tions past to supply the lands and peoples beyond the seas with adequate men and adequate machinery.

No one can study the history of the British Empire without being struck with the great contribution to the making of that Empire which has been made by Chartered Companies. These companies have been much criticized; they have often deserved criticism; but this kind of agency, coupling private initiative with the endorsement of the powers that be, has commended itself to the genius of the British people. I find the same instinct which founded these companies embodied on the spiritual side in this great Church of England Society. It is British machinery for spreading Christianity in its British form, and to my mind no other machinery is likely to be so effective. Chartered Companies look for dividends and receive them. I hope this Society may also count on dividends. In any case it has a right to expect abundance of subscriptions. I give my small testimony this afternoon for what it is worth. I hold the Society for Promoting Christian Knowledge to be a sound, sane and strong agency, built on British lines, for the furtherance of the highest British and Imperial aims. These aims are to enable our people and our race to obey their call and to keep their covenant.

Our Old Country Letter.

July 15, 1912.

Everybody knows the ancient rhyme of St. Swithin's Day, but not everybody knows who the saint was. Swithin, or Swithun, was Bishop of Winchester in the 9th century, and it is just 1,050 years since he died. The story goes that he was, by his own wish, buried in the open churchyard, where men could walk over his grave. In 912, however, when he was canonized, his remains were "translated" to a shrine within the Cathedral; whereupon the saint, angry at his wish being disregarded, sent a continuous rain which stopped the work for forty days. This story is the only legendary thing about the good bishop; for he was a great friend and counsellor of Kings Egbert and Ethelwulf, and a famous builder of churches and bridges.

Winchester was in his time the capital of England. The cathedral, once known as St. Swithin's, but now dedicated to the Holy Trinity and to St. Peter, St. Paul and St. Swithin, is the largest in England, being 560 feet long. Its interior, with architecture of different periods and styles, may without exaggeration be described as magnificent. The transepts, crypt, and part of the nave belong to the 11th century. It contains tombs of Saxon, Danish and Norman princes, including Hardicanute and William Rufus.

Although for a long time the walls were out of plumb, there was no serious anxiety until 1905 the present Dean, Dr. Furneaux, caused a thorough examination of the foundations to be made. It was found that the huge cathedral stood upon "a raft of piles that floated upon a quagmire." The drainage of centuries had caused a shrinking of the peat-bog; the foundation was consequently disturbed, to the imminent danger of the superstructure. The task of inserting the needed foundations, without precipitating the ruin of the building, presented difficulties which only a professional expert can appreciate. Bit by bit the task was accomplished, and the result is in no ordinary sense a triumph of architectural and engineering genius. The total cost has amounted to 565,000 dollars. It is believed that the cathedral actually stands firmer now than it has done for 800 years.

To-day—St. Swithin's Day—Winchester holds high festival. The Thanksgiving Service begins at 2.30. The King and Queen, Princess Christian and Princess Henry of Battenberg are to be present; and the sermon will be preached by the Archbishop of Canterbury, who was formerly Bishop of Winchester. It is an event of no less than national importance that such a venerable temple should have been preserved from the destruction which threatened it. The weather is tropical—very unlike that of this day 1,000 years, if we are to believe the legend!

—

We are brought back with a jerk from the 9th century by the reminder on all the newspaper posters that the National Health Insurance Act comes into force to-day. Every wage-earner of less than income-tax limit (£160 a year), and every manual labourer, whatever his income, being under 65 years of age, must be insured. The weekly contribution is to be paid partly by the employer and partly by the employee. For the time being the Act is extremely unpopular; the present tax seems to outweigh the future and problematic benefit; and in the case of domestic servants and agricultural labourers the benefit seems very doubtful. The doctors are refusing the terms offered, and it is difficult to see how a Health Insurance scheme can be worked without their co-operation. But there can be little doubt that, when its faults have been amended, the Act will be found to be one of the most beneficial ever passed by Parliament.

—

On the Twelfth of July a procession of Orangemen three miles long tramped through mud and rain seven miles to Cloughfern to renew their protest against Home Rule. The principal speaker was Mr. F. E. Smith, the bosom friend of Mr. Winston Churchill, who so narrowly escaped with his life when he went to Belfast some time ago to advocate Home Rule. Canadian speakers were given a prominent place, and they gave an emphatic denial to Mr. T. P. O'Connor's statement that Grand Masters of Orange Lodges in Canada were sympathetic towards Home Rule. The Castledawson affair has come as a reminder of the deep-rooted hostility to England which is, for the time being, carefully concealed. A procession of school children belonging to a Presbyterian congregation was attacked by a crowd of men of the "Hibernian" Order, the only cause of offence being that one of the children carried a Union Jack. But English people are too much engrossed in their own affairs to pay much attention to incidents of this kind.

—

The dock strike in London, with all its attendant suffering, has now lasted eight weeks. A fund has been raised for the relief of the families affected; this has been done in answer to an appeal by the Bishops of London and Southwark. A Labour leader telegraphed to the Archbishop of Canterbury begging him to use his influence "to compel a settlement," but the Archbishop replied that he had no such power. The Primate is a very sagacious man who knows his own limitations, and of course he has no coercive powers, but there are many who feel that he may have let slip a golden opportunity for bringing employers and labourers to an understanding.

W. O'CONNOR.

British Party System.

Canon J. H. B. Masterman, lecturing at the summer school for tutorial class students at the London University, said the question was often asked:

"Is there any real foundation for the division of political life as we have it in England? Did it correspond to any facts in nature? He believed the two political parties did represent two great tendencies in human nature, along which the human mind moved. St. Paul's Cathedral and Westminster Abbey did to an extent correspond with the ideals of the two parties.

"Liberalism was in a word, the Gothic spirit of Westminster Abbey. It was a policy of aspiration, irregularity, a sense of the value of the individual. It disliked monotony, and rather tended to welcome change.

"On the other hand, the Conservative party was much more like St. Paul's Cathedral. It liked stability, order, system, that which was rounded and complete and solid. It feared change, and fell back upon the unchanging elements of life wherever it could."

Holy Days and Holidays.

The holidays were that portion of the holy days that was not given over to religious exercises. In the same way Festival or Feast Day led to the special meals connected with certain holy days. The Christmas pudding by its rich ingredients is supposed to be a reminder of the rich offerings of the Wise Men. Pancakes are associated with the day before Ash Wednesday, and known as Shrove Tuesday. In some places the bell that rings on Shrove Tuesday to call the faithful to their shriving is called the pancake bell. Mid-Lent or Mothering Sunday has its special cake called Simnel. It was also known as Refreshment Sunday and Sunday of the Five Loaves because of the Gospel for the day. No day in the Kalendar had so many names, for it was called Bragget Sunday, from bragget, a sort of mulled ale, and Fig pie Sunday from a pie made of figs and spices. The following Sunday, Passion Sunday, had a special dish of peas fried in butter. Good Friday has its hot cross buns, originally made of unleavened bread, and then stamped with a cross in memory of the day. Then Twelfth Night had its cake, Valentine's Day its buns, and Michaelmas its roast goose.

Most holy days had peculiar customs attached to them, such as carols for Christmas Day in memory of the angelic songs at the birth of the Redeemer. On St. Stephen's Day it used to be a custom to stone a wren to death, a sort of realistic commemoration of the day.

We still keep up the old custom of wearing new clothes on Easter Day, probably the idea being to emphasise the newness of the resurrection life. Easter eggs were emblems of the Resurrection. Among the poor in South London twenty years ago the anxiety to have something new to wear on Easter Day was so great that those who could not afford it stayed indoors rather than be criticised.

Some of our customs are manifestly the remains of pagan usage, as the mistletoe and the yule log. In other cases the church took the pagan custom and sanctified it by giving to it a new meaning in connection with the Christian religion. Many of the old and quaint customs tell of the close bond that joined church and everyday life. The churches themselves were used both for sacred and secular purposes, at first with proper restrictions, but latterly with a disregard of seemliness. Somehow it makes one think that we have not gained so very much, when we see the Houses of God locked up from week to week and only opened on Sunday. It is true they are therefore free from desecration and unseemly practices, but they have ceased to be the homes of the people. In the middle ages, always open, and frequently used, the people got to feel at home in them, and the church was theirs. In it all the great events of individual and parochial life took place, and so memory brought the church constantly before them. Now, when people are perhaps baptized at home, married in the best parlour, and buried from the same room, what chance is there for the church to stay in their hearts? It is a Sunday resort, and perhaps only a preaching house, and so people drift away from what should be their home.

Expecting Too Much.

"Blessed is he who expecteth nothing, for when he gets it he is not disappointed." This is not exactly a proverb, but it is a very common saying, all the same. Over-expectations are a great mistake.

It does not do to rely too confidently on anything promised us, or even due to us. It is better always to under-estimate rather than to over estimate the benefits we expect from the future. As a rule, we expect too much from others. We think ourselves entitled to deference, consideration, and sympathy, and when we do not get these we grow bitter and resentful.

Now, why in the world should we demand such tributes from our acquaintances? Most of them have troubles enough of their own. Certainly they all have their personal interests, and few are likely to go out of their way to pat us on the back and to divide their load with us.

Instead of expecting too much assistance from others, we should strive to "paddle our own canoe." Depend upon it, if we expect a large amount of ease, satisfaction and delight, in nineteen cases out of twenty we shall be disappointed.

When will Christians learn the lesson so well taught by Rutherford when he said: "I have been benefited by praying for others, for in making an errand to God for them I have always gotten something for myself!"

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HENRY FROWDE, 25 Richmond St., TORONTO, ONT., CAN

Question Box.

"Ask Church Life."

The Editor desires to make the Question Box of real interest to our subscribers. We wish the clergy, when they find questions raised in the minds of their parishioners, to remember that we shall always be glad to do our share of the work, if the parishioner is told to "Ask Church Life."

What is the significance of the eagle with spread wings that is used in many churches as a lecturn?—Enquirer.

Nobody knows definitely. Some suggest it is in reference to the Eagle, the emblem of St. John the Divine, but this seems fanciful. The other idea is that the eagle flies higher than any other bird, and so approaches nearer to Heaven. The flying eagle therefore represents the Word of God brought straight from above. We know of a pelican used as a lecturn, and in modern times a flying angel. This latter evidently bears out the emblematic idea of the eagle.

QUESTION.—What are heresy and schism?—Student.

ANSWER.—Heresy is a word simply meaning "choice." Its first theological meaning was any branch or sect of religious people, so a Pharisee would be said to belong to the Pharisaan heresy. Then it gradually took the meaning of any kind of erroneous notion concerning the Faith. Most heresies have centered round the doctrine of the Holy Trinity, the two perfect natures of Christ, and the nature and effects of sin. The only authority upon which heresy can be defined is the canonical Scriptures and the general councils of the undivided Church. It is probably correct therefore to limit heresy to-day to any erroneous teaching upon the three points mentioned above.

Schism is a wilful breach of the outward unity of the church. Internal dissensions which do not lead to separation of communion are not schism. A man is in schism who renounces either the pastoral authority under which he is placed or the Eucharist as celebrated in the church to which he belongs. A church is in schism which renounces the authority of the Œcumenical councils, or the Eucharist of sister churches. The special sin of schism is its wilful and persistent opposition to charity. Charity is the bond of union, and the life of Christian obedience.

Hatless Vicar's Quaint Resolve.

The Rev. T. Smith, the well-known Vicar of Greenhill, Harrow, resorted to a curious way of getting his church out of debt. He saw that the only course to adopt was one where his parishioners would be constantly reminded of their obligations, but at the same time he realized that that reminder must be of such a nature as not to give offence.

So he made a quaint resolve. He made up his mind that, come what would, he would never wear a hat again until his church and hall were clear of liabilities. He has, therefore, gone about the parish, as he has also gone abroad, without his hat, always a constant reminder to his flock that there was a debt to pay and a hint to those who asked his reason for going hatless that his church remained in debt.

The rev. gentleman is now enabled to appear again in public wearing his hat.

The Rev. Wilson Pearce, vicar of St. John's, Ryde, Isle of Wight, is in need of a new church, and not having the necessary money has decided to build it himself. He and several parishioners are now excavating the foundation of the new building.

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Letters to the Editor.

Old Harmonies Restored.

To the Editor:

It will interest your readers to know that the Hymnal Committee of the General Synod have availed themselves of the expiry of certain copyrights to put back the harmonies as they were in the well-known edition of Hymns Ancient and Modern. You will remember that when permission was give to use some of the Ancient and Modern tunes it was on the condition that so long as the copyrights lasted we must use the altered forms as they appeared in the 1904 edition of Hymns Ancient and Modern. This latter edition has not come into general use and favor, and some of the alterations, for example "Saviour, Again to Thy Dear Name We Raise," "The King of Love My Shepherd Is," "O, What the Joy," etc., did not meet with the approval of the musical and the general public. In all future copies of the book the harmonies will be found in the well-known form, and as other copyrights expire similar changes will no doubt be made where it is advisable.

The publisher has some sheets on hand for those who desire to have them, and he will furnish them if written to, so that old books may be altered as far as possible. For those who have no particular knowledge of music these changes will not make any difference, but to those who became attached to the old Ancient and Modern harmonies these changes will be welcomed.

JAS. EDMUND JONES,
Sec. Hymnal Committee.

The Spending of Sunday.

To the Editor:

In your issue of July eleventh Mr. Baldwin says I criticized him for what he did not say. If there is a mistake, the newspapers made it, not I. He still sets forth his theory of worship in the morning and legitimate amusement for the remainder of the day. Will he kindly explain what legitimate amusement is; where shall we draw the line between the various kinds of amusements. While quite agreeing with him as to Sunday being a festival, since our blessed Saviour rose from the dead on that day, bringing life and immortality to light, I still hold that it was a holy and sanctified festival. The Jews were commanded on pain of death to keep the Sabbath holy. Then because Christians have greater privileges and blessings, does that give them license to do every man what is right in his own eyes? He says the world fails to understand our efforts to make the day both a festival and fast Does the world ever try to understand that we are in the world but not of it? Must we conform to the world, or is it not better to be transformed by the renewing of our minds? What respect will even the world have for a religion that goes to church and perhaps Holy Communion one part of the day, and then goes out to play cricket or goes fishing or some other similar pastime the remaining part? Will such a course not appear like trying to serve two masters? Most assuredly the day did bring great joy and gladness, but is it a joy to be celebrated in holiday fashion as Dominion Day or Empire Day? With many others, I have no fear that the Lord's Day Alliance can possibly give us anything worse than a Sunday given to amusement. The lack of reverence now for the day is appalling. On Sunday, July 14th, a man and his five-year-old daughter were drowned while out in a boat fishing, almost at my door. But if he was taking legitimate amusement, well there remains nothing more to be said. I think the sight of those boys in England playing cricket on Sunday was enough to impress anybody, but most unfavorably, and that Robert Raikes suggested a better way when he gathered in such neglected children from highways and by-ways and taught them what their parents had failed to do. Very recently I saw a man mowing hay on Sunday, and I also was greatly impressed.

Thanking you, Mr. Editor, for space in your very interesting paper,

S. CALDER.

The accompanying letter is very interesting as shewing how much Christians have in common:

Our Points of Contact.

To the Editor:

Sir:—"Suppose that Paul the Apostle should have written a letter to the Church of Montreal, to whom would it have been sent? And which of the denominations could have received it? This question was asked by Principal Gordon, of Queen's University. As everyone knows Dr. Gordon is an enthusiast concerning the question of 'Union,' and looks forward with the very eye of faith to the time when this great event will have been consummated. While speaking of the general need of 'Union' he said, 'And you know there are so many things in common among the churches. As a proof of this, I will tell you of a very interesting experience I once had. In 1871 when I was living in Ottawa in charge of St. Andrew's Church, Sir Sandford Fleming was sending out survey parties in connection with the then proposed Canadian Pacific Railway. He came to me and said that he had arranged work for six days of the week for these parties, but was much concerned about the seventh day, and suggested that I would, perhaps, be able to enlist the sympathy and co-operation of Dr. Bedford Jones, as representing the Anglican Church, and of the Rev. Father Dawson as representing the Roman Catholic Church and ask them to join me in forming a committee to edit a Sunday service for the use of these survey parties, which were made up of persons of very varied religious beliefs. I called upon these gentlemen, and found them very willing to co-operate with me. We met several times and chose certain prayers and parts of litanies, and in that year the first edition of 'Short Sunday Services for Travellers' was published by Dawson Brothers, Montreal. The book was sent out with the parties and services were conducted each Sunday by the chief in charge, or by some other person chosen.

"About this time I met my friend, Mr. M., and told him of our venture, he was a little dubious about it and said, 'Well, it would not be very difficult to identify the various prayers, they are unmistakeable; so I handed him a copy of the book; upon opening it he said, 'Take this one for instance; it has the true Presbyterian flavor and is easily recognized.' I looked at it and laughingly said, 'My friend you are wrong, that prayer is taken from the Roman Catholic Prayer Book.'

"After a time the edition ran out, and in considering the republishing of the book we thought it would be well to add some hymns and psalms. I called on Father Dawson, and told him our thought; he replied 'that it was an excellent idea, and taking a hymn book from his shelf, handed it to me, expressing the hope that I would find something acceptable in it. The first hymn that I looked at was that old familiar one:

"Oh God our help in ages past,
Our hope for years to come,
Our shelter from the stormy blast,
And our eternal home."

I exclaimed, 'Why this is excellent. I was brought up on that hymn.' The 2nd edition came out in 1877, again by Dawson Brothers. In the preface it states that 'It cannot be expected that a work of this character should receive the official sanction of an ecclesiastical or civil authority. It is nevertheless presented with the private sanction and earnest approval of clergymen of diverse Christian denominations, and by them recommended as a seemly devotional exercise, under the circumstances referred to, till something better is provided.'

Dr Gordon continued, "I have frequently used the service both while on the prairies, and while at sea, and have met persons who had been in camp when it was used. And many letters of enquiry have reached me concerning it; one of these came from far away New South Wales. The writer had seen a stray copy of the book, and thought it might fill a great need of their own exploring parties, and enquired concerning the possibility of securing copies."

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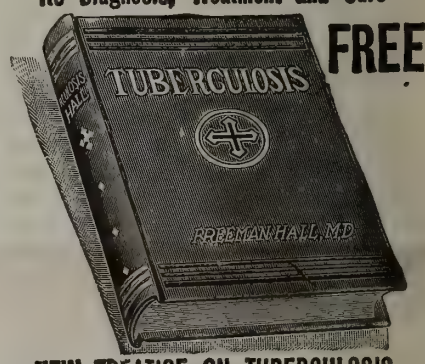

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Church Life.

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Church Life

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Calendar for August.

1—Lammas Day
4—9th Sunday after Trinity.
6—Transfiguration.
7—Holy Name of Jesus.
10—St. Lawrence
11—10th Sunday after Trinity.
18—11th Sunday after Trinity.
23—Fast.
24—St. Bartholomew, A. and M.
25—12th Sunday after Trinity.
28—St. Augustine, Bp.
29—Beheading of St. John the Baptist.

The Week.

BEGIN WITH YOURSELF. We, as children of a strong, active, and successful race, having an hereditary scorn for anything that cannot be accounted useful, and of which the usefulness cannot be totted up in dollars and cents, find it difficult to grasp the truth that after all it is only goodness that really counts. The only way in which we can be an authority on goodness, and the only right we have to urge goodness on others, is by being good ourselves. We encounter lots of well-meant efforts for the betterment of our friends and neighbours, and we must sometimes sadly wonder why they produce such pitiable results. The solution of the conundrum is: "Begin with yourself, John." The biggest attempt that Europe ever made for the betterment of others was the Crusades—not one, but many. They all came to naught, and the failure was due to exactly the same cause, that the Crusaders were not good men themselves. The mediæval Crusaders could not find in their enthusiasm a force strong enough to conquer their own fierce and lawless passions, so that Christendom was speedily shocked and shamed by the scandals that followed in the trail of the Crusaders. The danger presses on us still. It is an old, old story, for 1,800 years ago we hear St. Paul addressing his religious and self-confident countrymen with the words: "Thou therefore that teachest another, teachest thou not thyself? Thou that preachest a man should not steal, dost thou steal? Thou that sayest a man should not commit adultery, dost thou commit adultery? Thou that abhorrest idols, dost thou rob temples?" A man may rob his workmen and put up fountains to supply their thirst; or be a statesman, making money by graft, and pass laws to make virtue compulsory, but he must not be surprised if his efforts produce poor results. He has not yet started at the commencement—"Begin with yourself, John."

KIND WORDS. A soft answer turneth away wrath, and a kind word can do all sorts of kind things. You speak kind words to your children, to your horse, your cat and your dog, and you often speak kind words about them, and boast of their merits and beauty to your friends and neighbours. They may smile when you do so, but they like you all the better for it, and say when your back is turned, "Well, he's a good sort, anyway." Among all your kind words do not forget to put in some for your clergyman. Say something kind about him in the home, in society, in the street, everywhere. He does not get too many of them, and no one, therefore, will appreciate them as much. Look out for his good points, and not for his bad ones. If he is weak in the pulpit, perhaps he is strong in visiting; if he is not a "mixer," perhaps he is a man of deep spiritual power. Do not run him down, as if he were an automobile, for he is your clergyman, and you are paying for him, and you should not be so foolish as to damage your own property. Above all, try and appreciate what a desperately hard job he has to tackle. He has to please everybody, he must not hurt anybody's feelings, he must have definite views, he must have no views at all, he must be a constant visitor, a born sympathiser. Add to this, he must be a student up to date in modern things. Lastly, in some places, he has to be his own groom, gardener, and sexton, do chores, sit up with the sick, cheer up the despondent, and boldly rebuke any wrong doing. If there is any other virtue that can help build his church, pay for it, fill it, and run it, he has got to have that too. Surely if any man deserves a kind word he does, for just stop and think what you are paying him.

MISSIONS. We would strongly commend to our readers an article by Mr. Halden in the pages of East and West, in which he shews that the subject of Missions appealed to many of England's leaders in literature. Among the great men who stand out as champions of foreign missions are Dr. Johnson, of Dictionary fame, Southey, and in later days, Ruskin. The missionary career of Bishop Heber was largely influenced by the writing of Southey on Missions. The man of the world, and the man in the street, are too apt to speak of missionary enterprise as if it were the fanatical belief of a few church people, and had neither rhyme nor reason to recommend it. But when a poet supports missions, we may argue that rhyme recommends them, and when a man of the supremely logical mind of Dr. Johnson does so, we may put reason down as another recommendation. We all know that the Duke of Wellington believed in missions, little as we should perhaps expect it from one who was so self-restrained, and so sternly practical as to be called the Iron Duke. When a clergyman spoke disparagingly to him on the matter, he said, "What did our Lord say on this subject?" When the reply was given, "He said, go ye into all the world, and preach the gospel to every creature." The Duke replied, "Sir, you have there your marching orders; it is only for you to obey them." We often fear to speak of missions as if they were of doubtful authority, and yet on no subject did Our Lord speak more strongly or more definitely. The increased interest in missionary work at the present time is a witness to Our Lord's recognition of the natural nobility of mankind when a great aim is placed before it.

GREATER CHARITY. We are all, or nearly all, learning that in all things, especially in religion, the greatest gift is charity. The principle of liberty and freedom is too strongly established for general opinion to tolerate the bitterness and acrimony that in past ages have desecrated Christian life and work. This does not mean that men of any party have less definite views, or feel less keenly the rights and wrongs of personal belief, but they have learned that other men have to be allowed the characteristics of honor and genuineness until, at least, they have been proved lacking in them. All men must recognize the good in others if they want to face effectively the massive struggle, and the massive reforms of the present day. One of the hopeful signs of the times is the drawing together of divergent groups to cooperate where they can, and to leave the points of divergence, as far as possible, out of touch. It needs a good amount of both courage and faith. Courage to face the consideration of being misunderstood, of being regarded as a trimmer, or a traitor; and faith in the goodness and honesty of other men, a faith that presumes on this inherent goodness and honesty as being the indestructible tissue of human nature.

Our unhappy divisions have been the subject of much shame, much sorrow, and we believe, of late years, of much prayer. Divisions there have always been, and always will be, since no two men are alike, but there is no reason why they should be unhappy. As divisions of an army, separated, yet one in intention, achieve not many victories, but one, so the varied forces of Christianity can do a great deal more than they have done, if charity reigneth over all.

THE DIVORCE PROBLEM. Prevention is better than cure, and this applies as much to the problems of divorce as to any other ill to which humanity is heir. What does divorce grow out of, except the unhappiness produced either by sin in one of the partners to the contract, or by incompatibility, unsuitableness, and inability to share a common life? These last three points were just as surely facts before marriage as after it. Such persons ought never to have married at all. We want to go to the beginning rather than to the end of the difficulty, and stop a disastrous union from taking place. We have also to remember that we have to deal with two classes of people, those who only believe in natural marriage, and those who believe in sacramental marriage. A natural marriage is an entirely personal affair between two persons, made of their own free will and by their own free consent, subject, apart from state law, to their own conditions. In such a marriage the Church has no jurisdiction. On the other hand sacramental marriage is a union between baptized persons, who promise and vow to live together after God's ordinance, as long as life lasts. To such a union, the Church teaches,

there is given by God a divine grace. In the latter case it is evident that the position of the state is a very different one to its position and rights in the former. No state law unites people in sacramental marriage, and no state law can dissolve spiritual ties. This is not sacerdotalism, but common sense. People who make a natural marriage under state conditions, have a perfect right to go to the state and ask for release from what was, after all, only a contract to live together under the regulations of the law made by the state.

If people choose the sacramental marriage they should be warned and instructed, before they enter upon the married state, as to what they are undertaking, and to what they are vowing themselves till the death of one of the partners of the marriage. Too many people marry in haste, and get married sacramentally without knowing what they are undertaking. Because it is the fashion to be married in this way is one cause of the mischief; but the far greater cause is the fact that the Church takes no proper pains to instruct people, and to refuse to marry sacramentally those who do not shew any inclination to regard such a marriage seriously.

❦

Before It Is Too Late. We are just a little apt in Canada, being very young, to act first and think afterwards, and then we drink of "the chalice of vain regret." We are thinking now more especially of the way in which we have allowed commerce to sweep our beauty spots and our historic spots away. Once gone they can never be restored and future generations are so much the poorer as to the best things, because a present generation is unduly eager for the poorer, more material things.

Of course often the obliteration of historic landmarks is a necessity, and their doing away must be accepted with the most philosophic calm which we can muster. But in Canada, where our cities can have as many miles over which to spread themselves as they choose, there has been much unnecessary marking out of history by the marking in of the almighty dollar. When the crowded cities of the old world, when the big cities of the United States can save land which is valued at thousands a foot, because thereon stands a public building, a stately private mansion which is of historical value, or because therein lie the bones of those who trusted as they lay down to sleep that their resting place would never be disturbed, there is no earthly reason why Montreal, Toronto, Kingston and other Canadian centres, must as soon as Commerce says "I want such and such a bit of property," hand it over to the work of the despoiler.

❦

Tuberculosis Slightly Checked. One of the best bits of news which the daily papers have purveyed recently, is the fact that the rigorous campaign which has been waged in the past few years against tuberculosis in the Province of Ontario, is beginning to tell. The past year the horrible disease felled 2,353 victims, but this total is nearly one thousand less than the total of ten years ago, and this in spite of the vast increase of population. The percentage of deaths from tuberculosis in Ontario for 1911 was six; in 1881, ten; in 1891, eleven; and in 1901, the same.

We have still a long way to go, however, but this year's returns make us hope the end is in sight. Plenty of bathing, plenty of sun, plenty of fresh air, especially fresh "night," air which used to be considered so deadly, and also, we may add, plenty of fresh underclothes. There is a tendency to repeat the Pharisaic sin of making clean the outside of the cup and platter, while the inside is—not so clean. The doctor who orders a frequent change of linen may not gain so much immediate *kudos* as if he ordered some concoction of drugs, but he will do more towards the conservation and the healthening of life.

❦

Develops Criminal Instinct. Without question the motor, while its advantages are many and manifest, has this count against it, that it has developed the criminal instinct in men, and possibly women too, which without it would have lain dormant. And though the sleep of the spirit of savagery might not count very much in the sum total of the virtues of the individual it would undoubtedly make for the safety of the many.

It is a rather curious thing that the motor should, apparently, be such a fruitful cause of the reckless disregard of human life as it is, for it is a thing the chief value of which is conservation of energy, the saving of time and the furthering of commerce. Yet the instances multiply where motorists have shewn utter carelessness before an accident, of which they and their machine were the cause, and utter callousness after. Only a few weeks ago, in one of the larger cities of this continent, a man was run down, his body catching in the wheels. With an unconcern he might have shewn had he been taking a fish from a hook the motorist disentangled the man's body from the machinery, threw it on the roadside, and getting into the machine, drove off. In another city an elderly woman was run into and dragged, to all appearances lifeless, for more than a quarter of a mile, till the driver of the car saw a carriage come towards them round a bend of the road, and knew escape was impossible. Even a young girl, not yet out of her teens, who injured badly, and all but killed a woman and her bady, while she was driving at too high speed along a much-travelled highway, said nonchalantly, "If they don't want to get hurt they had better keep out of my way"

These things are all too serious to be allowed to pass unnoticed. They show the revival of an instinct which is foreign to the age and which will mean a great bar to its development. The problem of man and his fellow-man is none too easy of solution at this time and those who are trying to solve it will not be aided by the increase of the spirit which justifies its right to mow down anything in its path, provided the reaping machine be a motor car.

A campaign to develop the conscience of motorists would tend in our view, to greater righteousness of living than a campaign to abolish Sunday baseball.

❦

Humane Work and Education. A Kingston daily, in speaking of the work of the Humane Society, very wisely says that the society could be much helped in its work, and much suffering among dumb animals saved, were children and adults too, educated to the point of realizing the pain that is needlessly inflicted on the brute creation. In this connection we noticed a paragraph in "Our Dumb Animals," which speaks of the educative work of one mother. When her baby was but seven months old he was given as play things, various animals. These were always lifted tenderly, stroked kindly, and otherwise treated in quite a different way from his other playthings. If he hurt them he was reproved gently and "nice pussie," or "good doggie" given a comforting pat. It was a good deal of trouble, the mother said, but it all seemed worth while when she saw her boy, noisy, rough in many things as boys are, as tender-hearted over all dumb creatures as she herself could be.

❦

The Desired Result of Stirred Emotion. The same issue of the journal from which we quote above, has something to say about the emotion that is often stirred in shallow natures by the story of cruelties perpetrated upon animals, an emotion, however, which stops at sympathetic words or possibly a few tears. There is a good deal of this sort of emotion in all relations of life, and as the paper points out it is rather worse than useless. Far better unroused sympathies than sympathy excited and no resultant action. The gush of tenderhearted feeling over an unseen case of animal suffering is very nice, but the gusher is too often one who will leave her pet cat behind when she goes to the sea, making no provision for her feeding, or who will order her horses out to drive her to the theatre when they have done their share of work in the day, or who will let her muzzled dog go thirsty while she trails him after her on a shopping expedition. There are countless other ways in which minor cruelties are practised on the dumb brutes, close at hand, while those directly or indirectly guilty are lavishing sympathy on some case in another country very like.

What is wanted is not less sympathy, but more practice, and what is wanted, also, is a greater and a more persistent effort to make human beings realize the acute suffering which the lower order of animals daily endures, and to try to make them put themselves in the place of the beasts who have no voices to raise in protest against the inhumanity of man.

Consume Your Own Smoke

Learn to consume your own smoke. The air is darkened by the murmurings and whimperings of men and women over non-essentials, over trivial vexations and discomforts that are inevitable incidents in the hurly-burly and strain of everyday life. Things cannot always go your way. Learn to accept in silence life's aggravations, cultivate the habit of taciturnity, do not talk about your troubles, consume your own smoke with an extra draught of hard work, so that those about you may not be annoyed with the dust and soot of your complaining. We are here not to get all we can out of life for ourselves, but to try to make the lives of others happier.—Dr. William Osler.

The Goodness of God

It is possible, when the future is dim, when our depressed faculties can form no bright ideas of the perfection and happiness of a better world, it is possible still to cling to the conviction of God's merciful purpose toward His creatures, of His parental goodness even in suffering; still to feel that the path of duty, though trodden with a heavy heart, leads to peace; still to be true to conscience; still to do our work, to resist temptation, to be useful, though with diminished energy; to give up our wills when we cannot rejoice under God's mysterious providence. In this patient, thought uncheered obedience we become prepared for light. The soul gathers force.

The Point of View

It is the point of view that determines for most of us whether our lives shall be sunny or gloomy. . . . "Oh, yes, we have had plenty of ups and downs," said a cheery mother whom someone congratulated on her large and happy family. "There was always an abundance of needs, and not an over-supply of means, but we never cried over anything we could get a laugh out of, and somebody was sure to bring up the funny side of every dilemma. We did not always have a feast on the table, but we had wholesome fun around it."

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We do not say *a* church, for *a* church is of no live interest to anybody, like a horse, or a motor car—you look at it, criticise it, want it or despise it, and there your interest in it ends. But when a horse becomes *the* horse, the very particular horse that is yours, then the horse, or whatever it is, assumes a dignity and becomes a fund of affectionate interest. The change is revolutionary, for the thing enters into your daily life, and is constantly coming into remembrance.

It is exactly the same with a church. As soon as it becomes your church —for we presume that you have a church—you begin to do things, not to dream them. In the first place, it is your house, to walk into whenever you have the home-like feeling, and like your other home, it has your own special place in it—where you like to sit, or be when the day's work is done, and you desire a little quiet time to yourself, and a chance to think and rest. Of course, it is a peculiar sort of house, and is not called Myrtle Lodge, or The Pines, but the House of Prayer, or the Gate of Heaven. Even the prayer in it is rather curious, for it is called "common" prayer—not common because it is cheap, ordinary, or of a poor kind, but common because it is prayer which you can and do share with all your neighbours. It is a mighty fine thing to have a house where all things are in common, and all men are equal, where the rich and the poor meet together, and the Lord is the maker of them both.

How do you keep your House of Prayer? Let us get at a just sense of the question by asking you how you keep your other house, the one you live in. Like a pig stye! We can guess what would happen if anyone said that to you. You would fly in a rage, and we are sure you would have a very good reason for resenting such a libel. Now, some churches are so badly kept that they approximate to the unkempt condition of a pig-stye—and yet they are the Houses of God! Your own house is clean, dusted, looked after every day of the week—probably every room is done out at least once a week. If you are a lover of things beautiful you have often schemed and saved to get a picture, a piece of furniture, anything that will give an added charm to your House Beautiful—until your heart swells with love and pride as you look at it. Well may you rejoice in the labour of your hands—so does everyone who comes in to see it, and admire. Here they see a vase of flowers—Nature's gift to embellish and brighten—there they see a sacred picture—most blessed thought—perhaps the Good Shepherd, or the Dying Saviour, or the garden of Gethsemane You put it there because it appealed to you with many memories, and you hoped it might teach you and all who saw it, that it might bring back the stray thoughts and lead them to remember their Creator in the days of their youth, while the evil days come not, or the years draw nigh, when thou shalt say I have no pleasure in them. And so your house is a bright, cosy home, with things of beauty, things of use, and things to teach in it.

And what do you do for your other house, the House of Prayer, the Gate of Heaven? Is it clean, or dusty, common-looking, or as fresh and bright as loving hands can make it? "Oh, it's not my business anyhow to look after the church." Not your business to look after your church—then perhaps you think the parson should dust it and fix it—he has nothing to do. We fancy we can see you letting your own good man dust your house. "Not much," you say, "a man about the house is always in the way." Then do for the House of God what you take a pride in doing for your own house—dust it and keep it as clean as a new pin. When it is clean, put some flowers in it. They will remind people of the goodness and beauty of God, of His liking for all that is beautiful, and of the silent service that the flowers render to Him.

Lastly, is there anything to make people remember that the House of Prayer is planted on the Cross, supported by the Cross, grew out of the Cross? May be you wear a cross on your watch chain, or hanging round your neck as an ornament, and would not like to have one in your church. Some people are like that, although it is very much like straining at a gnat and swallowing a camel. At any rate, try to make your church clean and lovely, and then keep it so. Ask others to help you, and find some reward for your labours in thought that cleanliness is next to godliness.

The Church Steeple

Why do churches have steeples? The temples of no other faith are so adorned; the Greek and the Roman employed the dignity of portico and colonnade; the Jew finished his temple with two great pillars called Jachin and Boaz; Egypt used obelisks —but none use tower or spire. One explanation is that it is the civilized outcome of the mountain, or high place used for worship throughout the East. The temples at Babylon and Assyria had huge quadrangular masses of brickwork rising in diminishing stories—something like the Pyramids of Egypt—with a shrine on the top. These were supposed to be the ritual development of a mountain, set up in places that were flat. But the more the question is faced the more evident it becomes that towers and steeples were connected with the fact that Christianity alone uses peals of bells. As bells grew bigger, so the need of some structure, strong enough to sustain their weight and lofty enough to give full play to their music, became evident. It is also noteworthy that Christian sects which abandoned—or were forbidden —the use of bells,abandoned also the tower or spire. All evil spirits are supposed to hate the sound of bells —probably one reason for their use in a place of worship—and so we come across stories of how the Devil tried to prevent the erection of tower and spires.

At a church in Cornwall he never permitted the completion of the tower but destroyed by night all that the masons could accomplish in the day time. At a church in Norfolk the tower was built, but the Devil carried it off; and there it now stands, at a distance from the church. Besides being used for bells, the old towers were often employed as lumber rooms, and it was from some old chests in the tower of St. Mary Redcliffe, at Bristol, that Chatterton the poet, claimed he obtained the poems that were forgeries. In some places services are held on certain days on the top of the tower, and this is still done at Magdalen college, Oxford. In times of trouble towers were used as fortresses, and within them was kept the town armour with which to equip the burgesses, if need should arise.

The largest tower in England is said to be the central tower of York Minster, built in 1260, and next to it the Rood Tower of Lincoln The Bell Harry Tower at Canterbury was at one time known as the Angel Steeple, because it had on its summit a great gilded angel, which has since disappeared. Among spires, one of the most famous is that of Salisbury, rising to a height of 404 feet. The spire at Chesterfield is curious because it is twisted. Towers or spires seem to run in certain districts, and so for miles in some parts of England one sees nothing but towers, while in other parts they are mixed with steeples.

The modern tendency seems to be to do without either tower or spire, because of the expense, and because in these days of altruism neighbors are liable to object to bells as a nuisance. Most ecclesiastical buildings either have a squat tower or abbreviated spire containing one bell, or only a minaret for the same purpose. There is no doubt that a fine tower or spire is a very handsome adjunct to a church if people can be persuaded to spend money on it, and forget for a time that there is no direct profit in money spent for such a purpose. In this respect it is admirable to see that the Venetians have spent a large sum of money in rebuilding their historic Campanile or bell tower.

The Old Verger

Mr. James Brown, the senior verger of St. Paul's Cathedral, who has just tendered his resignation at the age of seventy through ill-health, stated recently that he has missed scarcely more than a half dozen services through illness during the forty-one years he has been in the service of the Dean and Chapter.

"St. Paul's is a very different place now from what it was when I first knew it," he remarked. "During Dean Church's time, soon after the great west front was opened, people brought their lunches with them, and having eaten, read novels and papers. That was soon put a stop to, and so eventually was the practice, quite common about this time, for a large number of the congregation, having enjoyed the music, to walk out in a body just before the sermon.

"At first the Dean and Chapter tried to put an end to it by putting the sermon before the anthem, but that only resulted in many people not arriving till after the sermon.

"We used to be troubled very much by intruding lunatics, and also dogs, who interrupted the services. However, we did not, like some Welsh cathedrals, keep an appliance like a pair of tongs for catching the dogs."

One Dean of St. Paul's asked Mr. Brown how many miles he thought he had walked in the cathedral. He now computes he has walked altogether nearly 30,000 miles.

There are hours in which work is transfigured—in which it does not appear drudgery, but a mission; in which every duty is attractive. All work then becomes a divine calling; and we see that men are not only called to be apostles, but also called to be carpenters, called to be mercants, soldiers, sailors, called to be artists, inventors; and that one can sweep a room for the sake of God, and be happy in doing it. Until our work is thus transfigured, and we see religion in it, it must be often a burden and a drudgery.

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The Church in Canada.

DIOCESE OF HURON

The Rev. David Williams, D.D., Lord Bishop of Huron, London, Ont.

The Bishop visited Wiarton on Sunday evening, August 3rd and confirmed fourteen condidates from the parishes of Wiarton and Hepworth. His Lordship also preached a powerful sermon to a very large congregation. In the morning the preacher was the Rev. John Preston, incumbent of Elmvale, Ont.

—

ST. PETER'S, LUCKNOW.

Under the present incumbent the Church of St. Peter, Lucknow, has been freed from debt and many improvements made, viz: Tower completed, a splendid bell placed in belfry, concrete steps to vestry and concrete side walk from front of church to steps of vestry. A beautiful set of church books have taken the place of the old worn out ones. A stone font is placed near the entrance of the church door, and the interior of the church has been renovated and beautified. The wardens and people are much encouraged with the progress of the church, which for the first time in its history is not only free from debt, but has a balance in hand.

The duplex envelope has been introduced.

Last Sunday the rector urged upon the congregation the necessity of reading a Church paper and keeping in touch with the life of the Church at large.

—

DR. TAYLOR GOING BACK.

Since his return from visiting the universities of England and Scotland upon Student Volunteer Work, the Rev. Dr. Taylor, M. A., son of Rev. Rural Dean Taylor, of St. Mary's, has been helping in the Sunday work there. He will return to China before his year of furlough has expired, as a campaign of an evangelistic character, especially for the students,is to be undertaken. The following letter to Dr. Taylor from Mr. John R. Mott, general administrator of the Foreign Mission work of the Y.M.C.A. will speak for itself:

"The remarkable work that you have been doing in Shanghai may by God's blessing, be repeated in many places. You and Taso (a Christian Chinese student), have made permanent the evangelistic work of Mr. Sherwood Eddy by your follow-up campaign. You are the one man in China who has had the most intimate experience in this campaign in adequate reaping. Can you think what it would mean if you should multiply these results and your own life, a dozen times in China. Striking the first blow for evangelism among the upper classes that China has ever known. It is deeply upon our hearts that the time has arrived for the greatest reaping that the Student movement has known. We know no man who could do that as you could. You have the experience, you have access to the English missionary societies, you have the burden on your heart and you could do a mighty work for all China. Will you do it? Will you go out to China as early as possible, and plan and prepare the work in detail and then take part in this great evangelistic work for Christ? All the preliminary work and the fellowship work will be in your hands. You will need to call the missionaries and native workers to your aid. The whole work will be in your hands. Christians of forty countries will be praying for us as we enter China. We may by God's blessing have the mightiest reaping that China has ever known. A new day has dawned, China is open. Will you go? Mr. Eddy and I await your reply."

Dr. Taylor feels that this call is of God and he will go to China this fall.

DIOCESE OF TORONTO

The Rt. Rev. James Fielding Sweeney, D. D., Lord Bishop of Toronto.

The Rev. Gore M. Barrow, who will go to the Church of the Good Shepherd, Mount Dennis, instead of to Fairbank, as stated last week, has been given a purse of $800 by the parish of St. James, Toronto.

—

NEW BROTHERHOOD FORMED.

The parish including Midhurst, Minesing and Vespra, is progressing. A new chapter of the Brotherhood of St. Andrew has been formed at Vespra, among the young men joining it being several Englishmen filled with zeal for the Church. More women have recently been admitted to the W. A.

DIOCESE OF NEWFOUNDLAND

The Rt. Rev. Llewellyn Jones, Lord Bishop of Newfoundland.

Bishop Jones, accompanied by Rev. C. H. Barton, left for Bay of Islands, where they will join the Church ship "Amazon," for visitation on the west coast.

—

The Bishop and chapter of Fredericton Cathedral have invited a representative of the Newfoundland Cathedral chapter to be present at the re-opening of their Cathedral on August 24th.

—

After the induction of Rev. I. Parsons at Greenspond, the parishioners presented Rural Dean Bayly with $50 in recognition of his unselfish kindness to them during the vacancy last winter.

—

Mrs. E. P. Bayley, wife of the late Rev. A. E. Bayly, R.D., and mother of Rev. A. G. Bayly, R.D., rector of Bonavista, died at the clergy house, Bonavista, on the 19th June, aged 75 years.

—

During Rural Dean Bayly's work at Greenspond as locum tenens last winter and spring, he succeeded in establishing in the hearts and minds of the people an entirely new view of Church matters. They now realize that the Church is a Divine Institution seeking for man; and because of this, a new and better day has dawned upon the parish, and the new rector has begun his work, not merely as a minister of men, by man's appointment, but as a priest of God in the Holy Catholic Church.

—

A football match was recently played at Bonavista between a team from Trinity and Trinity East, and a Bonavista team.

There was a parson on each team and a rural dean was empire. Needless to say, they had a splendid time and the result was a draw—to meet again at Trinity.

—

Rev. W. J. and Mrs. Higgitt, arrived from England. He is an L.Th. of Durham University, and has been appointed to the mission of Bell Island.

—

A HEROINE.

Trinity has a heroine in the person of Emily Day, who gave her life to save the little child of the people with whom she lived as a servant. She saved the child, then after months of terrible sufferings, caused by burns from a heated stove upon which she was thrown by a snow slide, she died at the hospital, St. John's.

We cannot keep her off the list of saints and martyrs—but her actions should be reported to the Carnegie committee as worthy of a place on the roll of Carnegie heroines.

DIOCESE OF NEW WESTMINSTER

The Rt. Rev. A. U. DePencier, D. D., Lord Bishop of New Westminster, Victoria, B.C.

ST. MARK'S HALL.

On July 1st, the recently appointed principal of St. Mark's Hall, Rev. C. A. Seager, M. A., took up the duties of his new position. On July 17th the board of governors of the whole college met in St. Paul's Vancouver. An account of that meeting has already appeared in this paper. Latimer and St. Mark's halls were formerly incorporated constituent parts of the college, and their principals took their seats as *ex officio* members of the board.

St. Mark's hall has purchased a commodious house, number 1249 Davie Street, Vancouver, as temporary premises, and will be open for students on October 1st. Several students are in prospect. The location of the temporary hall is an excellent one—the Davie street car, running past the C. P. R. station, passes the door; it is about ten minutes by car from the centre of the city and five minutes walk from English Bay, one of Vancouver's chief bathing and recreation places. Stanley Park, too, is close at hand. A band of ladies is being organized to furnish the house and to help in any other way possible.

The formal organization of the hall with it's corporation, council, executive and other committees, was brought about last April. With the training school for candidates for Holy Orders in British Columbia, it was high time that such a project was got under weigh. In due course college buildings will be erected at Point Grey, on the site of the new University of British Columbia, one of which will, of course, be St. Mark's.

The present address of the principal is 1254 Pendrell Street, Vancouver.

DIOCESE OF ALGOMA

The Rt. Rev. George Thorneloe, D.D., Lord Bishop of Algoma.

The Lord Bishop administrated the rite of confirmation in Holy Trinity, Little Current recently. The local paper says the Bishop is always welcome. His Lordship has also visited Shequiandah.

—

Two priests from this diocese are at present enjoying well-earned holidays in England. Canon Young, of Blind River, who has for 25 years worked very hard in various places in this missionary diocese, has been in poor health for some time and it is hoped that the change will benefit him greatly; and the Rev. F. H. Hincks, M. A., of Bracebridge, who is making his first visit to the Old Land.

—

Funds are being gathered for the erection of a small church at Muskoka station—a new divisional point of the C.P.R.

—

ORDINATION OF PRIEST.

On a recent Sunday, the Lord Bishop of the diocese held an ordination in Trinity church, Parry Sound, when Rev. C. Emerson, of Seguin Falls, was advanced to the priesthood. Rev. R. A. Cowling, B.A., rector of the church, and Rev. D. Johnston of Byng Inlet (acting as Bishop's chaplain) assisted in the service. The Bishop gave a short address to the candidate and to the crowded congregation. The opportunity, thus given, of witnessing this impressive service was must appreciated by Church people living in the Parry Sound portion of the diocese. Mr. Emerson will shortly leave Seguin Falls for the more important parish of Depot Harbour, where he succeeds Rev. Mr. Westmacott.

—

CORNER STONE LAID.

The laying of the corner stone of the new church in Sudbury took place on July 30th, at 7 p.m. There were present the Bishop of Algoma and six clergy, including the rector, Canon Boydell. The ministers of other bodies, the mayor and Mr. Charles McCrea, M.P.P., were on the platform, and about 300 people witnessed the ceremony. During the

singing of "The Church's One Foundation," the Bishop and the clergy in their robes proceeded to the platform. Prayer and Psalm 84 were followed by the laying of the stone by the Bishop. The lesson was followed by a hymn and prayer, and the address by the Bishop, which was very impressive. He welcomed all present and then spoke of the unhappy divisions in Christendom, hoping and praying for the time when God would teach the people how to avoid these differences and worship together as "one body in Christ." He spoke of the church as a place set aside for the worship of Almighty God, and as such it ought always to be treated. He quoted a significant remark of a church architect to the effect that unless the designer of a church i godly man he cannot rightly design a building for the worship of God. Something will be lacking; and he further illustrated this remark by reference to the churches in England, which were designed, not for money or honor, but in love for God, and which aroused in even the most careless a feeling of reverence and awe. He then drew a comparison between the erection of the earthly and of the heavenly temple, "a building not made with hands, eternal in the heavens."

An offering, nearly $300, was laid by the Bishop on the corner stone, the congregation singing "All People that on Earth do Dwell," in thanksgiving. The ceremony closed with the blessing pronounced by the Bishop.

A reception by the W. A. was held afterwards at the rectory, many taking advantage of meeting the Bishop and the visiting clergy, among whom was Canon Piercy, a former incumbent of the parish, under whose ministration the former edifice had been erected, 22 years ago.

DIOCESE OF RUPERT'S LAND

The Most Rev. Matheson, Lord Archbishop of Rupert's Land and Primate of all Canada.

His Grace the Archbishop confirmed a class at St. Martin's-in-the-Field, Winnipeg, on Sunday, July 28th.

—

A church is about to be erected in Kildonan, a suburb north of Winnipeg, for which land has been given by the Archbishop.

—

In the midst of scarcity of church news, the question of giving to our women a larger share in the control of parochial work might be discussed Ought they not to have a vote in parish meetings?

GARRY.

DIOCESE OF ONTARIO

The Rt. Rev. William Lennox Mills, D. D., Lord Bishop of Ontario, Kingston, Ont.

The lawn social at the Redan, in the parish of Kitley was a great success, netting $80. One of the speakers was Hon. Senator Derbyshire, of Brockville, and the Toledo brass band was in excellent form.

—

The parish of Newboro, of which Rev A. S. Dickinson is rector, held two successful lawn socials recently, raising money to defray balance due on much needed improvements made at the rectory after Mr. Dickinson came a year ago. The chief of them was the putting in a new coal furnace. One of these socials was held on the rectory grounds, the gross proceeds amounting to about $110. The other was at Portland on the grounds adjoining the church; proceeds $182.

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The sweet-toned pipe organ, formerly in St. John's, Belleville, is now set up in St. Luke's, Kingston.

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The parish magazine of St. James', Kingston, is popular among the people—every copy issued is taken, and an enlarged edition has been ordered. The aim is to have the magazine in every home in the parish.

DIOCESE OF OTTAWA

The Most Rev. Charles Hamilton, D.D., Lord Archbishop of Ottawa and Metropolitan of Canada, Ottawa, Ont.

A daily paper is responsible for the statement that the Rev. R. B. Waterman of Carp, may go to the parish of Richmond.

A Morning Prayer

This beautiful prayer comes from a business man, who says that he has used it for years:—

"With gratitude for Thy protection during the night watches, I begin, O Lord, the new life of a new day. My path will be the busy thoroughfares. Walk Thou with me unseen. My thoughts will be of my business Let not my heart cleave to these things, but through the sweet influence of Thy Spirit incline me to seek things that endure. I shall be tempted today; I may be drawn to the verge of some awful mistake in the swift movement of danger, when I cannot withdraw to my closet of prayer. Give me to know the right, and the power to do it. Let not trifles ruffle my temper nor disappointments unman me. Let not exacting duties make me selfish and churlish. Give me rather a sunshiny face, a forthright hand, and the joy of a word fitly spoken to some timid, discouraged soul. Strength for the day's service give me in some measure as Thou willest; pass by my sins of omission, and when the shadows fall, bring me again, unsullied by word or deed, to sweet, refreshing sleep. Amen."

The Inscription

A few months ago a newly-fledged young doctor was called into administer consolation in the shape of "doctor's medicine" to the father of the family. Paterfamilias was very sick, very sick indeed, but the sickness was of the temporary nature, closely related to mal de mer. Naturally the victim expected to die and his loving family clearly looked for demise also, and were largely dissolved in tears. The youthful medico looked properly grave, enquired the symptoms, felt the pulse, spoke a few sympathetic words and then wrote out a prescription.

The eldest son fingered it long, turning it over, evidently in doubt of its efficacy because of its simplicity. Then after a prolonged pause he enquired, "Is this the inscription, doctor?"

The doctor couldn't resist telling the story and now his friends refer to him as "the Funeral Director."

Our Help

When high the waves of sorrow roll,
And fears o'erwhelm thy sinking soul,
When tempests rage in darkest sky,
The Lord, thy Saviour, draweth nigh;
"Look unto Me," He saith to thee,
"And I thy help and stay will be."

To aid thee with His boundless grace,
Lo! Jesus stands with smiling face;
His pierced hands—those marks of love!
Hold forth thy crown of life above.
Thy help is near; thou need'st not fear,
For thou to Him art very dear.
And yonder in the eastern sky
The glorious morning draweth nigh,
When with His saints and angels bright,
Thou shalt behold this dark world's Light
Thy feet shall stand 'mid joyful band,
With loved ones in the better land.

The Lord Himself shall guide thy feet,
His Holy Spirit make thee meet,
And purify from earth's dark stain,
And clothe with heaven's pure robe again.
Be faithful still. On Calv'ry's Hill
Learn how to do the Father's will.

Lovely Work

In one of Murillo's pictures in the Louvre he shows us the interior of a convent kitchen, but those who are doing the work are beautiful angels. One is putting the kettle on the fire to boil, and one is lifting up a pail of water and one is at the kitchen dresser reaching up for plates. The painter depicts every one as so busy and working with such a will that you forget pans are pans and pots are pots, and think only of the angels and of the work that seems so beautiful. What the artist has tried to picture, not angels, but Jesus himself has actually done. By mingling with its joys and sorrows, its toils and labors, Jesus has glorified this, our common life, and taught us that the lowliest place may become a heaven if but the spirit of loving helpfulness dwell among its inmates.

Turned the Joke

Pat was busy on the Hull road working with his coat off. There were two Englishmen laboring on the same road, so they decided to have a joke with the Irishman They painted a donkey's head on the back of Pat's coat and watched to see him put it on. Pat, of course, saw the donkey's head on his coat, and turning to the Englishmen said:

"Which of yez' wiped your face on my coat?"—Tit-Bits.

Brotherhood of St. Andrew

BROTHERHOOD WORK ON THE ROAD

There was a time when travelling men felt that they had no place in the Brotherhood. They were away from home most of the time and consequently could not do the ordinary Brotherhood work. They could not welcome strangers to the parish church, look up newcomers or indifferent churchmen, bring men to the Bible class, get men for the Confirmation classes, bring men to the Holy Communion services or do any of the usual works done by a Brotherhood man. Travelling men naturally concluded that they were prevented from engaging in Brotherhood work To-day, however, many of them realize that there is an important part of the Brotherhood plan for all men on the road. Personal work with other travelling men can certainly be done and many heart to heart talks of a very helpful character have taken place between Brotherhood men and their fellow travellers. Much good has also been done and can be done in the way of improving the language in use among travelling men. Impure language and telling of vulgar stories can be stopped in many cases by a word of disapproval or by turning the conversation to some other subject.

On Sundays there is the opportunity of taking some fellow traveller to the church services. If the local chapter has done its work and has left invitation cards for all the hotel guests it makes it comparatively easy for the travelling Brotherhood man in getting his man to go to church.

Brotherhood chapters welcome the visits of travelling men and receive much inspiration from their words. The writer of this article has in mind a meeting held last spring in a western Ontario town at which a visiting member from Hamilton, a traveller, told of the work being done by his chapter and spoke especially on the subject of prayer. His words were very impressive and undoubtedly encouraged those present to persevere in prayer and work.

Brotherhood work done by travelling men has a splendid reflex influence. The travelling man is subject to many temptations and is often very lonely although he tries his best not to show it. Frequently he has time on his hands and it is a good thing for him to have some interesting work, such as Brotherhood work, to engage in. The work which he does will keep in closer touch with God and with his fellow-men and will help him to live the straight, clean, manly life that he desires.

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Influence of the Home on the Child

(The following is a paper read by Mrs. Spurr, wife of Rev. F. B. Spurr, Glace Bay—at the Sunday School Conference held at Sydney, C.B., July 10th.)

Few could or would deny the wonderful and mystic influence of the word *Home*. Of it, poets and bards have sung their sweetest songs; for it, men have bravely fought and willingly died; to it we all cling as the one seclusive spot, peculiarly our own,—the centre of our affections, around which our heart's best wishes twine.

"A charm from the sky seems to hallow all there,
Which seek through the world is ne'er met with elsewhere."

It is there we may cast aside our worries and cares, and it is there we may find a balm to soothe the ills of life. Home has been defined as "A little hollow scooped out of the windy hill of the world, where we can be shielded from its cares and annoyances," and again as "A world of strife shut out; a world of love shut in."

Home,—it carries with it a thousand tender associations of father, mother, brothers and sisters, and seems even to draw us nearer to Him who has gone to prepare for us an heavenly home. And should not our home here be but a type of the heavenly?—the blossom, of which heaven is the fruit.

But we wish to consider the influence of the home on the boys and girls of our church.

They come into our homes innocent from the hand of God. But even here the perfect whiteness is marred by inherited tendencies. At the entrance to the "Child Welfare Exhibit," held in New York in 1911, stood Louis Potter's famous statue, "Earth Bound," reproduced by him in heroic size. The *Churchman* says: "It portrays a strong man bowed under his awful life-burden, reaching out his arm to help his tottering wife bear her share of the mutual load; while at the left another man, aged and infirm, is weighted with a portion of the same mass. Beneath all this overpowering oppression is a tiny city child. His back, too, is doubled by the strain, though no portion of the burden appears to tangibly touch him. The invisible tons of heredity, environment, hard living, poverty, sorrow, disease and sin are all his to share." And so we see the little ones given us to train and mould are not wholly as plastic clay in the hand of the potter,—we have to reckon with the power and activity of the inner life. Nature and nurture each have their own part to play in the development of the child. To nature he owes his possibilities; to nurture he owes his realization of these. But nature is not stronger than nurture, and even though a child may inherit evil tendencies from its parents, these must not of necessity develop.

We are told by students of child nature, that nature in the case of the child is in large measure a capacity for reacting to his environment, and environment is, as we know, in large measure under human control. So that, though inherited evil tendencies are certain, in favorable environments, to show themselves, they are just as certain, in unfavorable conditions, never to show themselves.

Man has been endowed more than any other living creature with the characteristic known as educability. The child is born not with the power of doing, but with the power of learning. And we are told that by capacity for education is meant nothing less than this, that the child from his earliest infancy tends to adapt himself to his environments, to be moulded day by day by the habits, the tastes, the passions, the ideals of those among whom he lives, to be impressed in a thousand ways for good or evil by all he sees and hears. "Wax to receive and marble to retain," he is influenced for life by the early impressions with which he comes in contact.

We do not realize the great importance of the early months and years. The Roman Catholics realize it when they say,—let us have the children until they are nine. The tender years of childhood are spent almost wholly in the precincts of the home, and the direction in which the young twig is started depends entirely upon the influence of the home. The responsibility of parents is almost crushing, yet their opportunity is sublime. What nobler work for God can we do than help make a boy strong for his life's work, or to assist a girl to reach glorious young womanhood. What a splendid era would dawn should the home assume its proper responsibility in the nurture of its children. It has been said that a church building or a Sunday School session can do little placed over against a home. Its influence is consciously felt all through our lives, either for better or worse, making us strong to resist the evil, or weak to yield to it.

The home is doing the most for the child when it is best equipping it to fulfil in the highest degree the end for which man was placed here on earth,—to glorify God, by making the most of himself and by helping others to do the same.

The home must look after the proper development of the child, physically, mentally and spiritually. Although as Sunday School workers we are chiefly concerned with its spiritual development, yet the personal life is a unit, and one part cannot be effected without also influencing the others. And so we will first consider the development of the child physically.

The connection between the higher life of intellect and spirit on the one side, and on the other with the lower life of the body, is of the closest. The body is the life-long companion of the mind. It is through the body that the mind and the spirit receive their impressions, and also by means of the body they perform their functions. To neglect the body is to take away from efficiency everywhere. Clear vision and keen insight and true feeling depend on conditions of health of body. Is the home doing its duty by the children in this respect? The *Outlook* published an article on "The Conservation of the Child," from which we take the following: "An experienced health officer asserts that seventy per cent. of the children who enter school are physically incompetent, and he gives as a reason for this condition the fact that their parents have had no training in the care of children." But must they remain in ignorance? Surely not, in a day when so much has been written and is being written on the care and feeding of children.

Mothers, if your homes are to produce men and women capable of taking their places in the world, and strong to battle with its difficulties, do not neglect the care of those little bodies entrusted to you.

As a child develops physically, his mind unfolds itself with wonderful rapidity, and nourishment is as necessary for the mind as food for the body. The home must determine what kind of nourishment it shall be. The restless little mind,

"Just a yearning
To be learning
Anything at all,"

seizes upon whatever is at hand, and the sights and sounds of the physical world are there transmuted into ideas. And upon these outward impressions depends the character that is being formed. The little life is more open to the influences of impression and atmosphere than at any other time. He does not understand love, but he feels it. He responds to the fretfulness or gentleness of the mother, the noisy confusion or peace of the home. The pictures of the Good Shepherd, of Jesus blessing little children, of the Madonna and child perform their silent ministry to his soul. But in these early years the senses do not discriminate between the good impressions and the bad. The vulgar picture, if brightly colored, is admired as much as the beautiful. The impure word is caught as quickly as the pure. So then, their lives can be no better than the things they see and hear, handle and taste.

Parents, with what is the mind of your child to be nourished and strengthened? With impressions that tend to build beautiful character, or with influences that are vitiating? The mind of our Saviour, how full it was of beauty and truth, of sweet thoughts and noble ideas. Should not our ambition for our children be, that this mind be in them which was in Christ Jesus?

Our homes must not only provide strong, pure, wholesome food for these young minds, but they must be on the alert to withstand any attack from the evil without. Make your homes so bright, so happy and attractive, with a recognized place for the awkward boy and shy girl, so that these boys and girls, instead of seeking pleasure elsewhere, perhaps in questionable company, will be satisfied with home friends and home companionship. How many a sad tale of a boy's first steps in sin would be untold had their homes been more concerned about them and their good, and less concerned with the material things of life.

"And what if their feet,
Sent out of houses, sent into the street,
Should step round the corner and pause at the door
Where other boys' feet have paused often before;
Should pass through the gateway of glittering light,
Where jokes that are merry and songs that are bright
Ring out a warm welcome with flattering voice
And temptingly say, 'Here's a place for the boys!'
Oh, what if they should! What if your boy or mine
Should cross o'er the threshold which marks out the line
'Twixt virtue and vice, 'twixt pureness and sin,
And leave all his innocent boyhood within.
Oh, what if they should, because you and I,
While the days and the months and the years hurry by,
Are too busy with cares and with life's fleeting toys
To make round our hearthstone a place for the boys."

Lastly and chiefly, are we discharging our obligations in regard to our children's spiritual welfare? Alas, I

(*To be Continued.*)

Ecclesiastical Brass Work

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Missionary News of the World.

Missions and Moving Pictures.

A writer in one of the big English dailies recently described a visit to a moving picture show where a missionary scene from Africa was thrown on the screen. There were three long reels, the first showing the landing of the aged missionary and his daughter; the second an attack upon them by a band of Kaffirs, and the third the death of the daughter. The man who described these pictures declared that the scene was actually in Africa, and that the native characters were real—all, of course, posed for the occasion. The visitor came away with a bad taste in his mouth. He considered it all a hoax. For him it left no sympathetic impression whatever. The value of such spectacular performances to missions may be doubtful. There is no region where men have less liking for the unreal and the rehearsed than in religion. If missionary scenes are to be portrayed by moving pictures, by all means let them be actual and real. There is no place here for the dramatic and the manufactured article. A few years ago there was an attempt to educate children in missions by an exhibition in Montreal, when moving pictures were used. They were not a success. We can fancy no better medium of impression than this method, provided the pictures are real. It is well known that the ordinary magic lantern illustrated lecture is a great power in aiding the missionary on furlough, but the audience is sure that the pictures are actual photographs, not mere stage settings. By all means let us use the best and latest devices to further our cause, but let the use of them be strictly honest and true.

—

Missionary Exhibition.

Speaking of exhibitions reminds us of the recent one held at the Church House, Westminster, in connection with the S.P.G It was patronized by the Queen and naturally large attenddances have resulted. So much so that Bishop Montgomery announced that the first few days were sufficient to pay all expenses, and that the receipts thereafter would be devoted to the work of this noble society. Let us be grateful to Royalty for this favour. Effort has been made to secure the patronage of the Duke and Duchess of Connaught for the Palestine Exhibition, to be held in Montreal during October. If obtained, we are quite sure that similar beneficial results will follow.

—

Jewish Persecution.

The Jew has always suffered persecution—and very frequently from Christians. A protest has been entered against "the blood accusation" in Russia. This is a revival of an ancient, brutal form of persecution. It is familiarly known as "ritual murder." Recently a young boy in Kieff, Russia, was killed (supposedly) by this method. It has caused intense feeling throughout Europe. Petitions have been signed by Christian theologians all over Europe and one is out in England with our two Archbishops heading the list. Among noted men whose names appear on the protest are the following:— Duke of Norfolk and Northumberland; Balfour, Chamberlain, Rosebery, Selborne, Cromer, Milner and many other statesmen, Bishops of London, Bath and Wells, Birmingham and the R.C. archbishop of Westminster. Famous artists, scientists, professors are also on the list. It has impressed Russia so greatly that The Times correspondent at St. Petersburg is out with a stout denial of the charges.

It is well known to us in Canada that the Jews are not without resort to persecution. Our missionary in Montreal has suffered many things because of his untiring efforts to evangelize the Jews there. Persecution is always a most dangerous weapon. It never succeeds in its purpose. But of all people, Christians should rigidly abstain from any form of such opposition, and of all people, the Jews deserve the kindest and most generous treatment from Christians. Not only do we owe them our Bible, but Jesus was a Jew, according to the flesh.

—

Deep Sea Mission.

There has been opened at St. John's, Newfoundland, an institute for Deep Sea Fishermen. The credit of the work is due Dr. Grenfell, who appealed everywhere for help until he realized the necessary funds for erection and maintenance. King George opened it by electric attachment, and there were many notable persons present. The institute will be a great blessing to those hardy men of the sea. They may find shelter, food, games—everything here in a social way. There does not seem to be much emphasis upon the religious, but we take for granted that the atmosphere will be of a distinctly religious character. It is undenominational and international. Dr Grenfell does things in a big way, and they are usually published to the world on a big scale. Whilst giving full credit to these heroes in the limelight, let us not forget the patient, plodding missionaries on the Labrador and Newfoundland coasts whose truly heroic lives never get into the magazines and newspapers.

—

The Shingwauk School.

The Shingwauk School has quite a splendid history. It was started by a Mr. Wilson who came to Canada for farming, but was so touched by the condition of the Indians in Ontario that he gave up his farm and started the school. He was ordained to the ministry and built the first home at Garden River. This was burned down but in 1874 he built another at the "Soo." Other buildings were added and enlargements were made until the present fine set of houses appeared. The Indian department of the Government helped for a time, but now the school must bear its own burden. When one recalls that these people were the first possessors of Canada, and that we have robbed them of the land and shut them up in reserves, it does not require much logic to show that there rests upon us a heavy responsibility to do our best for the Indians. Mr. Fuller and his staff are doing excellent work. The little cemetery hard by, tells the story of the frightful ravages made by consumption, upon these little aborigines, but under the careful nursing and attention in the school, the disease is often overcome. The Bishop of Algoma has made many splendid pleas for the work. Let us hope that there will be a steadily increasing response.

—

The Native Church.

One of the first efforts of a missionary ought to be to teach his converts the lesson of self-help. The only method of making Christianity something more than an exotic is by planting self-supporting, self-governing, self-propagating churches. A remarkable instance of such a church is in Uganda. It has now 100,000 members, of whom 20,000 are communicants. That rather puts to shame the church in the home field. There are also 38 native clergy and 2,300 evangelists and teachers. The native workers are entirely supported by their own people and the churches have been erected at the cost of each congregation. These people are simple, half-civilized, with the crudest ideas about government and social organization, and yet see what has been done! It ought to impress us with the wisdom of indigenous native churches. The mistake of the past has been to keep missions too long in leading strings and to discourage development from within. We venture to think that lasting harm was done to the Church in many parts of Canada by protracted nursing and feeding on the part of the Mother Church in England. The mission ought to be weaned early. Not only must it learn to feed itself, but shortly it ought to be taught to find food for others. Disciples first and apostles after, may be a good method, but an infinitely better one is when the disciple and apostle exist in one and the same individual.

A Model Programme

The following model programme for meetings of the Anglican Young People's Associations for the season of 1912-13 has been issued by a committee of the Dominion Association in skeleton form. It should, if adopted, be given to the various committees of the association as early as possible and each one selecting its own work, begin to plan for the season's effort in character-building.

Oct. 7, Organization meeting and social evening; 14, Bible characters—Miriam, Num 12-1-13; 21, Church study—the parish church, chapters 1-6;* 28, Hallowe'en social.

Nov. 4, Literary and musical evening, evening with Dickens; 11, missionary evening, the Diocese of Honan; 18, Bible characters—Deborah, Judges 4-4-17; 25, Church study—the interior of the church, chap. 10-13.

Dec. 2, Social evening or a lecture; 9, literary evening, debate; 16, missionary evening, Our Diocese in Japan.

1913.

Jan. 5, Bible characters, Esther; 12, Church study, lectern, pulpit, etc., chap. 14-19; 19, English literature, Scott; 26, social evening.

Feb. 2, Bible characters, Ruth; 9, missionary, Our District in India; 16, Church study, the choir, etc., chaps. 20-24; 23, literary, debate or evening with Dean Farrar.

March 2, Bible characters, Mary and Martha; 9, missionary, strangers within our gates; 16, Church study, the sanctuary, etc., chap. 25-29; 23, social evening; 30, literary and musical, or an evening with Hall Caine.

April 6, Bible characters, the penitent woman, St. Luke, 7-36-50; 13, Church study, the officers of the Church, chap. 37-40; 20, debate or general discussion on the winter's programmes or member's winter reading; 27, election of officers, chairmen of committees and closing banquet.

*The book, "Church Study," is recommended, since it provides material for interesting and illuminating study. It is published by the National Society, London, Eng., at 4p.

Our Representative at Bisley

A Canadian who has been assisting much in the social life of Bisley is the Rev. H. W. Simpson, rector of Rossland. Mr. Simpson, who has been taking an active part in the competitions, was the preacher at the annual camp services. At first, Britishers were under the impression that he was chaplain for some Canadian regiment, but were agreeably surprised to learn that he was a private, and preferred to rough it in the ranks, believing that in this way he would be able to influence his fellows more for good than by accepting a chaplaincy. It is scarcely necessary to add that this has added immensely to his popularity at Bisley.

Among the many interesting facts about the Canadian team—half of the men hail from East Canada; half from Western Provinces; half are married and half are single, half again are Canadian born, and half first saw the light in the Old Country.

The Trumpet

Though the trumpet was used in the days before the Christian era it did not come into use as a purely military instrument until adopted by the French army in 1214. Thirty-four years after that date the air of "Retreat" was arranged, and it thus became the oldest of the calls. The stately call of "Retreat" is heard at the impressive ceremony of lowering the colors at sunset. Tattoo dates from 1618. Taps, is the most solemn call.

Women's Work and Social Service.

I wonder if you have been following at all the progress of the transport strike in London. The rights of it I do not know; trade disputes are very involved and intricate. Some people always seem to think, on general grounds, that the right is necessarily all with the employers; others on equally general grounds, think it necessarily with the men. I do not belong to either of these classes, nor would I venture an opinion upon this aspect of the question. No doubt it is true that capital and labor need each other, and depend on each other, yet I hardly think one can say that at any particular point their interests are necessarily identical.

* * *

But think of the horror of it: think of the thousands solemnly, and with evident reverence and conviction, cursing the authority whom they believe responsible, and who, no doubt, is conscientiously fulfilling his trust as he conceives it. Think of the dumb suffering of thousands almost or literally starving under the summer sun. Think of the industrial disease of which these great disputes are a symptom, think of the widespread passion of unrest which is stirring the world, think of the colossal wealth, the extravagant gayety, the ostentatious luxury, which is set over against so much social misery and disorder.

* * *

In our own country we have been happily exempt from the worst of these evils: but we have our place in the great brotherhood of nations; we cannot be indifferent to troubles even if they do not immediately touch ourselves. I commend you to the following from the Spectator's recent correspondence:

"Labor unrest is not a material evil, but a spiritual one: it is a cry, confused and inarticulate, for sympathy, for comprehension, and woe to us if we turn a deaf ear to it. If any say that their circumstances give them no scope for sympathetic action, let them remember the tremendous power of thought concentrated upon an evil; let them think definitely, systematically, day by day about these grievous things, until comments die on their lips and their thoughts turn to prayers."

"How is it that ye do not interpret this time?"

* * *

I have seen with dismay the announcement that a building of almost or quite 300 feet high is being projected for Toronto, and I wonder who, outside the projectors, think that Toronto will be the better for such a monstrosity as this would be. "Skyscrapers" are a blot, as we all know, upon the city of New York. London has managed to do without them. We were entirely innocent of them until two or three years ago, but each one of necessity brings others, because each projector wants to out do the last record. Ought not the question of the "skyscraper" to be considered and settled now without waiting until it settles itself by multiplying the species?

Skyscrapers are utterly ruinous to any beauty or symmetry that might otherwise be possessed: their gaunt, towering forms are hideous and unsightly: they shut out air and light from their neighborhood; they tend to an immense concentration of business in small sections, and necessarily they will increase enormously the already terrible congestion of traffic and transport. Any disaster that occurs in one will always be on a great scale, and whether you are looking at them from a moral or social or civic or aesthetic standpoint, they are improper, a source of gain to the owner of the land which is reaping so undue a profit from rents.

I don't know any of the arguments in favor of skyscrapers, do you? Of course they advertise the company which erects them, and they bring a large return to the owners of the land on which they stand. But apart from these no one benefits: the people suffer, and it would be much better for us all if land values were less concentrated, and if the business attracted to these narrow areas were spread over various sections of a city. This intense concentration is industrially injurious, we ought to have a limitation such as that which is usual in Great Britain—that no building shall be higher than one and a half times the width of the street on which it stands. This would limit our buildings in Toronto at any rate, to 8 or 10 stories, and such a regulation would be in the interests of beauty, health, safety and of the better distribution of business and of wealth.

* * *

In connection with the high death rate among children, and the saving of infant life, I have been much interested in reading of the splendid work which is being done in Montreal by Dr. Alexander Blackader, "to whom the welfare of a little child is the most important thing in the world." He has realized, and has helped others to realize, what a very complicated problem is this of child welfare and child preservation; how it is entwined with nearly all the big civic and social questions; with questions of housing and sanitation and open spaces; with questions of pure water and pure milk; with the checking of infection; with the standard of morality; with the ignorance and carelessness of parents; with the indifference and disregard of the public. And when we speak of "the public" in that rather vague and grand way, don't let us forget that in its analysis, "the public" means you and me, and other people like us, who are comfortable enough ourselves perhaps, and don't see that there is anything to worry about.

* * *

"The basic conditions of infant mortality," says Dr. Blackader, "are poverty and ignorance. To have a fair chance for life a young infant demands its mother's milk, and not some patent food; demands its mother's care, and not that of a hireling, and demands pure air and general cleanliness in the person and surroundings," and he continues, "every effort must be made by the family and by the parish or state to see that the baby obtains them, for it is the duty of the state to see that the young life has a fair chance at the outset."

A good deal of stress is laid, rightly and necessarily laid, on the ignorance of mothers. But we must remember, you and I, that the mother wants her baby to live, no one wants this so much as she does—but her ignorance is too often the cause of fatal helplessness. No one who has ever read it will have forgotten the touching scene in "Bleak House," when Ada and Esther visit the workman's cottage at the moment of the baby's death, and how they saw "a very ugly woman, very poorly clothed, hurrying in; she had upon her face and arms the marks of ill usage; she had no kind of grace about her, but the grace of sympathy; but when she condoled with the mother and her own tears fell, she wanted no beauty." And then, on a later visit, when this woman has herself become a mother, "Mr. Bucket turns his light gently on the infant, strangely reminded of another infant, encircled with light, that he has seen in pictures. "It's my dead child that makes me love this child so dear," said Jenny, "and it's my dead child that makes her love it so dear too, as even to think of its being taken away from her now. While she thinks that, I thinks what fortune would I give to have my darling back But we mean the same thing, us two mothers does, in our poor hearts."

* * *

No, we must not blame the mothers without stopping to ask how it is that they are so greatly handicapped in caring for their little ones; without stopping to think what we ourselves have got to do with it, how far we might help to secure right conditions for the children. Nor let us say, "they are only babies;" their little lives are precious to their mothers; precious to the community, precious—I say it with all reverence —to the heart of Christ. And remember, too, that in the Divine picture of the restored universe, when the warring elements shall be at peace, when the wolf shall dwell with the lamb, and the leopard shall lie down with the kid, the calf and the young lion and the fatling together—symbolic of the universal reign of peace and brotherhood—"a little child shall lead them."

HONOUR BRIGHT.

A Poem by Tennyson

The following poem, on the fleet and its reported inefficiency, by the then Poet Laureate, was published in The London Times. It has been sent us by a subscriber who feels it applicable to the present time.

You, you, if you have failed to understand
The fleet of England is her all in all,
On you will come the curse of all the land
If that old England fall.
Which Nelson left so great.

This isle, the mightiest naval power on earth,
This one small isle, the lord of every sea;
Poor England, what would all these votes be worth,
And what avail thine ancient fame of free,
Wert thou a fallen state?

You, you, who had the ordering of her fleet,
If you have only compassed her disgrace,
When all men starve, the wild mob's million feet
Will kick you from your place,
But then too late, too late.

"Uncle Mose, you're very unsociable."

"Yes, suh, I likes to keep tuh myself, suh."

"Dear me, Uncle Mose, I hope you're not a misanthrope?"

"No, suh. I'se a Baptis,' suh."

—

Angry Scot—Look here, Mr. O'Brien, I've the verra greatest respect for yer country, but ye mauna forget this: Ye can sit on a rose, and ye can sit on a shamrock, but O man, ye canna sit on a thistle.

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"SALADA"

is the choicest tea—green, black or mixed—from the finest tea-growing country in the world—Ceylon, with its exquisite flavor and freshness protected by the sealed lead packages. 050

Maple Leaf and Oak

or Three Sisters

By Irene Strickland Taylor.

(*Continued*).

"These are they, and they look ill, don't they?" remarked the unconventional Doris, coming up to their chairs. "This is Miss Farquar, as you already know, girls, and she knows your names, so now you can get on together."

She dragged up a third chair for the visitor, and bent to tuck in a corner of Myrtle's rug more securely.

"I suppose you think we know each other perfectly, do you, Doris?" laughed Miss Farquar, accepting the chair, and leaning back to survey the two. "Whereas I hardly know anything. You certainly do look pulled down," she continued, addressing Ruby. "I suppose you are not used to travel?"

"We ought to be by now," she responded. "We have all of us been to all the continents except Asia, but I am afraid we are all shocking sailors still."

"Really? Dear me, you are travelled young people. This is only my second crossing of these waters. I came from Scotland to conduct my sister-in-law and her little girl safely back to her husband, otherwise I have not been much from my native land. I am a Scotswoman."

"Yes, your pretty accent told me so much."

"Ah, then my accent is noticeable!" exclaimed Miss Farquar, evidently very pleased. "I am glad of that, for I am proud of my nationality, and the thing I most dread is losing my native tongue. I hate the American nasal jargon and the Canadian drawl too. I am bold in saying that, am I not, but then you haven't that drawl."

"We are not Canadians," responded Ruby quickly. "We are English entirely, and have been living in Canada only seven years; we are leaving it for good now."

"Still that is long enough to have caught the accent which happily none of you seem to have done," observed Miss Farquar, then glancing to where Doris had wandered off in search of more friends she went on. "Your sister said something about one of you being an authoress. I suppose it is you, Miss Hazeldine?"

The girl laughed a little self-consciously.

"Well, yes, I have written. two books," she admitted. "I did not know that Doris was such an advertiser as that!"

"Dear me, this is quite interesting, You make the fourth authoress I have met. I feel quite distinguished, like a planet you know, shining with reflected brilliance! What kind of books do you write?"

"One of them was an account of Boer life near Cape Town. We lived there for some years and it was just after the Boer War, so people seemed to like the subject," explained Ruby. "The other was smaller and was chiefly about Quebec in the time of Wolfe—not a novel of course."

"Quite deep and difficult subjects! My other authoresses were mere novelists, so you are quite a lioness, Miss Hazeldine."

Ruby began to dimple with pleasure and to feel flattered, for praise did not usually embarrass her, and her companion seemed quite sincere. After all, she thought, Doris was a good child sometimes if she was a bit audacious, and this was a friend to be proud of; a woman who knew something of good solid books and apparently too a woman of the world. She would cultivate her friendship.

Myrtle lay back in her chair in silence, studying their vivacious companion with grave eyes. She did not mind being left to herself, nor did she feel hurt that Ruby had made no mention of her four books, for she was shy of praise and naturally retiring, therefore it was with some surprise that she woke from her reverie, when Miss Farquar turned towards her abruptly, after chatting about books for some time with her sister, and looked at her with a shrewd gaze.

"You are very silent and serious, Greyeyes," she said in her brisk tones. "Are you still feeling seasick?"

"No, thank you,' 'answered Myrtle gravely. "I feel quite well by now, and not at all ill."

"Shy then?"

"Oh no, I don't think so."

"No? Why are you so silent then? Are you feeling sulky?"

"No, no, of course not!"

"That's emphatic at all events. And why 'of course not'?"

"Because it would not be right to sulk," explained Myrtle, adding with a quick desire not to be self-righteous: "Not for me at least."

"Dear me! And why wouldn't it be right for you especially? You might volunteer a little information now, to save all these questions."

"It wouldn't be right because I am a Christian," replied the girl naturally and gently with no bombast at all.

"Really, this is most interesting," remarked Miss Farquar, leaning back in her chair. "What particular sort of a heathen do you consider me to be, Miss Christian? It would be doing me a great kindness it you let me know, because then I would go and consult my family doctor when I get home, and ask him to prescribe for me, or would my pastor be better?"

Myrtle flushed hotly; she felt she was being laughed at, and like most girls, she particularly disliked being ridiculed in an unmerciful and unsympathetic manner, so it was with flaming cheeks and a hesitating voice that she timidly replied: "I don't think you quite understand me. Miss Farquar. I don't mean that I alone am a Christian and no one else, but I mean that since I am a Christian it would not be right for me. I expect you are a Christian, too; I hope you are."

"That's very kind of you, I'm sure, but I rather suspect that I am more likely a sort of cannibal. Let's find out if I am a Christian as you hope. What do you have to do to become one?"

"Christians are disciples, Miss Farquar. Are you a disciple of the Lord Christ?"

"I have never found out quite rightly. Tell me how you can become a disciple, and when I find out if I am one, you can give me a certificate duly signed, that I can produce when my Christianity is suspected!"

Myrtle's color rose still higher at the bantering tone. "If you have been converted you are His disciple," she said in a low voice.

Miss Farquar broke out into an amused laugh.

"Well you are an oddity!" she exclaimed. "And now perhaps you will tell me how I get 'converted' as you call it? I am really most engrossed in this subject!"

But before Myrtle could reply, or even frame a reply in her timidity and confusion, Doris came running up with the request from Mrs. Farquar that her sister-in-law would go to her at once to consult on a most important matter, and to the girl's unbounded relief, Miss Farquar rose to depart. "It is queer how everybody seems bent on interrupting one, in the midst of a most edifying conversation," she remarked, nodding goodnaturedly to Ruby. "Well, au revoir, Miss Hazeldine, I hope to hear some more about your books from you some day; I haven't done with you yet, Christiana, my dear, you have still to tell me how to get converted!" and with another laugh she moved away.

"Myrtle, how can you behave so outrageously?" demanded Ruby, flushed with mortification and indignation, when she had gone out of earshot. "I am positively ashamed of you! How can you dare to drag your wretched opinions on religious subjects so to the fore and ram them down people's throats like that?" Which speech was, to say the least of it, unjust.

Doris saw the rising tears in Myrtle's eyes, and hastened to intervene on her behalf.

"Poor old Myrtle, it's too bad how everyone sits on you so," she observed, taking the vacated chair. "I wonder you don't throw up being a saint in disgust; I'm sure that I shouldn't be able to stand it. Never mind, you have written more books than Ruby has so far," she added wickedly, for she well knew what a sore point that was with the elder sister. "You can afford to be a little cocky at times," which was a thing Myrtle never dared to be. The rest of the afternoon passed in lazy quietude, and the two girls felt themselves to be so far recovered as to join their sister at late dinner, though Mrs. Lathbury put in no appearance, being too ill, as Myrtle found out from a short visit to her cabin, from which she was rather ungraciously repulsed after a few minutes. The north wind was still keen, though not strong or blustering as it had been and after dinner the decks seemed a little dark and uninviting, so with the majority of the first-class passengers the two elder girls made their way to the brilliantly-lighted music saloon, which with its luxurious appointments certainly seemed more cosy and interesting than the wind-swept decks.

Doris did not accompany them. She had gone to brave the elements in company with little Kitty Farquar, that being a thing much more to her adventurous taste than sitting quietly in the saloon, so the two girls found themselves comfortably lounging in the deep chairs alone, knitting busily and watching the assembled passengers, their girlish imaginations keeping pace with their rapid fingers.

At the end of the saloon they could see their Scotch acquaintance, chatting and laughing with three or four friends gathered about her, apparently enjoying herself immensely, and Myrtle hoped devoutly that she would remain where she was, but hardly had she framed the hope when Miss Farquar turned round and advanced up the room, followed by her laughing companions.

Myrtle watched her approach with a sinking heart, and when she paused by a friend's chair, she experienced a sensation of relief, but it was only for a moment, for Miss Farquar came on again, and finally stopped just in front of the girl.

"Ah, here is my little Christiana," she said gaily, dropping into a chair opposite Myrtle. "I must call you little, though you are tall. Now I have come with my friends for your answer, and you mustn't refuse it me. How can I get converted?"

CHAPTER IV.

FACING THE GUNS.

Poor Myrtle, no wonder she looked up in confusion and dismay! She had never spoken about these subjects that were so dear and so near to her heart, to anyone less intimate with her than her sisters and Lloyd Neilson, and however much they might laugh at her, she was sure of having their affection and, in a measure, their sympathy, but now to speak boldly before three total strangers and one whom she had known only a few hours! No wonder her heart sank at the prospect. A swift earnest prayer for strength and guidance winged its way heavenwards from that saloon in the slight pause which followed Miss Farquar's words, and then Myrtle spoke with lips that would hardly frame the words.

"You will be able to find it plainly in the Bible, Miss Farquar, if you really want to know."

"Oh, the Bible! My dear child, who reads the Bible now but a few antiquated parsons and old ladies? I'm sure I haven't even got one, and

(*To be continued.*)

PLEASE MENTION CHURCH LIFE WHEN WRITING TO ADVERTISERS.

Letters to the Editor.

(We do not hold ourselves responsible for the opinions expressed by our correspondents.)

PARCEL POST SOCIETY OF THE HOLY NAME.

To the Editor:—

This society has recently been organized, with Rev. Alan Pressley Wilson, of Lykens, Pa., U.S.A., as president, and Mr. P. G. Melbourne, of Hyattsville, Md., U.S.A., as secretary Mr. Melbourne is the founder of the society, and its aims are to send help by mail to the needy. There are two classes of members, (1) those who are willing to relieve distress; (2) those who are willing to seek out the needy and report. The members are not bound to do any specific work, nor are they asked for money, beyond their own willingness to help. This society will, it is hoped, brighten the lives of many invalids and "shut ins," or help them to make things for others. Very much will depend on the zeal of the officers and members, but the secretary is very much in earnest and invites correspondence, and promises to give any desired information.

The society's aim is very worthy and there is a wide open field for its activity, and I trust it will be generously supported, and be able to realize some of its beneficent aims.

REV. T. G. A. WRIGHT.

London, Ont.

OUR CHURCH AND DAILY LIFE.

To the Editor:

Thank you for those articles on our dead. Often one is at such a loss to know the right and needful thing to do on such occasions, especially when in the country and no undertaker near. This is one of the practical sides of Church life that a paper like yours can help us in. I often wonder why the ordinary layman is so willing to divorce his church life from the everyday one, for how can he be expected to take an interest in her ministry when he knows nothing of her divine commission and work?

I have faith to believe that the day is not far off when "Church Life" or its equivalent, shall be found in every church family in Canada.

CHURCH WOMAN.

PUT BACK WORDING TOO.

To the Editor:

Mr. James Edmund Jones tells us some of the altered harmonies in the Hymn Book are to be put back as they were. Is it too much to ask that the Committee will "put back" other things as they were in the well known edition of Hymns Ancient and Modern? There are other harmonies besides those mentioned which have been altered and many of the hymns themselves have been mutilated, not by a return to original forms (which is true of only a few), but by wide departures from the originals, either taken from another hymnal or invented by the committee itself.

In my judgment the whole book needs revising and rearranging with a good deal of pruning and some of those lowered tunes would be better as they were

C. B. KENRICK.

Hamilton.

CLOSED CHURCHES IN TORONTO.

To the Editor:

This letter is not sent to you with the intention of stirring up strife, which is of all things to be avoided, whenever possible, in contemplating spiritual things, but a word of protest is pardonable when the churches close their doors from Sunday to Sunday with perhaps the exception of a brief evening service on Wednesday or a midday address.

I may be mistaken, but during leisure moments in the city, at lunch time in particular, I have often wished to rest in some House of God and see the interior, having a great love of architecture and art generally, but in vain. The only churches that are open from early morn until evening are those belonging to the Roman Catholics, (all honor to them). St. James' Cathedral (Anglican) and the Metropolitan (Methodist), on Queen street. Surely the churches, with their, in most case, I believe, ample funds, can open their door during the day time. If the Roman Catholics can do so, why not other religious bodies, and thus breathe into the very life of the people the spirit of Christianity. A church should be open from early morn until evening, and be a silent witness to the Truth. No matter whether a church is used or not, there it is for the weary and sin-laden, if they choose to do so, to enter. The closed church with the surroundings maybe of hotels and picture shows open for many hours each day of the week is nothing short of an insult to Him in Whose honor it is raised. There's no excuse for it. How interesting it would be to visit the great cities of Europe and run about for the verger if one wished to enter a sacred building? In Europe the churches are open, for the most part, the whole day, in the case of the Roman Catholic, from the first mass until compline. Practically all the Anglican churches are open in London, not merely to enable their architectural beauty to be seen, but expressly for private prayer and meditation.

E. T. COOK.

Carling Ave., Toronto.

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[We have learned, since receiving this letter, that there are at least two more of our churches open in Toronto, St. Thomas', on Huron street, and Holy Trinity, on Trinity square, off Yonge street. We hope our correspondent's letter will unlock several other doors.—ED.]

LOST POWER OF LITURGY.

To the Editor:—

How much of the power, effect and beauty of the Divine Liturgy is lost through its poor handling by some clergy? A stranger enters a church, he hears the exhortation read, but it sounds to him as a part of the machinery of the Church service that must be got through. So the visitor patiently endures hearing the din of the ecclesiastical machinery until, at last, the sermon time arrives, when he feels that something is now being said that affects him—his own individual soul.

This is sad but true, and it gives the sermon a higher place than it should have. To the visitor it is all, instead of a part, of the service.

Take the exhortation: what a glorious effect it would have upon the hearers if the clergy would say it slowly, without the book. Say it as they would speak to a man in their study. The congregation would then feel it was for them and each individual would feel it referred to him and that it was not only part of the machinery.

R A. FORDE.

SOME CRITICISMS ON HURLBUT.

To the Editor:—

I beg to send you the following synopsis of, and comments on, Lesson I. Section VI. of Hurlbut's Teacher Training Course. As you probably know, this is the book set for examination this year by the S.S. Committee of the General Synod, so its doctrine, presumably, meets their approval. The sentences in quotation marks are Hurlbut; the others are my deductions from them.

Lesson I. *The Teacher's Qualifications.*—1. "The teacher should be a Christian." This is important—heathen, such as Jews, Turks, Chinamen and Jesuits should only be admitted as teachers in cases of direst necessity.

2. "He should be a Christian in belief" Infidels and heretics may do the gravest damage to the Sunday school. "No man should undertake to teach the Bible unless he believes it to be God's Book." To teach the New Testament, for instance, as a collection of fifth century myths may seriously undermine its influence in the minds of his scholars.

3. "He should be a Christian in experience." There may be danger in converting a man one day and giving him a Sunday school class the next, before it is found that he is "in harmony with the denominational system" of the church.

II. *The teacher should be a Church member."*

1. "He should be a church member in profession." Infidels and heretics are rather a source of danger in the school room, (See I.). It may be uncharitable, but it will be found for the good of the school to exclude Mormons and Mohammedans.

2. "He should be a Church member in loyalty." This Hurlbut explains himself as follows: "He should hold an attachment to that particular church whose doctrines, forms, method and spirit, are most nearly in accord with his own views." This may seem a narrow-minded qualification, but if any of the thronging army of would-be Sunday school teachers are touched by it, he should remember that if he cannot conveniently find such a church he will be quite within his province in starting a new one adapted to his views and calculated "to promote his growth in grace" He should remember that no matter who they may be from whom he differs, he is quite as likely to be right as they are, and that (as a recent writer so aptly remarks) "the ultimate court of appeal must be the spiritually-enlightened judgment of every individual Christian with reference to any and every matter of truth and conscience." Of course, St. Paul's command "to try the spirits" who do the enlightening, is as out of date as his idea is that there is one Church.

III. *"He should be a Bible student."*

1. "In teachableness," a glance at II., 2, will show how necessary this is. If he does not read the Book in a humble and teachable spirit, how is he to discover the passages everybody has misinterpreted for the last two thousand years, and there will be his *raison d'etre* for starting a new church to meet his own views.

2. "In thoroughness," Hurlbut's idea of thoroughness may be gathered from the next chapter, where he says, "If one will read daily seven pages of the New Testament .... he will complete the reading in a little more than a month." If he reads it thus, thoroughly, thoughtfully, he will obtain that "complete, well-balanced knowledge which is essential for the teacher."

IV. *"He must be a friend."* It is sometimes difficult to influence a person who feels you are his enemy!

V. *"He should be a teacher."* Light is thrown on this curious requirement in a Sunday school teacher by the next line, which tells that his business is to teach.

1 "He should be a teacher in knowledge"—As all doctrine is banned by Hurlbut, this need not trouble him if he is equipped by a Cook's tourist's rush through the Bible.

2. "He must be a teacher in tact." This is most essential, he may have pupils whose views of "doctrine, form, method and spirit" differ from his own—and they may be quite hurt and offended if he trys to force his opinions on them. He should let them know that if they do not agree with the same church that he does, there are about 200 others that will take him to heaven equally well. A teacher should realize that if pupils ask any questions as to the various differences between these churches that it would be a great lack of tact to say anything invidious about any Protestant body—of course he will warn his scholars against "the Catholics" who are quite without the pale and tell them that the Road to Rome is only a polite euphon-

ism for the broad path which leadeth to destruction.

The teacher with these qualifications and well trained in the rest of Hurlbut, cannot fail to build up a strong church spirit in his scholars, and to be himself a pillar and stay of the Church in Canada, commonly called the Church of England.

MARGERIE JARVIS.

(We believe that the S.S. commission has issued a series of supplementary notes, designed to correct doctrinal errors in the book of which our correspondent writes, and also to supply definite Church teaching—ED.)

Obstruction and Opportunities

You are never to complain of your birth, your training, your employment, your hardships; never to fancy that you could be something if only you had a different lot and sphere assigned you. God understands his own plan, and He knows what you want a great deal better than you do. The very things that you most deprecate as fatal limitations or obstructions, are probably what you most want. What you call hinderances, obstacles, discouragements, are probably God's opportunities. Bring down your soul, or, rather, bring it up to receive God's will and do His work, in your lot, in your sphere, under your cloud of obscurity, against your temptations, and then you shall find that your condition is never opposed to your good, but really consistent with it.

Cathedral of Massachusetts

Old St. Paul's, Boston, one of the oldest of the New England churches, which stands in the heart of the city—and was but lately threatened with demolition to make way for other buildings—has been bought and deeded to the Diocese of Massachusetts for perpetual use as the Cathedral church. The church is much the same as it was in the early days of the last century. The old square pews remain, lined with the damask which has faded from crimson to that hue so peculiar to old church cushions, a purplish pink, and the varnish on the woodwork shews the cracks of earlier years.

A short service is held here daily, just at noon, and up its steps, and through its pillared portico, to this service many who are not members of the Church, go for the brief noontide communion with the God whom all desire to worship, no matter how vague and indefinite that desire may be.

The clergy of the Diocese of Massachusetts have addressed a letter to the editor of the Boston Transcript, which is of well-known Unitarian bias, protesting against the constant and wilful misrepresentation of facts concerning the Church.

Bishop Anderson of Chicago is home from abroad.

Deadwood

There is hardly an organization inside the Church or outside of it which has not some deadwood. For fear some may not understand what I mean by deadwood I will describe it. It is composed of those members who fail to take an active interest in the meetings and work of the organization Usually many of these should never have been admitted. Hasty organization and careless selection are almost certain to produce a batch of such members and once they are admitted it is difficult to get rid of them. Meanwhile they are a burden to the organization. In organizations outside of the Church such as fraternal societies these indifferent members greatly increase the work of the secretary by failing to attend meetings, to reply to communications, or to pay their dues. If there were no inactive members in the ordinary lodge at least one-half of the work which falls to the lot of the officials would be unnecessary. In a measure the same thing is true of a Brotherhood chapter, only the presence of deadwood in a Brotherhood chapter has even a more weakening and destructive influence. As a rule our chapter membership is small, the average in Canada is about seven members, consequently we cannot afford to have any deadwood, and therefore it is absolutely necessary that we should prevent the admission of members of this kind in as far as we are able, and if we do allow such men or boys to get into the Brotherhood we should do everything we can either to enthuse them or remove them from our membership. Either fire them with enthusiasm or remove them from the chapter. Some chapters perform the latter operation in a nice way by notifying all members that the obligations will be renewed at the annual meeting and those who do not attend this meeting and renew their obligations are quietly dropped from the list of members.

The Gypsies' Parson

In a little known corner of the Lincolnshire wolds lives Rev. G. Hall, rector of Ruckland, known as the Romany Rashai, or Gypsy Parson He has become an apostle of the gypsy tribe, and few have so won confidence of these nomads, in whose manners and customs he is a past-master. He speaks the old Romany tongue, and at fairs and encampments almost adopts gypsy attire, and his unconventional appearance has caused him to be mistaken by gorgios (non-gypsies) for the real thing and treated accordingly. An enthusiastic member of the Gypsy Lore society, he squats round their fire on Epsom Downs or on the breezy fells of Yorkshire, sampling the mysterious contents of their black stockpot, in order to gather fragments of the fast-disappearing lore of the Romany folk. A firm believer in open air life, Mr. Hall has slept in a gypsy tent for seven months at a stretch, and is doing much to break down rural prejudice and create popular sympathy for the survivors of an Old World race.

Social Unrest

At a meeting of the Waterford and Lismore Diocesan Synod held in the Protestant Hall, Waterford, on the 29th ult., the Right Rev. Dr. O'Hara in the course of his address said that social unrest and labor difficulties prevailed to such an extent that they had become a serious national peril. In a word, they were moving in the midst of a very great social revolution, the consequences of which no one could foresee. Besides this, they in Ireland were confronted with still greater changes. None of them know what a year or two might bring forth, or whether, for example, they should be in five years hence, living under a Monarchy, a Republic, or in a state of anarchy. A separate and independent Ireland which many people hoped and agitate for, would, he said, be a very poor and weak Ireland. In fact it would be the poorest and weakest State in the whole of Europe. Ireland had never been a united nation, and he feared it never would be, and it seemed to him that most people who had any stake in the country or anything to lose were afraid of the new Constitution offered them by the Home Rule Bill.

Ideals

JAMES RUSSELL LOWELL.

The thing we long for—That we are
  For one transcendant moment!
Before the present, poor and bare,
  Can make its sneering comment.
Longing is God's fresh heavenward Will
  With our poor earthward striving;
We quench it that we may be still
  Content with merely living;
But would we learn that heart's full scope
  Which we are hourly wronging,
Our lives must climb from hope to hope
  And realize our longing.

Still through our paltry stir and strife,
  Glows down the wished ideal,
And longing molds in clay what Life
  Carves in the marble real!
To let the new life in—we know
  Desire must ope the portal;
Perhaps the longing to be so
  Helps make the soul immortal.

Canon Hensley Henson, rector of St. Margaret's and canon of Westminster, is expected to leave for this country on August 23rd.

Two members of China's cabinet are graduates of St. John's University, Shanghai.

"If some good Churchman has a horse too many, a country parson needs one in a good home. Address, Box — The Theological Seminary, ———," is a gem in a recent issue of

The Only Way

The late Wilbur Wright put safety above all else in aeroplane construction.

Mr. Wright was once watching with critical eye the flight of a very swift, very cranky aeroplane, when a little girl said to him:

"Uncle Wilbur, can you get to heaven in one of those machines?"

"Not by going up," replied the great airman; "but if you have lived a very good life you may do so by coming down."

Health and Cheer

There is longevity in the sunny soul that eases our jolts and makes our sides shake with laughter. There is a wonderful medicinal effect in good cheer. Good news and glad tidings have a magic effect even upon invalids. We often see a whole store or factory or home transformed by one sunny soul. On the other hand, we have seen them blighted and made dark by a gloomy, morose, fault-finding person.

A Double Consecration

On St. James' Day there was a double consecration in St. Paul's Cathedral, when the Ven. Winfield Oldfield Burrows, Archdeacon of Birmingham, was made Bishop of Truro, and the Rev Charles Harvey Stileman consecrated as Bishop of the Church of England in Persia. Thirteen Bishops, with the Archbishop of Canterbury took part in the consecration.

The Bishop-elect of Truro was presented by his uncle the Bishop of Winchester.

Gift From the King

During the visit of the Commission on Faith and Order to England the King gave Dr. Manning, rector of Trinity church, New York, a signed photograph of himself, as a token of appreciation of the services held in old Trinity at times of moment to British residents in New York.

Australia's Religions

The census returns of religious beliefs in Australia are available, and provide much food for thought. The members of the Church of England number 1,710,443 out of a population of 4,455,005, an increase of 14.21 per cent. since 1901. Roman Catholics number 921,425.

Only 24,000 are returned as indefinite, and 10,000 as of no religion. The Salvation Army, the Lutherans, and Unitarians are numerically weaker than in 1901, and the whole returns seem to testify to a growing disposition to more definiteness regarding religious professions and practice.

"I enclose one dollar for continuance of subscription to Church Life, which I value very highly, and wish all success."

Give God the moments and He will take care of the years.

Our Old Country Letter.

The University presses have issued an edition of the Revised Version of the Bible without the marginal notes of the revisers. It is now 27 years since the Old Testament Revision company published the results of their labours; and of that distinguished band, only five remain—Doctors Cheyne, Driver, Ginsburg, Sayce and Aldis Wright. These five gentlemen, with about thirty other prominent scholars, have published a protest against the action of the University presses in "withholding from the public a most valuable help to the understanding of the Scriptures." Opinion is a good deal divided as to the propriety of printing this edition. It is well known that in very many cases the renderings in the margin are preferred by scholars to those in the text, and the exclusion of the former is not far short of mutilation. On the other hand, many who prefer the Revised Version, not only as a commentary but for their daily reading, would be glad to be able to read the Bible consecutively without the constant intrusion of various readings—often trivial enough—upon their attention. Would not the difficulty be met by publishing the notes *en bloc* at the end of the volume, without references in the text except in the case of the most important passages?

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The proposed presentation to the Rev. James Bell Cox is "significant of much." Twenty-five years ago this gentleman, who is perpetual curate of St. Margaret's, Princess Road, Liverpool, was imprisoned in Walton Gaol for "ritualistic practices." Probably the general opinion at the time among his brother clergy was that, however undesirable litigation before the secular courts might be, Mr. Bell Cox was justly punished. Some of us remember the bitter feeling which existed in those days—feelings which were not mollified by the incarceration of a number of clergymen. And now the incumbent of St. Margaret's has served his parish for 36 years, and the 50th anniversary of his ordination is approaching. He still maintains the "ritualistic practices" for which he was imprisoned, and his teaching, like its outward expression, is unchanged. Yet his brother clergy of all schools of thought, having two years ago, by a practically unanimous vote ,elected him as their representative in Convocation, are now about to present him with a testimonial indicative of their affectionate esteem. We are not to suppose that the Liverpool clergy, many of whom are strong Evangelicals, have come round to Mr. Bell Cox's views: but we may reasonably infer that much of the old bitterness has passed and that Christian tolerance has asserted its sway.

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That all is not right even now we are reminded by the strange action of a small knot of members of Parliament in blocking a measure for enabling the Church to found new bishoprics without the special legislation in each case which is required at present. The gentlemen referred to are not Dissenters, but Churchmen; and their object seems to be to thwart every measure for the well-being of their own church, unless and until their own views are enforced by those in authority. Even the present government, which is not as friendly to the Church as some others have been, is in favour of the measure in question. The Archbishop of York has lately denounced the blind party prejudice which was retarding the progress of the Church. He knew of three Bishops whose health was broken up and who were dying of over-work.

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It is pleasant to note that the movement for autonomy in the Australian Church is discussed by English Church papers in the most sympathetic spirit.

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The monster petition from Wales against Disestablishment ought to produce some impression on English opinion. It was signed by 517,957 persons, and no one under fifteen years of age was allowed to sign. A goodly number of Nonconformists are among the memorialists. Enthusiasm against the bill is growing, and there are signs of anxiety among its promoters. A policy of spoliation does not really appeal to John Bull; but the trouble is that he is too much engrossed in his own immediate problems to pay much attention to those of Wales, of Ireland, or of the Empire.

W. O'CONNOR.

Weather and Religion

Religion and warm weather have long been considered as somewhat hostile friends, if not, indeed, out-and-out enemies. People do not like to go to church on hot days. The old excuse is heard that they can find God as well in the open fields or on the open road. The mornings are hot; the evenings are hotter. City churches are almost deserted because their members have gone to the country. Country churches are poorly attended because people have gone to another part of the country, or to the seaside, or because they stay at home to provide for the city boarders. It is noteworthy that the city church people do not fill up the country churches to any great extent; and that the country people who exchange residences during the hot months do not take one another's places at church.

Let us be frank with ourselves and truthful with God. The church slumps unreasonably and unpardonably in summer time. The world does precisely the other thing. Summer sports and follies are substituted for winter follies and sports, and pleasure seekers find allurements every hour. The church should be at least equally alert.

Of course wearied, faithful church toilers are entitled to a few weeks of freedom from routine duties, but every church should plan out a definite summer programme getting its members to confer about the vacation absences and seeing to it that a sufficient corps is at hand every week to push the battle of the Lord. Open-air services should be held, some near the church door, some out among the crowds of pleasure-seekers. The children's meetings and young people's meetings can be successfully strengthened because the school people are released from their studies. Music is an easy and important part of summer worship. Prayer and testimony, personal work and Gospel preaching must go on unabated even when the thermometer rises high.

Especially careful must summer visitors be not to break into the Sunday habits of the Christian households where they are stopping. The old excuse about finding God in the fields is usually an excuse for an indifferent heart. The church is the place to find God on Sunday unless you go out into the open air to work for him. Householders and visitors, young and old, layman and preacher, should put forth unwonted efforts to make the summer time a season of spiritual advance and victory, not of retrogression and defeat.

The Disciples' Loyalty

In his visitations this season the Bishop of Western New York has been speaking upon and distributing to each of the 1,300 or more candidates a leaflet which he has named, "The Disciples' Loyalty." and which reads as follows:

"Cleave to the old ways and to the old religion, to thy parish church and to thy Prayer Book, and as thou hast been born again in the font of the Church and fed from her altar, so continue to thy life's end to worship in her courts, and thus be laid at last in thy grave as one who has a right to be called 'a dear brother,' having never forsaken the blessed family into which thou wast at first admitted.

"The longer thou livest the more thankful thou wilt be for thy membership in the Catholic Church of Christ. Thou wilt love her old prayers and creeds more and more Thou wilt feel safe from doubts and disputes under her guidance. When many run to and fro, thou wilt rest. Thou wilt find a holy sobriety and calm about her ways, for which thou wilt seek in vain elsewhere. Thou wilt see in her services, more and more, a likeness to that which thou seekest, a foretaste of Heaven.

"She will guide thee thither, and if thou follow faithfully, thou wilt find at last of God's mercy, that thou wert not far off even here, but that the Church on earth is a Heaven on earth, the beginning and a very part of eternal blessedness."

The authorship is uncertain, but it is generally credited to either George Herbert or to Jeremy Taylor.

Kimberley's First Bishop

A sometime trooper in His Majesty's 11th Hussars, the Very Rev. Wilfrid Gore-Browne, Dean of Pretoria, was, on St. Peter's Day, consecrated Bishop of Kimberley and Kuruman, in the cathedral at Bloemfontein. The Bishop of Lebombo was consecrator and in the procession were the Archimandrite from Pretoria, representing the Greek Church, and also two black priests, representing the natives, who will be the new Bishop's chief care. An impresssive "use" of the Church in South Africa orders that the consecrating Bishops shall stand during the "Veni Creator," like Moses, with "arms stretched wide," singing the hymn in alternate lines with the congregation.

The new Bishop was enthroned at Kimberley the same day. Dr. Gore-Browne is especially fitted for his work, which holds no pride of place, nothing but loss of most things that a man of the world counts gain. Born in one of the self-governing dominions of Britain, he passed nearly ten years of his ministry in another and his self-chosen time of service in the army enlarged his sympathy with men.

The new diocese extends from Gaberones in Bechuanaland to De Aar in Cape Colony, and from Kimberly on the East to Upington on the West, and is taken out of the dioceses of Bloemfontein, Capetown, and Grahamstown. It embraces a vast population, from the great industrial mining centre of Kimberley, through the farming districts. The work was begun in Griqualand West by Bishop Gaul when Canon of Bloemfontein, who established centres of work.

The fund for the endowment was partly collected by Bishop Wilkinson, of North Europe, formerly of Zululand, who desired to found a new diocese as a thankoffering for the loyalty of the various native people throughout South Africa during the war.

Archbishop's Enormous Influence

"Would you care to mention the names of the three clergy and three laymen who in your opinion have the greatest influence in English Church life to-day?"

"That is a question which would require much careful consideration; and also it strikes me as being rather invidious. But I have no hesitation in mentioning one man—Cosmo Gordon Lang, Archbishop of York, and chairman of the C. E. M. S. I knew him well, of course, long before he was Archbishop, when he was down with us in the East End as Bishop of Stepney, suffragan to the Bishop of London. He is one of the greatest forces in English Church life to-day; and whether in the North of England or in the South, his influence is enormous, and is steadily growing. The whole of us in the C. E. M. S. have the utmost confidence in him."

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Question Box.

"Ask Church Life."

The Editor desires to make the Question Box of real interest to our subscribers. We wish the clergy, when they find questions raised in the minds of their parishioners, to remember that we shall always be glad to do our share of the work, if the parishioner is told to "Ask Church Life."

Q.—Why does the Priest say "Here endeth the Epistle," but does not make the same statement at the end of the Gospel?—C.M.C.

A.—There were originally several lections, some from the Old Testament, and some from the New. These were given out in the same way that the Lessons are still announced, and ended with the present formula, "Here endeth." The Gospel was always treated differently. It was read by a priest or a deacon, and at the announcement all the people said or sang "Glory be to Thee, O Lord," and at the end there was no response at all. The ending "Thanks be to Thee, O Lord," is comparatively modern.

—

Q.—Why is the Credence table called by that name?—Mary.

A.—Credence is derived from the Italian "Credenza" meaning a buffet or sideboard. Originally it was a shelf built on the wall, and was used to put the bread and wine on for the Communion. About the time of Charles the First the custom of having a movable table came into use, which was, therefore, called the credence table.

—

Question.—Why is the Lord's Prayer sometimes said in its shortened form?—S. G.

Answer.—The shortened form is called the form of praise and is used used when the prayer is of a penitential character; the longer form is called the form of Praise and is used when the prayer has the nature of praise or gladness.

—

Question.—Why is the morning service sometimes called Matins?
L. M.

Answer.—Matins was the name of one of the ancient "Hour" services, and is derived from the French "matines" through the ecclesiastical Latin "matutinas" meaning "morning." The name was appropriated at the Reformation to the office of morning prayer, which was a condensed form of three of the old hour services, namely, Matins, Lauds, and Prime.

God's Words to Us

Only God can speak to us as the Bible speaks to us. No man-made book could do so. A missionary magazine quoted what an educated Chinese said as he was helping to translate the Scriptures into his own tongue: "Whoever made that book made me. It knows all that is in my heart. It tellls me what no one but God can know about me. Whoever made that book made me." It is literally true that every need of our life will be abundantly and supernaturally supplied through this Book, if we give God an opportunity thus to bless us, by regular, leisurely, and prayerful feeding upon its contents. It is God's appointed way of telling us what He alone can tell us, and it will show us not only the need of our own heart, but what is in God's heart to accomplish for us.—S. S. Times.

Russia's Great War Chests

Russia's great cathedrals are said to be the "war chests" of that country. Their wealth could be used to defend the country from her enemies for many a month, in case Russia should need the gold. St. Petersburg, as well as Moscow, has some cathedrals that are marvels of ecclesiastical architecture.

St. Isaac's cathedral, for instance, is the centre of the city. It cost twenty-four million rubles, or twelve million dollars. Scores and scores of immense marble pillars bound its four equal sides, while several of the beautiful green malachite columns within are worth a king's ransom.

The current of thought to-day is setting powerfully in the direction of sympathy for dumb animals. Never has literature been so alive with it. Never has the press been so alert with it. Never has popular interest so leaned to it.

August "Canada Monthly" is out with a good store of readable stuff.

The recent death of the Bishop of Haarlem, Holland, Dr. Jacques Jaen Van Thiel, is a great loss to the Old Catholic movement, and will be felt deeply in France, as he was the envoy sent to establish union with the Old Catholics in Paris, and was president of the Society of St. Willibrord, which aims to bring about union between Old Catholics and our own branch of the Church.

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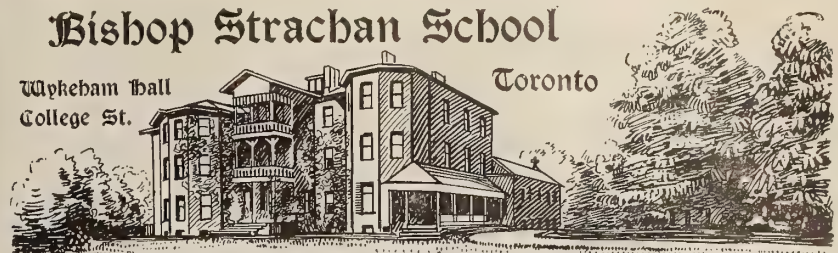
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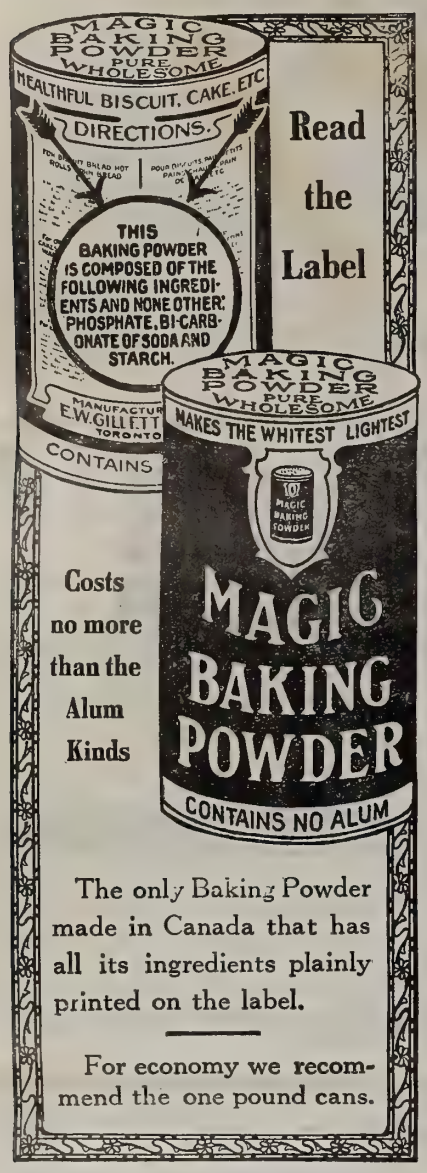
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The Lesson of the Prodigal Son

The Sunday school lesson was about the Prodigal Son, and the teacher was dwelling on the character of the elder brother.

"But amid all the rejoicing," she said, "there was one to whom the feast brought no joy; to whom the prodigal's return brought only bitterness; one who did not approve of the feast and who had no wish to attend. Now, who was this?"

Silence for a moment; then a small voice said: "Please, ma'am, it was the fatted calf."

You do not call the squirrel to your knee with a megaphone, or go after trout with a brass band. Human lives, like squirrels and trout, are won through silent study, toiling tact, passionate patience.

Recent Utterances

Dean Strong, Christchurch, Oxford:

Christianity is first and foremost a religion and its ministers are, primarily, ministers of religion. This is a fact too often lost sight of. Christianity is a system which aims at satisfying certain permanent human needs.

Bishop of Bloemfontein:

There are two possible attitudes towards the Bishops and clergy—criticism, which is inspired by the devil, and prayer, which is prompted by the Holy Spirit.

The Sexton's Retort

The sexton of a certain parish church would brook no interference with what he was pleased to call his "special duties." On one occasion the vicar was of opinion that John was neglecting his duties. The latter, who was not wanting in wit, strenuously denied the charge, and he was "not going to stand no meddling with his affairs." "But, John," said the vicar, "it behoves everybody to mind his p's and q's." "Everybody but me," retorted John, refusing to be cornered. "P's and q's is nowt in my line. I've enough to do to mind the keys and pews."

Happiness

Riches do not make a man or woman happy, and yet we are all of us more or less sighing to be rich. It must be admitted, however, that riches, in the hands of a sensible person may be used to minister greatly to his health and comfort and to the comfort of those around him. As a rule, he is the happiest man who is content with what he has, or with what he can acquire by his regular vocation.

Some persons postpone their happiness—they wait for next year, or perhaps the next decade, to have a protracted period of enjoyment on the anticipated savings of the future. This is a mistake. If it is in your power to enjoy the present, do it by all legitimate means.

An Old Lady's "Share"

At the Church Army annual meeting, Captain Hanson, prison missioner, told a touching story of an old woman in Northampton who had an invalid husband. She kept the home together with her labors at her machine stitching boots.

When she heard of a mission held by the Church Army, she said, "I will have a share in this effort to save souls." She receives one half-penny for each boot she stitches. For forty days two boots were done for Christ, and the penny put aside, and the three shillings and four pence were sent to help the missions held in the prisons of England. Captain Hanson said, "when we are cheered by devotion like this, we expect miracles to happen; and, thank God, they do."

The British News of Canada, for July 27th, contains a very appreciative editorial on Bishop Reeve, of Toronto, and his labours in far Athabasca. Its editor often gives us interesting bits about our Bishops and clergy.

Higher laws are always doing violence to lower laws, long laws to short ones.

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Preachers Homiletic Commentary, 30 vols., good as new, $33, cost $48. Millman's History of Latin Christianity, 9 vols., $8; Millman's History of Christianity, 3 vols., $3. The Americana Encyclopaedia—latest—1904 edition, practically new, 16 vols., cloth and leather, $53. Published, $112. Tissot's Bible—New Testament—leather and cloth, 2 vols., almost new, $13. Maclaren—Manchester—Sermons, 9 vols., $8. Tertullian's Eccl. History, leather, $1.50. Bingham, Origen's Ecclesiastical, 2 vols., leather, $10. Address Box 296, Church Life, Toronto.

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Calendar for August.

1—Lammas Day.
4—9th Sunday after Trinity.
6—Transfiguration.
7—Holy Name of Jesus.
10—St. Lawrence.
11—10th Sunday after Trinity.
18—11th Sunday after Trinity.
23—Fast.
24—St. Bartholomew, A. and M.
25—12th Sunday after Trinity.
28—St. Augustine, Bp.
29—Beheading of St. John the Baptist.

The Week.

Discord. Singing in Church has done more to disrupt the charity of Christians than even ceremonial.

Many a clergyman's experience of the worries connected with his choir would fill a Blue Book; many a layman's grievance in the matter is like a serial, always to be continued in our next. There are the complaints that the choir takes all the singing, especially the high notes, out of the hands, or mouths, of the congregation; then there is the grievance that Mr. So-and-so sings in such a personal and outrageous manner that he upsets the temper and devotion of the neighbors; and there is the demand for better music, such as only a choir can render. A certain portion of these complaints are due to the misunderstanding of the conditions of the church music, which is absolutely different from any other kind of singing on the grounds of its object, its composition, and its requirements.

Singing in public is governed by the canons of musical art—correctness purity of workmanship, and musical taste. This in a measure is the attitude taken by a church choir, which attempts part singing, with occasional solos, and aims at musical perfection. Such music must of necessity, reduce the congregation more or less to an audience.

Singing at home is not necessarily guided by such rules of art. The question of personal pleasure, apart from musical skill, the joy of using a poor voice, or even an unmusical one, the right to drum hymn tunes, or no tunes on the family piano are inalienable privileges If we live in a semi-detached house we learn to submit to this—we know at least that it is useless to kick against it. This corresponds to the position of the congregation in church singing. The individual is in his spiritual home, and he claims to have privileges—the right to employ a voice that has seen its best days, or never had any good days, guided by an ear that is vague in time and pitch.

The result is discordant aims, fighting and dissatisfaction.

❦

Concord. The peculiar position of the Church is that she has to provide for both kinds of music. She desires to offer to God the best that she has of music as well as of other gifts. The best will, undoubtedly, be the music of the choir. They are the only ones who can render part singing, and they are a group chosen for musical ability. It would be a great pity, as well as a loss, that the great devotional music should not be heard in churches; that hearts should not be uplifted, and emotions stirred by the music that only a choir can render.

But also every member of the congregation desires to offer to God his or her praise, and has a perfect right to do so, for he goes to church with that intention, and he does not truly worship unless he takes part in the service. As members of one family we must learn to do in church what many of us do at home, put up with a brother or sister's lack of musical ability. It is astonishing what some of us do put up with in this way at home, and how remarkably intolerant we are when we go to church. Let us remember that Church is Home, and that some of the home conditions must be tolerated there. The conclusion is that we should try and make provision for both kinds of singing. There are portions of the service when the music is far better left to the choir, for only a choir can render *pianissimo* effects for instance—and these portions should be generously left absolutely to the choir. Then again there are portions meant for all to join in—such as the Creed, the Psalms, the hymns, the Gloria in Excelsis, and some of the canticles. Here the choir should set the time as well as the tune, for congregational singing is lacking in time, and cheerfully be lost in the swelling sounds. If you are doubtful about the quality of your own particular voice, refrain from singing except when the singing is so loud that you cannot hear yourself speak.

❦

Straight Talk. All men admire straight talk, and especially are they thankful for it in the work of the Press. It is both gratifying and surprising to notice how seldom the Press has to be called down for unfairness, or onesidedness, except in the realm of politics, w here it has become a part of the game. We see, however, that the Boston Transcript has been accused of unfairly representing the case of Welsh Disestablishment and when written to and supplied with facts to disprove its statements, of refusing to publish them. The facts were supplied from the mouth of the President of Harvard, and would have been at once accepted, one would suppose, in Boston the Wise and Educated. As a result a large number of representative clergy of Boston signed a strongly worded remonstrance, and sent it all round generally. We do not know how the Boston Transcript feels, but we hope it has enough blood in its presses to blush and we trust it has sufficient magnanimity to do the hard thing, that is to back down, apologise and promise to be truthful, after the manner of the "Father of His Country." Newspapers need correction and criticism and do not often get either from the public. They get it from one another, but that is not the same thing, because the public discounts it as being the offspring of jealousy, envy, and all uncharitableness. When the public criticise they do not usually get their criticism in print, for it has to pass the censorship of the editor, and every editor is autocratic, and he gets to think that the man in the street had better stop where he is, and hold his tongue or muzzle his typewriter and fountain pen.

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The Social Evil. What a comment on nearly nineteen centuries of Christianity is that in the last few years there should have been many books published on this subject and that legislation against the white slave traffic should be needed. We may well say "what is the Church doing?" The Church inculcates purity, requires purity of her members, and has been preaching purity all these many hundred years. And we are bound to say that if every Christian did his best the dreadful state of the social evil would be all but done away. There lies the trouble—the terrible indifference—the constant avoidance of duty—the growing tendency to regard the question with equanimity, as a necessary evil. Yet the Church is the only type of reforming agency in the world today and unless she does her duty any other reform will be either an illusion or merely temporary. Here is a problem that can only be solved when every Christian man and woman determines that it shall be solved. If men were barred for offences against morality in the same way that women are, it would go a long way towards curing the evil. If all parents prepared their children for the mysteries of life and sex, as they should do, that would be another step forward. Condonation of the evil, ignorance of the evil, are two of the principal faults of Christian people. Another fruitful cause is the underpaid girl labor, for with an income that it is almost impossible to live on, we cannot be surprised that vice offers attractions difficult to resist. To exchange long hours of uncongenial work with a five or six dollar wage attached to it, for a life of excitement and five or six times the pay, may be wrong, but to many it must seem a blessed escape for the time being. Lastly there is the little use made of good women to reclaim bad ones, or strayed ones. There must be enough good women in every big city to go down and win by sheer moral force, and loving goodness nearly every girl who has lost her way, and left virtue for vice. Why should they do this? Because they claim to be Christian women.

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Why a Communicant? If we look round any Sunday congregation and consider the men who are present, we should first have to wish that they bore a larger proportion than they do to the number of women; and then we should have to wish that they were all regular communicants, which they are not. They do not see the necessity of it, they do not understand the real purpose of it, they are afraid of the conditions required by it. On the point of necessity it is quite common to hear—"But you are surely not so bigoted as to think a man cannot get to Heaven without being a communicant." This is a most beautiful argument for it is so broad-minded, so full of truth, and so incontrovertible. If to-day only the communicants were to go to Hea-

ven, there would be a great many vacant places in Heaven. So we give in cheerfully on the point, we refuse to be bigoted, we argue that many non-communicants will get to Heaven. But this does not do away with the necessity, it merely alters the ground of argument, and becomes a question of not understanding. The whole matter does not rest on getting to Heaven, but on personal responsibility. A man has got to live up to the best he is capable of, and to be a communicant is to fit himself for Christ's service. He can never be quite as fit a Christian without it as he can with it. To deny his spiritual life the nourishment that it needs, is just as much a crime against personal responsibility as to do bad work because he neglects the laws of health. The fear of the conditions required is often too a misunderstanding. Of course, the man who is a communicant is committed to a certain rule of life, to certain commandments of doing and not doing, but not more so than the man who is conscious of personal responsibility. In the latter case his failings are perhaps less known, but his self judgment is none the less biting and severe; in the former he has the strength and help of his communicant gifts to retrieve failure, and achieve a moral resurrection. For the man who shuns both communion and personal responsibility there is little to be said, for the great foundations of a great life are wanting.

❧

FIVE YEARS. Five years, even in a man's life is but little; five years in the life of a country is nothing, and yet in five years a change which shews a revolution in thought and action has taken place. Five years ago it was determined by those at the head of the Church's mission work in England "to present to the Convocations and Houses of Laymen and through them to the Church a short annual report." The body which proposed to publish this report was called "The United Boards of Missions of the Provinces of Canterbury and York." Today it is called "The Central Board of Missions of the Church of England." Five years ago its report bore the title "Annual Review of the Foreign Missions of the Church." To-day we hold in our hands "Missions Overseas Annual Review."

Between these years there is a great gulf fixed. During the passage across this great expanse there have been dropped many of the hindrances to the spread of the Faith which marked the missionary effort of earlier years. "Heathen," "Foreign," "Idolatry," are fast disappearing terms and with the terms is going the attitude for which they were the outward expression.

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PREY OF HYSTERICAL CULTS. Church men and Church women are too often led into various hysterical cults through lack of teaching and through lack of warning, and, we may add, through lack of a provision for their active employment in things eligious. The sect of the Plymouth Brethren, to mention a cult which caught the upper classes, some years ago, owed its increase to the fact that many of those who were led in to it had been anxious to do some active work for God and the Church, but could find nothing of the kind which they could take up. There is, of course, more scope to-day for Christian energy, but still there is, we venture to say, a great, unsatisfied longing on the part of many for work in the Church outside of sewing societies, church wardencies, and other offices and activities not purely spiritual. These are the ready prey of the religious agitator who comes along and offers them "work for souls." They leave the Church, which they are told by the agitator is a mere system of formalism, and embark on what they feel to be a high emprise. The exaltation of the first rush of enthusiasm gives them the courage which unlocks their tongue and they find themselves speaking words which would have been impossible in calmer moments, The brain is subordinate to feeling for the time being, they accept the new tenets put before them without enquiry as to their reasonableness, and if, or when, they later find out that the new cult is not all it promised they are, possibly, too wrongfully proud to acknowledge themselves to have erred, and to return to the faith of their fathers; or, as is sometimes the case, the way home has been beset with what seem insurmountable hindrances in the shape of harsh criticism from those who might possibly have stayed the wanderer had they been on the alert to see the religious longings that animated him.

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AGAIN CHOOSES HARDEST PATH. Once again has Bishop Rowe, the Canadian who has so faithfully served in the Bishopric of Alaska, declined removal to easier work, and more comfortable conditions. Some weeks ago, it will be remembered, he was appointed coadjutor of Southern Ohio, and it was expected that he would at last give up the hard work in the far north and accept translation to an easier field. But the spirit of self-sacrifice that sent him to the North is keeping him there. It is a happy decision for Alaska, as he has made a singular success of episcopal governance there, and so long as his health can stand the strain, no doubt the good Bishop will stick to his post and continue his efficient work therein.

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A PROMISED EXPOSURE. The daily press, following the lead of a religious publication in the States, is promising an exposure of one of the so-called religious leaders who has been leading captive silly women and gullible men also, and they promise the exposure with relish as they, as well as the converts, have been taken in by the individual who is known as Pastor Russell. It appears that not long ago, Pastor Russell, under the guise and form of the International Bible Students' Association, said there was no place of eternal punishment. "The International Bible Association" sounded well, and the papers naturally felt that a statement of this kind from such a body was good news and published it with comments thereon, without delay. Later, the very unimportant source of the statement was laid bare.

The "Pastor" is an elusive person, his converts seemingly being quite ready to acquiesce in his statement that his work is too great to permit of its leader's localization. The Brooklyn Eagle has been making some revelations of his antecedents, which include the fact that he graduated from a haberdasher's shop in Pittsburg to his present position as the Apostle of "Millenial Dawn"; that he became head of a publishing house, called Zion's Watch Tower, and that his domestic relations, when aired, stirred up sympathy for his wife, who succeeded in obtaining a divorce from him.

We mention this particular matter not because Pastor Russell's method of leading people astray religiously is much worse than other money-making methods of the same ilk, but just as a text on which to hang a warning to those too prone to be led after strange gods.

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THE LAWYERS. Mr. Wells, the novel scientist, or scientific novelist has been asked and has given his opinion on the present distress in England. Part of his opinion is that much responsibility for the remarkable change that has come over the British workingman in the past few years is due to the House of Commons, which he calls the House of Lawyers, because the legal profession is so largely represented in it. He claims that they play politics as a game and do not want to deal at all with great and urgent social needs. This is of course, only one man's opinion, but it does remind us of the fact that there is a very large proportion of the legal fraternity in parliament, and this proportion seems increasing. We do not consider it pertinent, the lawyer might think it impertinent, to the matter to ask why this should be, but it opens room for discussion as to whether a legal training makes the best kind of member of parliament. We should imagine that the best kind of legislative chamber should be representative of all walks of life—except criminal; that agriculture, business, the professions, and ethics should all find a place in it. The preponderance of one class of training or calling would be a weakness rather than a strength, and just so far would a House of Lawyers be a mistake, and probably fruitful of mistakes. Moreover, the legal training of relying on precedent, of finding a way out of difficulties by technical pleading might produce a sort of business statesmanship that would fail in reality and perhaps in equity. Those who have the power to vote should not only be careful as to which of two or more candidates they vote for, but as to what kind of candidate they wish to vote for at all. A well instructed farmer should be of more use to an agricultural constituency than a well-instructed lawyer.

Long Drawn Note of Appeal

From north, south, east and west the call rings with long-drawn note of appeal for Christlike self-abnegation, for a Pentecostal out-pouring of the Holy Spirit upon the dry bones of the apparently dead battalions of Christendom, for intercessory prayer on behalf of those who are in the fore front of the battle, and for insistent, earnest petition that more warriors may join forces with those in the zone of fire, and that all at the outposts may be furnished with a thoroughly efficient equipment.—*Missions Overseas.*

Recent Books

Rather wide apart are two books recently brought out by Williams and Norgate in the Home University Library of Moder.. Knowledge—"Conservatism,' by Lord Hugh Cecil; and "Non-conformity," by Dr. Selbie, principal of Mansfield College.

A review, or report which reads like a romance is "Missions Overseas," just issued by the Central Board of Missions, London, Eng. It touches, graphically, the mission work of our own Church in every quarter of the globe, and has a section devoted to the work of Christian missionaries not of our own faith. A brief article on "The Strategy of Missions—Indigenous Christianity," written as a corollary to "Broken China," follows the interesting introduction and is stimulating reading. The price of the report, one shilling, places it and its story of missionary effort within everyone's reach. Much of the matter has been supplied directly by the Bishops.

Novice (with great determination, after numerous attempts)—I'll stay here till I hit this ball.

Caddie—Weel, ye can get some ither laddie to haud yer sticks, for this is ma bath nicht.—Punch.

If you would keep off the dead-line, keep on the firing line.

Richard Tattersall

Organist and Choirmaster
St. Thomas' Church,
Toronto

SOLO PIANIST

Teacher of Advanced Grades of Piano and Organ

STUDIO: COLUMBIAN CONSERVATORY OF MUSIC, TORONTO

The Inspiration of Responsibility

Humanity lives under the rule of the law of motion, for to no man is it permitted to stand still—he must move. Some move on and up, impelled by the power of some inner and living force; some move down at first with an almost imperceptible movement, then quicker, as they fulfil the proverb, *Facilis est descensus Averno;* the rest are moved on by the police. We all start out with the upward tendency, for as the "sparks fly upward" is true of man's sorrow, so also of his greatness—why do some fail and others slowly gravitate backwards? Perhaps the commonest cause is the refusal to recognize one's personal responsibility—that life is a serious thing, full of dignity, charged with unrealized capacity. Our inability to stand still is a responsibility, for we are lords of our fate, and the direction in which we move is for us to choose and decide.

To live a responsible life means to fight, and for this reason we are born fighting animals, soldiers, who find no keener joy than that of victory achieved in the face of great odds. Out of each achievement comes a clearer sense of responsibility, which inspires us for other and harder struggles. As soon as you understand your responsibility, you begin to think for yourself, and to be more silent and self-reliant. The people who "get there" are not usually the people who go round asking, "Now, what would you do?" but they are those who silently accept the burden, the responsibility, and the result.

The next lesson that responsibility teaches is efficiency. Whatever is done, must be done thoroughly, with an eye to insignificant details, and with a fine disregard to the cost in time and labour. The responsibility of efficiency ought to be learned from childhood in the home, by a steady impressing of the glory of doing any one thing well We can trace a good many of life's failures to the home being lacking in thoroughness. Untidy habits. half done tasks, work rushed through, all these bring about the lack of efficiency, and if efficiency is lacking, there is no success. As some one has said, the first thirty years of life should be spent in the mastery of detail, in the acquiring of that peculiar power of doing with all thy might, whatsoever thine hand findeth to do—and that is efficiency.

The third lesson of responsibility is courage. If we are responsible for our life we must not be afraid to face its conditions, to dare to be ourselves. This lesson of courage gathers in what we know as our social life, our having to live with others. The responsible life has the courage not to demean itself by the acceptance of custom, of dress, of speech, or occupation, or pleasure, against which its best instincts revolt. The responsibility that we owe to our fellows in reforming or bettering the conditions of social life is dependent upon our absolute loyalty to our convictions. Only a sense of responsibility can give us the courage to speak out, to dare to be thought odd or strange, to willingly face ridicule and contempt. We look back over the years and see that some of our bitterest moments were those in which we realized that we were cowards—not physically but morally. Such a courage is not dogmatic, nor is it noisy, for it has all the quietness of deep strength, all the diffidence of the finest sort of bravery.

The last lesson that responsibility can teach us is the lesson of choice. Some parts of every life are served under the banner of "I must," some others under that of "I ought;" and others that are capable of the greatest results, under "I will." The life of responsibility has no place for a Micawber, who waits for something to turn up, but it has always a decision ready for each turn of the road. To choose what one will do, and what one will be, is the only way to make the best of all that we possess.

One cannot but be impressed with the enormous amount of unused talent and vitality in nearly every life—a debt unpaid to the good of humanity. The man who works by manual labour, has powers of mind and intellect which are little used; the man of culture and leisure has hours of social service that are never filled. If, in the cultured classes, there were as many gifts of talented lives to great causes as there are of money, humanity's problems would be nearer solution. If, in the artisan class, there were a greater readiness to study and learn, there would be fewer strikes, and a greater power to alter economic conditions. This is the responsibility of choice—the serious facing of the personal duty to do something, and be something more than one is. Efficiency, courage, and choice, make up a trinity as blessed in ordinary life, as the greater Trinity is in the spiritual life.

The Light of the World

Holman Hunt's famous picture of "The Light of the World," is now at Keble College, Oxford. A replica also— very much larger and inferior in every respect to the original—hangs in St. Paul's Cathedral. Those, however, who want to see the real "Light of the World," and to study the extraordinary fidelity of one of the most sincere and honest pictures ever painted, must pay a visit to Keble. It is a picture whose feeling could not be conveyed into any replica, for it was painted when Holman Hunt and Millais were working together in a spirit of intense enthusiasm and entire devotion to art—a spirit that produced such fine things as the Keble masterpiece, and the "Ophelia" and the "Huguenot" of Millais.

The background of the original "Light of the World" (which Ruskin at first named "The Watchman") was painted in the orchard of Worcester Park Farm, Cheam, Surrey, where Millais found the material for the beautiful river landscape in his "Ophelia," now in the Tate Gallery; and for that marvel of realism, the wall in the background of "The Huguenots." Poor Hunt had to paint his moonlight in November, in bitterly cold weather, sheltered in a straw hut that was erected for the purpose in the orchard. Millais, who used a similar hut in the daytime to paint the bricks and weeds of his wall, says of Hunt in one of his letters, written at midnight: "I have this moment left him, cheerfully working by a lantern from some contorted apple-tree trunks washed with the phosphor light of a perfect moon —the shadows of the branches stained upon the sward."

Hunt, when the light suited, worked in the orchard until three in the morning, and in London, where the figure and draperies were painted, sometimes remained at his easel later than that. He worked on the famous "Light of the World" at the window of his Chelsea lodging, to the intense mystification of the people of the neighbourhood. Holman Hunt liked to tell of the Chelsea omnibus driver who described the first floor lodger as "A cove who has something standing all night at one window, while he sits down at the other and seemingly is a-drawing of it. He stays long after the last 'bus has come in, and at four o'clock out goes the gas, down comes the gentleman, runs down Cheyne Walk as hard as he can pelt, runs back again, goes in, and nobody sees no more of him."

Trinity College Matters

Trinity College will have more than one reason for gratefully remembering its diamond jubilee year. The completion of sixty years of conspicuous work is sufficient cause for congratulation; but other far reaching events combine to make it an outstanding anniversary. The munificent bequest of the late James Henderson came at an opportune time; and now the sale to the city of Toronto of the college property will hasten and facilitate removal to Queen's Park, and solve many of the problems associated with the change.

For the city the bargain is by no means a bad one, for no more suitable grounds for park purposes could be acquired. For the college it is an excellent thing. We venture to think that few men could have carried on the negotiations with such insight and energy as the Provost, and the result puts the college under a further debt to him. It is satisfactory to contemplate that the historic buildings—except the chapel—will remain to add a picturesque touch to "Trinity Park." Meanwhile the college work will continue unhampered in any way, while the payments from the city will enable the building committee to proceed at once with the new college. We congratulate the Provost and the authorities of Trinity on their good fortune.

It is not amiss to say, however, to friends of religious education that these recent events, fortunate as they are, by no means solve all the financial problems of Trinity College. For a decade or longer, discouraging deficits have faced the financial committee year after year. It was only the executive and financial skill of those who administered the affairs of the college and the oft-repeated help of generous friends that made it possible to continue at all. That the work of the college has grown, its efficiency been maintained and even enhanced, that its numbers have increased, under such adverse financial conditions, is certainly a cause for thankfulness. Trinity's finances will now be greatly improved. But if she is to meet the inevitable expansion of her work, and serve faithfully the growing Church, her friends must continue to support her not less generously than they have heretofore done.

The sum received from the city—$625,000—will suffice to replace the present Trinity by a modern and suitable building in Queen's Park. The needs of the college for maintenance will doubtless increase. It would be a disaster were the impression to get abroad that Trinity, financially, had no longer need of friends.

How to Begin

"Every boy and girl pictures himself or herself growing into a brave and noble man or woman. Bravery and nobility have their foundations in kindness, in gentleness, and in mercy. You cannot develop these without being kind to the animals. The child who is kind to an animal because the animal is helpless is going to grow into manhood thoughtful of *all* that is helpless."

To be silent, to suffer, to pray, when we cannot act, is acceptable to God. A disappointment, a contradiction, a harsh word received and endured as in His presence, is worth more than a long prayer.

The Church in Canada.

DIOCESE OF HURON

The Rev. David Williams, D.D., Lord Bishop of Huron, London, Ont.

NEW RECTORY BUILT.

The parish of Blyth (Rev. T. H. Farr, B.A., rector,) has made remarkable progress during the past year. A commodious brick rectory, planned by Mr. Farr, has been built at a cost of $3,000, already paid by the parishioners. The contractor, Mr. Hill, finished the interior in Georgia pine and Mr. Robinson displayed artistic taste in the decorations.

The house is fitted with all modern improvements and wired for electricity, the basement cemented and a hot air furnace installed, and three verandahs, with a balcony over one, make a fine addition to the building. Altogether it is one of the most handsome and best laid out rectories in the diocese. Trinity church, Blyth, has had many beautiful gifts as memorials. A handsome, hand-carved, quartered oak pulpit, made by the Bland Lumber Co., of Chatham, has been given by Mr. T. H. Cade in memory of his father and mother, Martin and Ann Cade; a hand-carved, quartered oak lectern, made by the same firm, has been erected to the memory of Miss Selina Bell, by her sisters, Maria and Millie; Mr. James Barr has put in a beautiful window in memory of his mother. Other gifts are, we understand, soon to follow and will yet more beautifully adorn the House of God. All these gifts together with the completion of the splendid rectory, denote a spirit of fervent zeal in things pertaining to the parish and much of the impetus is due to the untiring efforts and self-sacrificing labours of the rector.

DIOCESE OF OTTAWA

The Most Rev. Charles Hamilton, D.D., Lord Archbishop of Ottawa and Metropolitan of Canada, Ottawa, Ont.

His Grace the Archbishop of Ottawa administered the rite of Confirmation to eight persons at St. John's, Richmond, and 18 at St. Thomas', Stanley's Corners, on July 21st. As the candidates had been prepared by Mr. C. G. Wintle, student lay-reader, who has been holding services in Richmond parish since November last, and other visiting clergy, His Grace met the candidates on the Saturday evening for the purpose of examination.

The Archbishop hopes soon to fill the vacancy caused by the death of the Rev. Robert Orr.

DIOCESE OF NEWFOUNDLAND

The Rt. Rev. Llewellyn Jones, Lord Bishop of Newfoundland.

The Avalon Battalion of the C. L. B. began its annual camp in Topsail on August 8th. This year's camp will mark the first in its history in which a "Church Tent" will be provided where it will have frequent celebrations of the Holy Eucharist, by a regular chaplain attached to the corps. This is a distinct gain and improvement along Church lines in camp life and will surely be appreciated. The prevailing type of Church service before in the brigade was merely an open air gathering with a brass band and an altogether too lengthy harangue in the afternoon of a Sunday.

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The Church people of the Goulds, a suburban village a few miles from St. John's, have commenced building a new church on the Bay Bulls road, for the convenience of parishioners residing in that settlement. This is a "lengthening of cords" and a "strengthening of stakes" which demanded attention some years ago in a district where Romanism has held sway and no adequate attempt made to provide the ministrations of the Church for her own devoted people. This will be now remedied. The Rev. Jacob Brinton, priest in charge of St. Michael's church, St. John's has established a choral Eucharist on the third Sunday of every month as the chief service of the day. The singing is entirely congregational and is contributing in no small way to popularise the Church's mission to the residents of this rapidly growing neighborhood.

DIOCESE OF SASKATCHEWAN

The Rt. Rev. Newnham, D. D., Lord Bishop of Saskatchewan, Prince Albert, Sask.

The death occurred recently in England, of Mr. Hubert Mesac Hutchings, youngest son of the Rev. E. F. Hutchings, Heynestown, Dundalk, Ireland. He worked at one time as catechist in this diocese.

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A brass alms basin has been given St. Augustine's, Rosthern, by Miss Webb, Beckenham, Kent, Eng., in memory of her mother.

St. Mark's, Hardisty, having been thirsty for paint for six years, soaked up $30 worth when painted recently. Labour, however, was all voluntary.

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Porcupine Ridge settlers are setting a good example by attending regularly a week-night service at the home of Mrs. McNeill.

The churches at Fartown and Stoney Creek were demolished in a recent severe storm.

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LLOYDMINSTER DEANERY

The meeting of Lloydminster rural deanery was held conjointly with the deanery branch of the W.A. early in July. Among the papers was one by Rev. H. S. Broadbent, pointing out that a mission was in reality only the carrying on, in a more emphatic manner, of the regular work of the Church; and one by Mr. A. E. Clepton, of Wasica, on foreign missionary work. Mr. G. C. Reynolds, student in charge of Amphleet mission, brought up the matter of reaching the children on prairie missions, reminding his audience that the Church which is to be the Church of the people must be the Church of the children.

At evensong on the day of the meeting, Rev. J. B. Gibson, a graduate of Emmanuel College, was inducted to the Minster church by the Lord Bishop.

The W.A. discussed church furnishings, various suggestions being made in regard to adding to the comfort and reverence of congregations by working simple kneelers. The curtaining off of vestry corners was also mentioned. The question of suitable methods of raising money for Church purposes was discussed and it was recognized that there will always be differences of opinion. The aim of the discussion was to arrive at some standard of uniformity. In a missionary diocese where parishes are largely dependent on mission funds the point was emphasized that individual parishes were not free to do what they may think fit. That certain limitations must be accepted as part of the Christian Church's place in the world was put forward and the positive side emphasized.

DIOCESE OF MONTREAL

The Rt. Rev. John Cragg Farthing, D. D., Lord Bishop of Montreal, Montreal, Que.

July 25th a pretty wedding took place at St. Peter's church, Cap a L'Aigle, on the lower St. Lawrence, when Miss Majorie Paterson Smyth, eldest daughter of the Rev. Dr. and Mrs. J. Paterson Smyth, of St. George's rectory, Montreal, was united in holy matrimony to Dr. Harold Albert Wilson, Fellow of Trinity College and formerly professor of physics in McGill University. The church was tastefully decorated by friends with wildflowers which grow in such beauty and profusion in the locality. A few minutes after four o'clock the bride, clad in a gown of French net interwoven in a trellis work of silver and rosebuds and white lace hat trimmed with pink roses, entered the church at the western door, leaning on her brother's arm preceded by her sister, Miss Jessie, clad in pink gown with flower trimming and carrying a shower bouquet. The ceremony was performed by the bride's father, the rector of St. George's, Montreal, assisted by the rector, Canon Allnatt, D. D. The bridegroom was attended by Mr. O. W. Richardson of Princeton. The hymn "O Perfect Love" was heartily sung by the large congregation. After the ceremony a reception was held at the summer home of the family when a large number of friends and relatives extended hearty congratulations to the newly wedded couple, after which light refreshments were partaken of. The wedding gifts indicate the universal good will and affection entertained by everyone for the clever and attractive young bride. Dr. and Mrs. Wilson drove to Murray Bay and there took the steamer for Quebec, whence they proceed to Portland, Maine, for the summer. They will subsequently reside at Houston, Tex., where Dr. Wilson has been appointed to the staff of the New Rice Institute.

The Rev. F. W. Gedye has arrived from England, where he has been working in the parish of Torquay, Devonshire. He intends taking permanent work in the diocese. At present he has accepted a locum tenency in a Montreal parish.

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Before the Rev. G. L. Warner left the parish of Christ church, Amherst, N.S., to take up his new work as curate of Trinity church, Montreal, he was given many handsome gifts by the various parish organizations Mr. Warner took a special interest in his S.S. and in the young men of his congregation, forming a branch of the Church Men's Society. He cleared off in a few months a debt on the parish of $700 not by teas or bazaars but by appealing to his people to follow the Scriptural method and give voluntarily.

DIOCESE OF FREDERICTON

Rt. Rev. John Richardson, D. D., Lord Bishop of Fredericton.

The cathedral authorities have been gladdened by a gift of $8,000 towards the fund for a chime of bells. The giver, Mr. J. H. Dunn, who now lives in London, was born in Bathurst, N.S. to which place he recently gave a fully equipped hospital. John Warner & Co., of London, who, sixty years ago, cast the bells which were destroyed in the late fire, will get the order for the new chime.

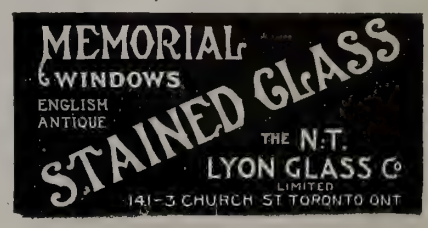
DIOCESE OF NIAGARA

The Rt. Rev. William Clark, D.D., Lord Bishop of Niagara, Hamilton, Ont.

Summer time is essentially the Sunday School holiday time, including excursions innumerable in its bill of fare. An advance has been made in many parishes, in the renting of a car and taking all. To many not so well off and with large families it was a tax for the parents to pay even their small return fare, after that of the children, besides having the cost of luncheon baskets filled.

There are always those in a church willing to subscribe to the general expenses and it makes it a glad day for all, this union of parents and children.

On Wednesday St. Mark's W. A. gave a most enjoyable garden party to its members, at "Ballanahinch," the beautiful residence of its president, Mrs. Martin. The day was ideal, and the many who were present took this opportunity of strengthening the bonds of missionary effort in social converse. Miss Slater ex-



hibited some very pretty Japanese work. Any one desiring such can order through the Woman's Auxiliary officials.

Dean Abbott is taking a well-earned holiday in Muskoka, while Canon Daw has gone to the coast, and will visit his sons in Saskatchewan on the way out.

Dr. Renison, the popular rector of the Church of the Ascension, is also on his holidays. His long stay and work among the Indians have made him a most to be desired platform speaker on Missionary occasions

The pretty village of Ancaster is having a real estate boom, that must add strength and membership to the church there. Some recent improvements to the church yard are the new fence, and planting of trees near the car line.

This churchyard, like Burlington, having proved conclusively that corporations have no souls, (by their cutting through the grounds) has been, by the active work of some most devoted member improved and restored in various ways. The planting of trees being one of them.

DIOCESE OF CALGARY

The Rt. Rev. Cyprian Pinkham, D.D., Lord Bishop of Calgary, Calgary.

There was a special celebration of the Holy Communion in the pro-cathedral, Calgary, on August 7th, to mark the 25th consecration of Bishop Pinkham to the see of Saskatchewan. The men's missionary society of the pro-cathedral will build a church mission room at Ogden.

DIOCESE OF TORONTO

The Rt. Rev. James Fielding Sweeny, D. D., Lord Bishop of Toronto.

The Bishop-elect of Japan, the Rev. Heber Hamilton, will speak at a missionary meeting at St. Matthias' church, Toronto, on Friday, August 16th. Mrs. Hamilton will also speak on her missionary experience.

Entertained A.Y.P.A

Mr. and Mrs. Tremayne entertained the A.Y.P.A. of Christ Church, Mimico, recently, at the rectory, where the grounds were nicely decorated with Chinese lanterns. A goodly number were there and the enjoyment was greater for the presence of members from St. James' and St. Margaret's. A short musical programme was rendered, and a few games filled up the evening. A very sociable evening was spent, thus keeping up the interest in the A.Y.P.A. during the summer months

The Rev. T. Stannage Boyle, D.D., of Trinity College, Toronto, has declined the appointment to St. Peter's church, Cobourg, and will continue to hold his present professorship at Trinity.

A Church's Band.

The church of All Saint's, Collingwood, has a capital fife and drum band, and recently this organization gave a fine concert in the parish hall.

St. Chad's Church, Earlscourt.

The above church held a successful Old Country fair at 72 Ascot avenue on Saturday. All committees worked well, and the results are $84.79. In the absence of the rector, Rev. W. A. Graham, the assistant, was present, with Mrs. Graham. There was music from the 48th Highlanders, and the grounds were decorated. The Boy's club met recently, and decided to have their monthly outing at Scarboro Heights on the 16th, under the direction of Messrs. Martin, Leat and Dymond. This branch of the church's work is particularly bright, and through the kindness of friends a considerable number of games have been given for the coming winter. Between fifty and sixty boys are on the roll.

Dedication of a New Church.

On Friday evening, Aug. 9, the Lord Bishop was present at the opening of the new church of St. Nicholas (Kingston Road). In spite of the heavy rain, there was a large congregation, and the little wooden church which was a stable six weeks ago, looked very pretty. Standing in the grounds of Mr. G. F. Davis, of Oaklands, it has been handsomely fitted up, mainly through his kindness and liberality. The new church, with stained glass windows, is a great acquisition. Chairs have been placed in the church instead of pews, that the building may be used for Sunday school and other purposes. If the locality is found to be suitable for a permanent church, Mr. Davis will present the church with a deed for the land. The church has been opened to meet the needs of the people living in the district of Oaklands and Birchcliff, where there is no church of any sort. The Bishop spoke from Phil. I. 27: "With one mind striving together for the faith of the gospel." Other clergy present were, Archdeacon Warren, Rev. F. G. Lynch, Rev. R. Gay and Rev. C. E. Luce. A pleasing fact mentioned by the Bishop is that the total indebtedness of St. Nicholas is only $232.

St. Monica's, Toronto.

The S.S. staff of this church had its picnic at Bond Lake, on Aguust 10th, the infants of the school having been given a picnic there a few days before.

Volunteer labourers have nearly finished laying a 110 foot drain from the church land and the brick piers under the parish room are also nearing completion. The concrete walk to the church is also just about in place. All things about the church are in a fair way to be finished by fall, thanks to the men's Bible class, and the B.S A., under the leadership of the rector, Rev. Robert Gay, and Messrs. Bilby and Robinson, churchwardens.

The anniversary services will be held on August 22nd, and continued on the following Sunday.

The New Precentor.

Not only in this diocese, but in the Canadian Church generally, and even beyond, there will be ready recognition of the merits of the recent appointment made by the Bishop of Toronto of the Rev. F. G. Plummer, rector of St. Augustine's, Toronto, as canon precentor of St. Alban's Cathedral. Mr. Plummer stands, if not alone, certainly at the head of a very small number of Canadians who have contributed valuably to church music. He enjoyed the distinction of being appointed by the General Synod to the Hymnal Committee and entrusted with the preparation of the new Church Hymn Book; altogether the only member of that committee appointed from without the membership of the General Synod.

DIOCESE OF ONTARIO

The Rt. Rev. William Lennox Mills, D. D., Lord Bishop of Ontario, Kingston, Ont.

The lawn social held by St. Thomas', Frankville, on July 30th, was successful beyond all previous efforts, the proceeds being $129.

Broad Views

Breadth of religious views is sometimes claimed as a virtue when it may represent little but intellectual and spiritual indolence. Many a man prides himself on his breadth and tolerance, when his breadth only means that he has put all ideals practically on a level, and his tolerance is not true tolerance at all, but only an indifference undisturbed by conviction.

The one who is proud of his religious breadth needs to be very sure that, at the same time, he has a depth of earnest conviction that holds him to essentials with an unceasing grasp. Otherwise his life will become not broad merely, but thin and weak. Let us cultivate depth of conviction, and not that ability, which is based on no solid conviction, of agreeing with everybody.

The Single Eye

Blessed are they who through the singleness of a pure intention, through the keenness of their faith, and through the ardour of their love, even on earth copy the Eternal One, work with Him, work for Him, work in Him, follow His fashions, and bide His time. Forget yourself and any troubles you have gone through. God remembers; surely that is enough. Do not talk of yourself and your feelings. The more we live before the world, the less we live before God. In spirituality, talking is always a loss of power. It is like steam. It is mighty when imprisoned, a mere vapour when let free. So also it is in good works. We get tired of things we talk much about, our courage is disheartened because of the chilling and adverse criticisms to which we have exposed ourselves.

The choir boys of old St. Paul's, Boston, mentioned in our columns last week, with their rector, the Rev. Ralph M. Harper, had a narrow escape from drowning when the boat on which they were returning from camp collided with a collier during a fog.

The Watered Lilies

"We have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us."—II. Cor., iv. :7.

The Master stood in His garden,
Among the lilies fair,
Which His own right hand had planted
And trained with tender care.

He looked at their snowy blossoms,
And marked with observant eye
That His flowers were sadly drooping
For their leaves were parched and dry.

My lilies need to be watered,
The Heavenly Master said:
Wherein shall I draw it for them,
And raise each drooping head?

Close to His feet in the pathway,
Empty, and frail, and small,
An earthen vessel was lying,
Which seemed no use at all.

But the Master saw it and raised it
From the dust in which it lay,
And smiled as He gently whispered,
This shall do My work to-day.

It is but an earthen vessel,
But it lay so close to Me;
It is small but it is empty,
That is all it needs to be.

So to the fountain He took it,
And filled it to the brim;
How glad was the earthen vessel
To be of use to Him.

He poured out the living water
Over His lilies fair,
Until the vessel was empty,
And again He filled it there.

He watered the drooping lilies
Until they revived again;
And the Master saw with pleasure
That His labour had not been vain.

His own hand had drawn the water
Which refreshed the thirsty flowers;
But He used the earthen vessel
To carry the living showers.

And to itself it whispered,
As He laid it aside once more,
Still will I lie in His pathway,
Just as I did before.

Close would I keep to the Master,
Empty would I remain,
And perhaps some day He may use me
To water His flowers again.

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Points and Pointers.

Has any adequate explanation ever been made or even attempted of the universal dislike of the Jews? Here is a people to whom we Christians owe everything we most profoundly value and reverence, who produced, according to the flesh, the Saviour of Mankind and the Twelve Apostles, and the great master mind, Saul of Tarsus, who most assuredly, of all mortal men, has, under God, most widely influenced the spiritual concepts of civilized humanity, who have given us some immortal literature, and who most undoubtedly, in the Old Testament, have supplied mankind with the basal principles of modern civilization. For all our ideas of the essential dignity of human nature, and therefore of the equality of all men in God's sight, and thus of the existence of certain fundamental, inalienable human rights, are derived from the Old Testament. The standard of worth in the Old Testament is neither riches, birth nor ability. It is simply character.

Why then, one asks in amazement, this universal dislike and rooted distrust of, and contempt for, a race which has so incalculably enriched mankind in all that makes for his spiritual uplifting, and which has produced such an exceptionally large number of men whose names will live in the reverential remembrance of mankind for all time? No doubt that the hatred of the Jew, for, say, the first ten centuries was inherited and purely racial. They were the murderers of our Lord. Accordingly they were oppressed and persecuted. Like all oppressed races they developed certain unlovely characteristics. They became cunning, secretive, clannish, in self-defence, and the vindictiveness and treachery of their oppressors was naturally reproduced in them. Injustice and wrong wilfully inflicted, invariably has this effect on the sufferer. The Jew met the vindictive hatred and lack of faith on the part of the Gentile with the like. He naturally paid him back in his own coin. And so the breach widened. Again, being practically debarred from all other employments, the Jew devoted himself to money making and so acquired the reputation of an extortioner. Centuries of gain-seeking has, no doubt, had its effect on the Jewish character. Furthermore, being "wanderers," men without a country, they had no inducement to settle down and cultivate the land, and they lost all their inclination and aptitude for farming, that most humanizing of all occupations. Thus, it was a case of giving a dog a bad name, and hanging him for having it. We always hate those people worst, whom we have most injured. The hatred of the Gentile for the Jew, it seems to me, is a striking illustration of this law. Things have been working in a vicious circle. We hate the Jews because of the very characteristics our own ill-usage of them has developed, and we make these characteristics an excuse for keeping it up.

This is why, I must frankly confess, I find it so hard to get up any enthusiasm for missions to the Jews. It seems almost a mockery to ask them to adopt the religion of people whose attitude to them is what it has been and still is.

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I have just finished reading Mrs. Humphrey Ward's latest novel, "The Case of Richard Meynell." It is written with all the author's charm and distinction of style, and sureness of touch, so conspicuously absent in that "coached up" story, "Lady Merton, Colonist." In "Richard Meynell," Mrs. Ward is on her "native heath." No living novelist, I think, quite equals her in the delineation of "upper middle-class" life in England. Here she is absolutely at home. She excels in her portraiture of the strong sane, clean-minded, evenly-balanced Englishman who despises gush and sentimentality, and is almost morbidly reticent on the subject of his religious experiences. Her women, especially the middle-aged and elderly, are also excellent, and her clergymen are well done, and on the whole, convincing. The staging of her stories is faultless. She knows her English country side "like the buttons on her coat," and her dialect, as I can personally testify, at all events in the case of the North of England, is flawless.

But her one cardinal failing, a lack of the sense of humour, is disastrously in evidence in this otherwise powerful novel. Humour, as Bishop Phillips Brooks said, is based upon an accurate perception of the true proportion of things. No one, with a reasonably vivid sense of humour could have deliberately produced the ludicrously overdrawn picture of the effect of the movement inaugurated by Meynell for popularizing and modernizing the liturgy. We are asked to believe that half the Kingdom, "gentle and simple," were suddenly wrought up into a state of frenzy by the appearance of a new form of service, hastily thrown together by the leaders of the movement, and that scores of clergymen, including a Bishop, adopted it for use in their churches. All this is told with her accustomed skill and it makes good reading of a kind. But it is utterly unconvincing The spectacle of the whole countryside boiling with excitement over the vagaries of a few eccentric parsons, and the prospect of some doctrinal modifications of the Prayer book, is too great a strain on the imagination. And anyway, what great movement was ever carried through by methods of this kind?

Mrs. Ward pleads in this novel for greater liberty in the Church of England. "If," she argues, "the Ritualists are to be allowed a recognized position in the Church, why not the Modernist?" This looks reasonable enough at first sight, but the question is What is a Modernist? Of a certain class of Modernists, there is no lack to-day in the Church of England, and I for one wish them God speed. But there are Modernists and Modernists. There is the Modernist who finds in the formularies of the Church freely interpreted, little or nothing that he cannot unreasonably accept. Again, there is the Modernist who would inflict upon the Church certain brand new definitions. The question, to my mind, is entirely one of interpretation. We don't need new formularies. We need greater freedom in their interpretation. It is astonishing how elastic, for instance, is the Apostles' Creed, and how two men, while accepting every one of its clauses in its strictest literal meaning, may profoundly differ in their theology. I may be unduly optimistic on the subject, being an interested party, but it does seem to me that the formularies of the Church as they stand, or slightly modified by alternative uses, and the softening down of some little bits of antiquated terminology, freely interpreted, meet all the requirements of the hour in the matter of theological relief. The trouble of theological "restatement" is that it would not stay restated. Restatement would follow restatement. Is it conceivable that the Church could ever evolve a "platform" at once so comprehensive and so conservative, and one so susceptible of widely differing interpretation as the Apostles' Creed? And then it has the advantages of having served and satisfied thirty generations of mankind. This is not to deny that theology is a progressive science. Mathematics is a progressive science, and yet the multiplication table and the axioms of Euclid are unchangeable.

—

The novelist who would base a plot upon an occurrence like the following, which I cut out of a recent number of the London Times, would be hardly taken seriously by the discriminating novel reader. In this prosaically written, matter-of-fact paragraph, mystery is piled on mystery, and problem after problem confronts one like a row of inaccessible cliffs. Why did he go to London? Why didn't he return? Who was Miss Vining? Was there a yacht? Did he die? If still living, where is he? If he died, how did he die? What a glorious chance for some "problem" novelist. How an American paper would have handled a story of this kind. But it is time I gave it in the sober, restrained language of the Times, which carries conviction with it:—

"A motion was mentioned on Monday in the Probate Division, having reference to the disappearance of Mr. W. R. Lidderdale, the late manager of the Ilminster branch of Stuckey's Bank, so long ago as January, 1892, when he was to have married a Miss Elizabeth Chapman. A few days before the wedding was to take place, after drawing £1,020 of his own from the bank he came to London. In the following month it was announced that he had died on a yacht as the result of a carriage accident. Later Miss Chapman received a registered letter containing £500 in banknotes, and on one of a Miss Vining's visiting cards were the words "Was true to you" in the writing of Mr. Lidderdale. By his will, dated March 5, 1890, Mr. Lidderdale left Miss Chapman all his property, and she in 1907 asked for leave to presume his death. No trace could be found either of Miss Vining or the yacht. Mr. Justice Bargrave Deane, who heard Miss Chapman's application in 1907, promised to hear the motion on the first motion day of next term."

DOWN EASTER.

One Who Understands

If on this path which leads from dark to light,
You meet one soul who knows and understands,
Who sees the work you mean to do, demands
That you live up to what in love's clear sight
You're meant to be—what matters else beside
Others may chance along your road and praise,
Or scoff and scorn, then go their various ways—
Your one soul stays, content but to abide,
Not critic, but appreciating friend,
Whose loyal faith is like a lambent fire
To touch with flame the slumbering desire
In each of us to shape life to some end.

A Startling Contrast

1000 B.C.

For *the building of Solomon's Temple.*—"Then the chief of the fathers and princes of the tribes of Israel, and the captains of thousands and of hundreds, with the rulers of the King's work, offered willingly, and gave for the service of the house, etc. ..... Then the people rejoiced for that they offered willingly, because with perfect heart they offered willingly to the Lord: and David the King also rejoiced with great joy."—1 Chron. xxix. 6, 9.

1912 A.D.

"Then the parishioners came together to consult how they were to get money to build the church—the people would not offer willingly, so they consulted together, and determined to have *bazaars and sales of work,* with all kinds of amusements, such as waxworks, Punch and Judy, *tableaux vivants,* raffles (which are illegal), fortune telling, lucky tubs, shooting galleries, and other such like things; also whist drives, dancing, etc.

"Then the people rejoiced that they had made some money by these means and offered it to the Lord for building His Church."

Teacher — "Why, Willie, these problems are all wrong! What is the trouble?"

Willie—"I d'no. I worked awful hard before I could even get 'em wrong."

Missionary News of the World.

The Young Nations

China and Turkey are rejoicing (or otherwise) in the formation of new parties which will unquestionably change the future history of these nations. We have the Young Turk party and the Young Chinese party, and both are destined to impress themselves upon their respective nations. The world of missionary enterprise cannot be insensible to these things because underneath these changes there is a deep religious impetus. The difference between the two movements is great. It is the deep rooted religious faith of the Turks that holds the empire together. The Koran and sacred law are the inspiration of the nation's unity. The sword and banner of the prophet are the strong bulwarks of defense.

In China, on the other hand, there is a tendency to agnosticism. Young China would cast overboard everything of a religious character. For them such a thing as a holy war is unthinkable. One finds in the East a tremendous influence exerted by the philosophers of the French Revolution, and by the later political economists of England. John Stuart Mill, Rousseau and Voltaire are the favorites of the Oriental minds. There is a sweep towards the uncharted, storm-tossed seas of liberty, equality and fraternity. If the Chinese read Mill a little more closely and carefully they might find passages that would give serious pause to the enthusiasts who believe that a new era for China has dawned with the proclamation of the Republic. The missionary cannot fail to be interested in these matters for they all have a direct bearing on our problems.

The death of the Emperor of Japan opens the Era of Great Righteousness. The student of missions must study closely the meaning and content of that phrase and endeavor to seize upon its great truth in order to advance the kingdom of Christ's righteousness. This present moment in the world's history is pregnant with missionary lessons.

The Peruvian Affair.

The world has been shocked by the terrible atrocities committed in Peru. They are even worse than the Congo brutalities of a few years ago. Men have been soaked in oil and burned to death. Little children have been dashed to destruction, their brains spilled out upon the rocks. Others have had limbs torn asunder, besides other disgraceful things too terrible for description. The worst of the matter is that the company operating in these districts is a British company. The English people have much to answer for. What with the opium question in China, the Congo business, and now this Peruvian affair, it is not easy to avoid responsibility. Whilst we are very sure that the British members of this company had neither knowledge nor conscious part in these terrible deeds, nevertheless they are accountable. For no man can escape responsibility for the doings of a corporation of which he is a member. These atrocities were committed by the agents of the British company—that is enough to hold blameable every member of the company. If they did not know what was going on, their ignorance is culpable. Canon Hensley Henson, of Westminster, declares rightly that the "truly humiliating fact is that a British company has been the cardinal criminal in this miserable business." Let us, however, be just and note that as soon as the terrible revelations were made known the company undertook to stop the wretched massacre. A strict investigation has been ordered by the British and American Governments and we may rest assured that the horrors will now be ended. What interests us especially is that a rumour is afloat to the effect that the British Government has decided to pass over the Putumayo district, where these horrors were perpetrated, to the care of the Roman Catholic Church. It is believed that moral suasion and restraint will have a wholesome effect. The report is that the Government will pay the expenses of all missionaries if the Vatican will supply them. Whilst we commend the step in some ways, we desire to ask: "What of the State Church of England?" Of course, the Roman Church is the dominant power in South America and we have no right to depreciate the work done by that zealous body. But the opportunity might at least have been afforded the English Church to take charge of this district. It looks a little odd to us that a Protestant Government should apply to a foreign ecclesiastical power which is repudiated by the English severeign, in a matter which so seriously affects a British company. Before making too bold a pronouncement, however, we will await further developments. At the same time expressing the hope that the great national Church of England will not be overlooked in a time when missionary work seems likely to be carried on under the aegis of the British Government.

The Matter of Expenses.

Now and again some one rises to complain about the heavy expenses of the M.S.C.C. Your correspondent received no less than three protesting letters in one week, And a little while before this he listened to a violent speech at the executive committee of his own diocese against the growing extravagance of our missionary board. Let us glance at the actual figures for a moment. The total receipts of the M. S. C. C. for 1911 were $194,222.90. Of this amount $15,347.67 were paid out for office expenses. By office expenses we mean such items as salaries, travelling expenses, rents, printing, stationery, reports, appeals, telephones, etc., etc. This gives us a percentage of a little over 7 for expenses.

Now the English societies, after a long experience, have not been able to carry on their work for much less than 10 per cent. In a new society such as our own, when organization work obliges us to spend a lot of money, it shows excellent management that the executive board has been able to keep down the expenses to so low a figure as 7 per cent. We believe that very few business concerns could show so commendable a result. The fact of the matter is that we are not spending enough money. There ought to be more officers, more literature, more deputation work. We are overloading our secretaries with work. And we are not using enough printer's ink in a wise and prudent way. In our humble opinion it would immensely pay the society to send a man to all our foreign stations and fill himself full of actual conditions and results achieved and then go all over Canada and tell the story. Of course, the right sort of man is needed! But so long as we have clergy and laity who moan over every dollar paid out for expenses and machinery, the society must expend with niggardly hand. At present, however, there is not a shadow of justification for the complaint that our expense item is extravagant.

Medical Mission in Africa.

The story which Dr. Crawford has to tell us about his work in Embuland makes very interesting reading. He has recently opened a hospital, chapel and school. In December last as high as 400 out-patients were treated in one day. Native huts had to be erected and these were daily crowded. Native beds were made to accommodate 75 patients and these are always occupied. People travel for 2 and 3 days in order to be treated in these hospitals. Two chiefs were restored to health by the Doctor. Thus the influence of the mission was greatly extended. A service is daily held in the chapel, which is sometimes filled with 500 absolute savages.

Mrs. Crawford is doing noble work in the schools. More than 100 pupils are here, many of them able to read. The Scriptures are taught for the first half hour of the session. Many inquiries come and on the last visit of the Bishop several were confirmed. One lad has had to suffer persecution for his faith but he never wavered. The social side of the work is not forgotten. There is a "Boys Brigade" and a club room for games.

Last autumn the Dr. made a medical visit to another tribe where missionaries had never gone. The Chukas are supposed to be very wild and treacherous but they received the Dr. kindly. The chief gave him a site for a mission station and also four boys, one of theh being his own son, to be educated at the school. "So mightily grew the word of God and prevailed." Dr. Crawford has a constituency of a million people. He is doing a splendid work of healing the body and at the same time ministering to sin-sick souls. May the Church of Canada provide him with necessary means for prosecuting his noble mission.

Queensland's Icy Mountains

Speaking at the annual meeting of the Australian Bush Brotherhoods at the S.P.G. House, the Bishop of North Queensland said he was afraid that a great many people were not quite sure where North Queensland was situated. He was talking to a lady one day, who said that she thought North Queensland was somewhere in the Pacific Islands, while a gentleman told him that he had an idea it was in the Arctic regions; but, stranger than all, the Bishop, while lunching with an editor, was startled by a remark from him that he often heard the famous hymn "From Queensland's Icy Mountains" sung! "That is not all," continued the Bishop. "I told the story to a lady at a very 'swagger' dinner party in London. When I had concluded the tale she looked at me with wide-open, innocent eyes and said:—'Oh, yes; I know that hymn very well.'"

The B. S. A. in England

The sixtieth annual conference of the Brotherhood of St. Andrew in England has been held in Dewsbury. The president, Lord Nelson, who is nearly ninety, was unable to be present. The treasurer's report showed the work of the society to be practically at a standstill, due chiefly, to non-supervision of chapters. It was pointed out that there was great necessity for the B. S. A. to work with the Church of England Men's society. The Bishop of Wakefield, who presided at one of the open conferences said there was never a time in the history of the Church when there was a more apparent call upon men's movements within the Church.

Care for Men Under Arms

Some of the chaplains of the U. S. army have spoke out on the lack of Christian interest in the men under arms. They point out the many and the peculiar temptations that surround these men, most of them young and asks why they, who are rendering so vital a public service, should be forgotten in the Church's prayers, when home and foreign missions, men's forward movements, and so on, receive so much interest and support.

We fear that our Canadian Tommies are not much more on the heart of the Church here than are the defenders of our neighbors.

From Northern and Central Africa missionary reports breathe hope and yet it is stated that Islam is making ten converts to one made by the Church of Christ.

"Christianity is indigenous only to Judea, in all other countries it is an exotic."

Women's Work and Social Service.

These summer days are full of delights, the surrounding greenness and beauty; the sense of life, the birds and flowers, the freedom of out-of-doors; the groups of children at play; the general holiday feeling. Even in the city, summer has many joys of its own, and those who spend summer in town, as of course many of us must do, learn how to enjoy it and to take a holiday under city conditions. Life is simplified through lack of many of the usual ways of spending time; clubs and meetings are taking a needful rest, and their members rest with them; summer fruits and vegetables simplify housekeeping; there are the parks and all sorts of possible outings; we enjoy too the sense of breaking away from the regular routine, whatever it is. Yes, if our work and our regular pursuits permit of a holiday, we can enjoy it and profit by it wherever we are.

* * *

But there is one terrible exception to the possibility of enjoying one's summer in the city, one terrible exception. From early morn till dewy eve,—from dewy eve again till early morn,—the weary round of noise goes on, unbroken, uninterrupted, unmitigated. Of course we must expect a certain amount of noise. Indeed we grow so much accustomed to it that at times the delicious quiet of the country—*l'etendue et la silence*—palls upon our nerves almost as much as the continual noise of the city wears them down. One has actually heard people say that they "could not sleep for the quiet,"—the adorable quiet of the country.

But the fact remains of the volume, the unending variety, the unceasing monotony of city noise. There is the street car tearing by, clanging bells, lumbering, jolting trucks. One cannot have noiseless cars, but there is a difference. One car may pass at moderate speed, while another will dash along at break-neck pace, chasing as it were the lost minutes of its round; one may be properly built, fitted to good trucks and sound wheels, another to poor and inferior ones. Yet the street railway is scarcely empowered to enforce its regulations, or to husband its resources at the expense of the public nerves. I cannot believe this privilege was included in its franchise.

* * *

Then there is "the hammer, hammer, hammer, on the hard high road," of horses' hoofs on asphalt, or worse still on brick; the clear, steady, insistent hammer; and there are the drays and carts of all sorts and sizes, —heavy drays sometimes as big as houses, lumbering along with a shaking that is positively inhuman, until you wonder whether it will not soon become a common custom to move houses by this means. And of course there is the ubiquitous motor, with its hissing swish, its unspeakable pumpings-up, its appalling horns and toots, pitched in every key from lowest bass to highest and most piercing shriek,—designed apparently not so much to warn you as to give you a thoroughly good fright, lest in the high thoroughfares of the city you might have fallen into a day-dream of country peace and calm.

* * *

Then there are the whistles, especially that terrible one which summons the world to work each morning, perhaps the most gratuitous noise of all. And of course there are innumerable street calls, but some of them are almost interesting, so we will not say much about them just now. Then in private affairs, come your neighbour's pianos and gramophones and sopranos, usually in summer beginning their performances towards midnight. You cannot say —no one would think for a moment that "they only do it to annoy," but all the same it teases. And there are your neighbours' roosters of whom the less said perhaps the better. These are a few of our city noises, and there are others.

* * *

Of course every sound is intensified at night, some sounds have ceased, the routine of day has stopped, the darkness invites to rest, and so every sound is as it were exceptional and becomes exaggerated in its effects. The evening is over, the darkness woos you as a bride, but alas! Each time sleep is approaching, it draws back frightened by the street car dashing down because it is late and there are not many passengers, —or by the rapid swish of one motor, while another very likely is stopping to pump up just outside your door, or by the lumbering of some enormous dray taking advantage of the lessened traffic to make its journey. So passes the summer night, it is hardly surprising that morning finds you unrefreshed.

* * *

It seems to me that for the modern city one of the most pressing concerns is how to prevent preventable noises, and how to lessen inevitable ones. We shall never get rid of noise; babies must cry sometimes, poor little souls; dogs must bark, I suppose; city traffic makes a good deal of noise inevitable; but for the public generally, a strict speed limit for street cars and motors, would do much if it were really and rigidly enforced; and among neighbours a little thought would be a great help. Modern life is a highly nervous affair; thousands of people live on the main thoroughfares of our cities, and have to experience this sort of thing by night as well as by day. One seems to see an increasingly nervous race of people developing under pressure of an evil that hitherto has apparently been entirely uncontrolled.

* * *

I notice in the papers from day to day terrible little indications of a possible increase of cruelty to animals. One does at the same time thankfully recognize a growing interest and care for them. And indeed what else can we give to these who are not so much servants, but fellow-workers and friends of men. Look at the gallantry of horses, seen in the every day experience, when they are struggling with loads too heavy for them, trying to keep their feet, or on the cruel asphalt pavements when a wet day makes one's heart ache with sympathy and apprehension for them. Some drivers are beautifully considerate to their horses and evidently regard them as friends; those who are cruel are often so more from stupidity or thoughtlessness or obstinacy than from wantonness. The other day I read of a lady in Montreal who saw a driver lashing a lame horse under a load; she seized the whip and gave him a few cuts with it, and then insisted on his dismounting and leading the horse round by an easier way. Such drastic measures are not always necessary, but most of us might be more observant.

* * *

The praise of dogs has been told from time immemorial and indeed dogs are almost as necessary to the interest and happiness of life as are the children themselves. One of my pleasures in summer too is the birds. They take great comfort out of a deep dish which is kept in the garden and daily filled with water for their benefit. One or more—sometimes five or six—are nearly always perching on the edge; they are very abstemious, one little sip of water generally suffices; and then off they go again, their little twinkling movements full of grace.

Talking of drinking troughs, I see that the Humane Society offers one to anyone who will undertake to place it in front of the house, and to keep it clean and filled with fresh water. A humane gift indeed.

* * *

I think we do not always realize how largely the right attitude towards animals is a matter of teaching. Ought it not to form part of every child's training? The very thought of the whole creation groaning and travailing in pain is enough to make one dread the infliction of one unnecessary pang. Children will inflict untold cruelty out of pure ignorance or thoughtlessness, but they can be taught love and kindness towards animals. I cannot help fearing lest the present vigorous campaign against flies may add to the careless cruelty of children. If so, the moral evil would outweigh the physical benefits—great as they are —of suppressing the fly nuisance.

* * *

Let us teach our children kindness and care for animals—"My Little Sisters, the Birds," "My Poor Brother, the Ass," said gentle S. Francis, and surely this is the right feeling towards these creatures which form part of that creation of which we are told that "God saw all, that He had made, and behold it was very good."

HONOUR BRIGHT.

Cures for the "Blues"

1. Live as well as you dare. (Eating.)
2. Take cool baths as a tonic.
3. Read amusing books.
4. Take short views of human life —no further than to-morrow.
5. Be as busy as you can.
6. See as much as you can of those friends who respect and like you, and of those acquaintances who amuse you.
7. Make no secret of low spirits to your friends; dignified reserve increases the trouble.
8. Notice the effect of tea and coffee upon you.
9. Compare your lot with that of many other persons.
10. Don't expect too much from human life—a sorry business at the best.
11. Avoid tragic poetry, plays and stories, and melancholy or sentimental poetry and people.
12. Do good and try to please everyone.
13. Be as much in the open air as you can be without over-fatigue.
14. Make the room where you commonly sit gay and pleasant.
15. Struggle against idleness.
16. Don't be too severe upon yourself, nor undervalue yourself.
17. Keep good, blazing fires.
18. Be firm and constant in the exercise of rational religion.—Sydney Smith.

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Maple Leaf and Oak

or Three Sisters

By Irene Strickland Taylor.

(*Continued*).

"I know you haven't, have you, Mr. Winscome?" she added, turning to a stout, middle-aged American, who with his wife, and a young Canadian with a receding chin, comprised Miss Farquar's companions.

"Not I," he retorted with a loud boisterous laugh "Do you take me for a colporteur?"

"Well then, you see, Christiana, how handicapped we heathen are," remarked Miss Farquar, smiling with evident enjoyment of her victim's confusion. "Surely you won't refuse enlightenment to enquiring souls? Are you ashamed of showing your colours?"

"No, I am not," answered Myrtle in a low voice.

"That's right. Now tell us how you got converted, so that we can follow your prescription if we want to."

Myrtle summoned all her courage to her aid, and strove to still the wild throbbing of her heart, as she answered softly: "By realizing that I was a helpless sinner in God's sight, and Christ Jesus had been made sin for me and was mighty to save and sanctify."

It certainly needed all her courage to disregard Mrs. Winscome's light laugh, and the young Canadian's open sneer, and her cheeks flushed crimson under their scorn.

"I see," observed Miss Farquar in an amused voice. "And now tell me how I am to get converted. I assure you I am quite anxious to find out what it feels like. Do you feel as though you must start flying right away, or are you capable of much greater things than that?"

"If you are really in earnest, Miss Farquar," said Myrtle very gravely, fixing her serious eyes upon her tormentor, and trying not to notice the three other scoffing faces, and Ruby's indignant and scandalized look, "I shall be very pleased indeed to talk to you about this in private, or if you prefer it, I can lend you a Bible to read for yourself."

A burst of laughter from Mr. Winscome and his wife cut her short, but the young man interrupted it quickly, with a supercilious smile on his inane face.

"But look here, Miss—er—Hazeldine," he remarked, with the air of bringing up an indisputable argument, and regarding her downcast eyes and flushed cheeks attentively, "Surely you don't still hold to the Bible, do you? Why, nobody does nowadays; it was quite exploded years ago, don't you know."

"Of course it was," added the American, with his assured bluster. "You're right there, Gerard, Voltaire and others cut it up, blew it all to pieces you know, found out that there was nothing accurate in it, finished it off entirely."

"Quite so," said a new voice—an English one this time—behind Myrtle's chair, as she was silent, not daring to raise her eyes lest she should betray the tears there. "It was Voltaire, wasn't it, who made the statement that 'in less than a century Christianity will have been swept from existence, and will have passed into history'?"

"Yes, that's Voltaire — splendid chap he was," agreed Mr. Winscome, looking curiously at the new speaker, as did they all, except Myrtle, who could not trust herself to look up from her knitting.

"A hundred years and more have passed," continued the stranger, "was his statement correct?"

"How do you mean?" demanded Gerard.

"Perhaps you do not know that Voltaire's old printing press has since been used to print Bibles, and that his very house is now a depot for the Geneva Bible Society?"

"Oh, that's a mere coincidence."

"Granted, though it is a curious coincidence," retorted the same dry, rather drawling voice. "Do you think it is a mere coincidence that, whereas a hundred years ago that 'exploded' book was issued in about thirty different languages, now it is printed in from three hundred and fifty to four hundred versions? Are you aware that at the beginning of the nineteenth century only four to six million copies of the Bible had been produced since the world began and that last year or so—within three years, at any rate—fourteen million copies were distributed in one year alone? Was Voltaire correct, do you think?"

"Doesn't look like it, certainly," remarked the young Canadian, with a somewhat sheepish grin, but his American companion's flabby face took on a redder shade of anger; evidently the stranger's calm, deliberate tone annoyed him.

"Well, perhaps some fanatics do send a good many copies out to the old heathen," he said blusteringly. "Good enough for 'em, I suppose, but it's with the educated thinkers nowadays that the Bible don't go down. They want something solid to read and talk about, not a pile of old women's tales and—er—Jewish folklore."

"I presume that you represent the 'educated thinkers' as a class, do you sir?" pursued the stranger, unabashed.

"Of course he does," answered Mrs. Winscome promptly "George is considered one of the leading thinkers in Chicago, I assure you, though it is his wife who says it."

Myrtle at length summoned up sufficient courage to turn in the depths of her chair and glance at the champion who had taken her part so quickly and efficiently. He was not a very tall man, though by no means short, but his broad, square shoulders and well-knit frame shewed that both strength and agility were certainly not lacking. Her first glance told her that unmistakeably he was English, if his voice had not done so already, for the hair that curled over his well-shaped head was fair, and his hazel eyes, deep-set under a splendid brow, were keen and penetrative, and just at present shining with a slightly scornful light, while the curves of his handsome mouth, and in fact the whole of his clear-cut, clever face, expressed not only determination, but a decided contempt for the abilities of the "educated thinker" before him.

He bowed slightly in acknowledgement of the lady's words, but addressed himself to the two men again.

"Why does not the word of God go down with you educated thinkers, may I ask?" he inquired composedly.

"Why, because scientific men cannot be content to let such blunders as the Bible shows, pass with them. They require something up-to-date and correct scientifically."

"I fear I am very ignorant of this subject," remarked the Englishman, and Myrtle detected a hint of sarcasm in his voice as he spoke, "perhaps you can tell me of a few of the blunders of the Bible, and prove them satisfactorily to be blunders? I shall be much obliged."

"The Bible teaches that the earth is flat," said Miss Farquar abruptly. "Flat like a sixpence, and that the air round it is thick 'like a curtain.'"

"Pardon me, does not the Bible speak about the earth being 'a circle'?"

"Well, so it might, and sixpence is a circle, too."

There was a slight pause, and Myrtle, eagerly interested now, and forgetting her shyness, watched her champion quietly draw a small Bible from his pocket and rapidly turn over the leaves, then he looked up with his finger in the place "You find the words I mean in Isaiah xl: 22," he said, in the same cool, drawling voice. "'It is He who sitteth upon the circle of the earth.' Do you know Hebrew madam?"

Miss Farquar laughed amusedly.

"No, I don't. Dead languages have no interest for me."

"That is a pity. Certainly our educated thinker from Chicago here knows Hebrew?"

"No, mister, and what's more, I never mean to. Who cares tuppence for an old Jewish jargon?"

The expression of scorn deepened on his opponent's handsome face, but he said nothing in reply, and turned again to the Scotchwoman.

"Then may I explain that the word in Hebrew which has been translated 'circle,' originally meant an arch, or more correctly, a sphere, and not a circle drawn on a plane? So since the Bible calls the world plainly an orb, how can it say that the world is flat like a sixpence?"

"I'm sure I don't know," replied Miss Farquar, shrugging her shoulders, "I put my foot into it there, I am willing to admit. But can you explain away that air being like a curtain, so glibly?"

The stranger turned over his pages swiftly.

"I presume you mean this passage," he said. "'Thou stretchest out the heavens like a curtain' Is that the one?"

"Yes. How do you explain it?"

"I don't explain it," he retorted, with a quick, rare smile. "It is in God's wonderful Book already, and only waiting for the educated thinkers among men to find out its marvellous scientific accuracy. The word 'curtain' is in Hebrew '*dok*', which literally translated means 'thinness.' Isn't it a beautiful expression?" he added, turning suddenly to Myrtle, who was listening in breathless delight "Can anything express the elastic transparent atmosphere which we breathe better than 'thinness'? And another wonderful disclosure of God's wisdom is in those words of Job: 'He hangeth the earth upon nothing.' At a time when what nations as were not mere savages, were believing this earth of ours to be a flat plain supported by elephants—for that as you know, is what the Hindus believe still—those words were written in the Bible. What put them there, unless it was the infallible wisdom of the everlasting God?"

Miss Farquar actually looked seriously thoughtful for a moment, but George Winscome was fast losing his temper and his face was each minute growing more angry and red. "It's all very well, mister," he broke out wrathfully, "for you to come along with your doks and mokes, and heaven knows what else. How are we to know it's not all gammon you're cramming down our throats? What's to hinder us from being gulled by you, eh?"

"Nothing, sir, unless you take the trouble to learn 'Jewish jargon,' as you choose to designate Hebrew," retorted his antagonist sharply. "When you do that you can prove every one of my statements and improve your education at the same time."

As he spoke, two men came sauntering up to the little group, and one of them pausing beside Myrtle's chair, she heard him say in a whisper, to the young Canadian:

"Are you arguing with that English fellow there, Rolf? My goodness, man! Make your exit as quickly as you can unless you want to get defeated. He is a perfect terror to argue as I know from experience. He was having a grand discussion with some of us on deck just now, and I guess he was quite the equal of all us put together."

But Gerard only shook his head impatiently.

"I'm no coward," he said angrily. "The more a dog barks, the less he bites." Then, turning to Myrtle's champion he continued in a dissatisfied tone. "But you say that the science of your Bible is up-to-date; prove it, because I say it isn't. I don't know Hebrew, but I know science when I come across it."

(*To be Continued.*)

Letters to the Editor.

(We do not hold ourselves responsible for the opinions expressed by our correspondents.)

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Give Them Back.

To the Editor:

It was with pleasure that I read that certain copyright harmonies were to be put back in our hymnal. If we could only get back some of the words of the hymns as used in Ancient and Modern, there would still be a more satisfactory advance and one much appreciated. For instance, the hymn for those at sea, which has lost its grip on the imagination, when "hushed their raging at Thy Word," was changed to those uncomfortable nasal, double sibilants heard in "Sank submissive." Can't we get back in our Lenten "forty days and forty nights, fasting, with unceasing prayer," instead of the present flabby lines. There are about a dozen hymns which if given back to the church would make this hymnal even more popular than at present. Mr. Jones you are the arbiter of a people's faith as expressed in this book —will you not let those of us who hesitate to use it, have a chance for united praise.

A LOVER OF ANCIENT AND MODERN.

Who Is Responsible?

To the Editor:

Reference has been made to the statement that in the West Methodist meeting houses are attended largely by those who were once English church folk. You ask who is to blame and mildly insist upon definite teaching in Sunday school and church.

Well, who are principally responsible for declaring the whole counsel of God? Upon our Bishops God has laid this responsibility. How often do they instruct our people against the sin of schism committed by joining a sect? The late Archbishop Lewis did so nobly and with regularity, without caring for any man, after the example of the Master. Now it seems to be the chief aim of our rulers to curry favor with the sects by refusing to make the distinction between Church and sect quite plain, and to enforce the duty of fidelity to our Lord in His Church. Because the separating gulf is hidden by philandering talk countless souls fall into the pit here as well as in the West.

We have all received a copy of an address on unity supposed to be extraordinary. As a confused medley of inconsistencies and evasions of truth it is indeed remarkable. On page 7 we read, "The New Testament knows nothing of the modern idea of churches. The churches of the New Testament are geographically congregations of the Church"

This is speaking the truth to the Glory of God. In the rest of the speech all sorts of sects are called churches together with the great geographical portions of the Church like the Roman and Anglican. The orator abandoned the original, scriptural, apostolic, and catholic use of the term Church and adopted the modern, unscriptural, and sectarian use. Why? No reason is given. No reason exists. It is just an instance of the spurious charity of which many boast at present. The original, scriptural, apostolic, and catholic use of the name does not please the sects, therefore it is naughty, and really good little boys will give it up for the sectarian use. Under this flaunting cloak of superior piety two deadly sins stalk abroad devouring souls. God said to Job, "Who is this that darkeneth counsel by words?" Our teachers do so by using the word church in such a modern, unscriptural, and sectarian way that the difference between a sect of human origin and a true part of God's Church is entirely obscured. Charity never tells even white lies, but makes truth plain as the sun for the guidance of everybody. False charity covers up the naked and ugly truth about sects by calling them churches, so that wherever people go it is always to "church." By this deception souls are lead astray and trapped.

Then consider the irrreverence. Some associate the name of Christ with the names Buddha, Mahomet, and Confucius. It may be right to respect deeply these men of note, but how about our Lord? He is dragged down to their level. Is this charity? Is it seemly behaviour? Can anyone measure the irreverence? So it is a popular fad to apply the term church which belongs to those parts of the Church which retain our Lord's episcopal organization to sects organized by men. It may be right to respect men for earnestness even if idolators, but how about our Lord? His organized Household is humbled to the low estate of man's earthly and self-willed inventions Is this charity? Is this seemly behaviour? Can anybody measure the irreverence? The disrespect thus fostered toward His Church passes onward to Himself. Reverence for God Incarnate is killed.

S. D. HAGUE.

Comber Mere.

The Bannister Case.

To the Editor:

The review of the Bannister case in your issue of July 25, '12, is very interesting, in it I find this, "If she were mistaken it is necessary to show her that she is, but until she is so shown she would go against her own conscience if she transgressed." But how is she to be shown? Is she open to conviction? The article also says, "She honestly believed that she was following the Divine law, as revealed even in heathen peoples." But the heathen peoples did not have any revelation of divine law. The Jews had, and it is in Holy Scripture, which is not against marriage with a deceased wife's sister. But where will I find the church in order to show her anything? In your same issue you publish a letter from Mattawa objecting to an explanation given by Dr. Thomas. Now which of these gentlemen represents the Church? Which am I to endeavor to show a matter to that the Church needs to be shown?

CAPEL B. ST. GEORGE.

Tramore, Ont.

Canadian Churchmen.

To the Editor:

Under this caption, you discuss in your issue of Aug. 1, the correspondence in the "Guardian" on Canadian church people and a statement that there are Methodist churches in Western Canada where 80 per cent. of the congregation are former Anglicans. As a generality, the statement is absurd, but it might happen in spots quite easily, just as once upon a time the population of Winnipeg that was neither pagan nor Roman Catholic was apparently Anglican. Here, in Pilot Mound, we are practically Presbyterian, Methodist and Anglican as far as occupied churches are concerned. Both Presbyterian and Methodist churches claim a few former Anglicans, say of two generations back, making, shall we say, a total of 20 per cent. roughly speaking, out of an average church attendance of three hundred per Sunday. At this point we have a possible Anglican roll call of about sixty adults above confirmation age and forty children; our average congregation is 35-40, counting all heads; and the attendance at Holy Communion runs between half-a-dozen and two dozen. In point of membership, we are a bad third as compared with Presbyterians and Methodists in accordance with the prevailing tendency of the West.

H. M. SPEECHLY.

Pilot Mound, Man.

Culpable Neglect Somewhere.

To the Editor:

As one who has had something to do with the organizing of the Western Canada Mission of Help, I would ask you to afford me a little further space in amplification of your excellent leader in your issue of Aug. 1st. Welcome! Aye, the best welcome we can give our missioners who have, at our invitation, declared their willingness to drop their own intense home work in order to place their best at our disposal, is to be ready not only with our prayers, but with our organization, so that, when the missioners arrive at the various centres, there will be no apologies required. It is not too late now to arouse some of our rather sluggish and slow Western congregations, if only those who lead will act. It would seem that some centres are still wondering "what kind of an affair this Mission of Help is?" Imagine my dismay the other day, after carefully supplying all the clergy in this deanery early this spring with printed information for the lay people about the Mission and the promise of more if required, at finding that some of the leading laymen West of Pilot Mound, did not know even whether there was such a movement as the Mission of Help! No, they had never seen my preliminary information, though they are regular and good Churchmen. However, they all know now, and are getting keen.

What is our problem in this deanery? Our centre is not more than 25 miles distant from the most eastern limit of the deanery, but from the western limit it is about 50 miles distant, so that it will be quite difficult to interest and attract the small and isolated congregations attached to places like Clearwater, Mather, Cartwright and Holmfield. Our centre has decided to offer unstinted hospitality to all Anglicans who will attend the mission. This has already created a good impression. Further, if the train service is not going to suit everybody, we will endeavour to transport those who are so situated by using the phone and the automobile. To do this we have a hospitality and finance committee, a transportation committee, and an advertising committee, with every Anglican point represented. This latter will shortly bring out our Missioner's letter decorated with a "cut" of his photo and send it to every Anglican above confirmation age in this deanery. This will be followed by the printed programme, which is in the printer's hands, and any other information deemed suitable. Hand bills and posters will also be prepared for distribution and display at all points in the deanery.

Now, sir, I simply quote this method of work as a basis for any rural centre to copy or improve upon. you say, "Shall we not pray for them from east to west that the Mission of Help may be a real and lasting help to them directly, and so to us indirectly." That is a true thought, and so we say, "Brethren, pray for us!" with a like confidence that the Holy Spirit will work in us to the benefit of the whole Church. This mission is our great opportunity, if only we will seize it. "From blindness of heart, Good Lord, deliver us!"

H. M. SPEECHLY.

Pilot Mound, Man.

Recent Utterances.

Rev. G. P. Atwater:

If a man does his duty to God on Sunday, not merely by being present at church, but by active participation in all the phases of worship, then he may use his Sunday likewise to recreate himself mentally and physically, that he may become the wholesome being through whom the great ideals of worship and character may be applied to the world's work and mediated to his fellowmen.

The Rev. John Lloyd, a Methodist minister of Waukesha, Wis., has applied to the Bishop of Fond du Lac for confirmation. Mr. Lloyd, who was present at the Fond du Lac synod last year, as a visitor, had lately been voted an increase of salary by the Methodist congregation which he served.

Late News—Church in Canada

DIOCESE OF RUPERT'S LAND

The Most Rev. S. P. Matheson, Lord Archbishop of Rupert's Land and Primate of all Canada.

DEANERY MEETING.

At Manitou on Aug. 1st, a deanery meeting was held with the principal object of discussing and furthering the Mission of Help organization, Manitou being one of the mission centres, and of the home mission fund. This meeting was distinguished by the presence of only three of the deanery clergy and the increased number of laity. The rector of Manitou, Rural Dean Gibson, and Revs. John Hilton, (Snowflake), and F. Longmore (Pilot Mound) were the only local incumbents present and the laity were represented by Messrs. Jas. Milward, (Mather); Geo. Palmer, (La Riviere); G. Shewfelt, George Armstrong, and W. H. Rowe, (Manitou), and Dr. H. M. Speechly, (Pilot Mound), a very strong representation for an afternoon meeting. In addition there were present, Rev. F C. C. Heathcote, All Saints', Winnipeg, and Chancellor John A. Machray, who came primarily to bring the H.M.F. claims before the deanery. However, both as regards the Mission of Help and the H.M.F., the Winnipeg visitors joined heartily in the discussions. It is a stimulating thing to have such visitors in these small and rather neglected rural deanery meetings. Mr. Machay appealed to the laity to help the H.M.F. by personal service, and did not appeal in vain. In the evening Mr. Heathcote preached at a service in the church also on behalf of the H M.F.

Heroic Churchwarden's Last Letter

The funeral of Mr. W. H. Pickering, chief inspector of Yorkshire mines, who perished in the Cadeby mine disaster recently, took place at Doncaster cemetery, and was attended by a large number of representatives of the mining industry. The service at the church, of which Mr. Pickering was warden, was conducted by the Archbishop of York, who read the deceased's last letter—a reply to an invitation to meet the King: "I am going underground, as I feel it is my duty to go. If all is well I shall still hope to meet the King at Elsecar this afternoon."

The rector of St. John's Church, Osaka, Japan, the Rev. K. Hayakawa, has written acknowledging the $5,000 given by various congregations in the American Church for his new church in Japan.

Pay the printer and the preacher. They eat, drink and wear clothes like other people. The printer gives you the news about this world and the preacher about the other one to come.—Watford Guide-Advocate.

The great step forward in the conversion of a nation is not the conversion of the many, but the conversion of the few from whom the native ministry can be formed.

Question Box.

The Editor desires to make the Question Box of real interest to our subscribers. We wish the clergy, when they find questions raised in the minds of their parishioners, to remember that we shall always be glad to do our share of the work, if the parishioner is told to "Ask Church Life."

Q. How is it that the flag at half mast comes to mean, or is taken to mean, death?—R. G. S.

A. In the old days of masted ships, to keep the principal flag flying was a sign that all things were well. To lower the flag down on to the cap was a sign of surrender in warfare—hence no surrender was expressed by "nailing the colors to the mast," so that they could not be lowered. To lower a flag half way, or to fly it at half mast, was a sign, therefore, midway between "all's well," and "surrender." It implied the only other trouble—a death on board. A ship in distress and needing assistance used to fly the Jack at half-mast and inverted—that is, upside down. As we are a sea-going nation, the two former expressions have become part of the language.

Teacher-Training Examination Results

The following are the results of the recent teacher training examinations held by the Sunday school commission. There was a larger number of candidates than last year.

As a whole, the results are most satisfactory. Out of 171 candidates who sent in papers, 83 obtained a first class standing, 41 second class standing and 44 a pass standing. Only three candidates failed to qualify. As compared to last year this shows a big advance. Miss Edith Blackie, of St. Matthias', Halifax, N.S., leads in the first examination of the three year course; Miss Mary E. Richards, of St. Matthew's, Hamilton, in the second examination of the same course; Miss Elizabeth Castle, of Gravenhurst, Algoma, in the first examination of the two year course; and Miss Estella M. Lamb, of St. Cuthbert's, North Toronto, in the final examination of this latter course Three candidates wrote on the whole course—Mrs. Crooks, of St. Matthias', Halifax, and Miss Waterman, of Apsley, Diocese of Toronto, tying for first place.

To each of the successful candidates the Sunday school commission extends congratulations. The certificates and diplomas will be forwarded as soon as they are signed by the proper authorities.

Danger is the steel upon which the blade of courage is sharpened.

Graveside as Pulpit

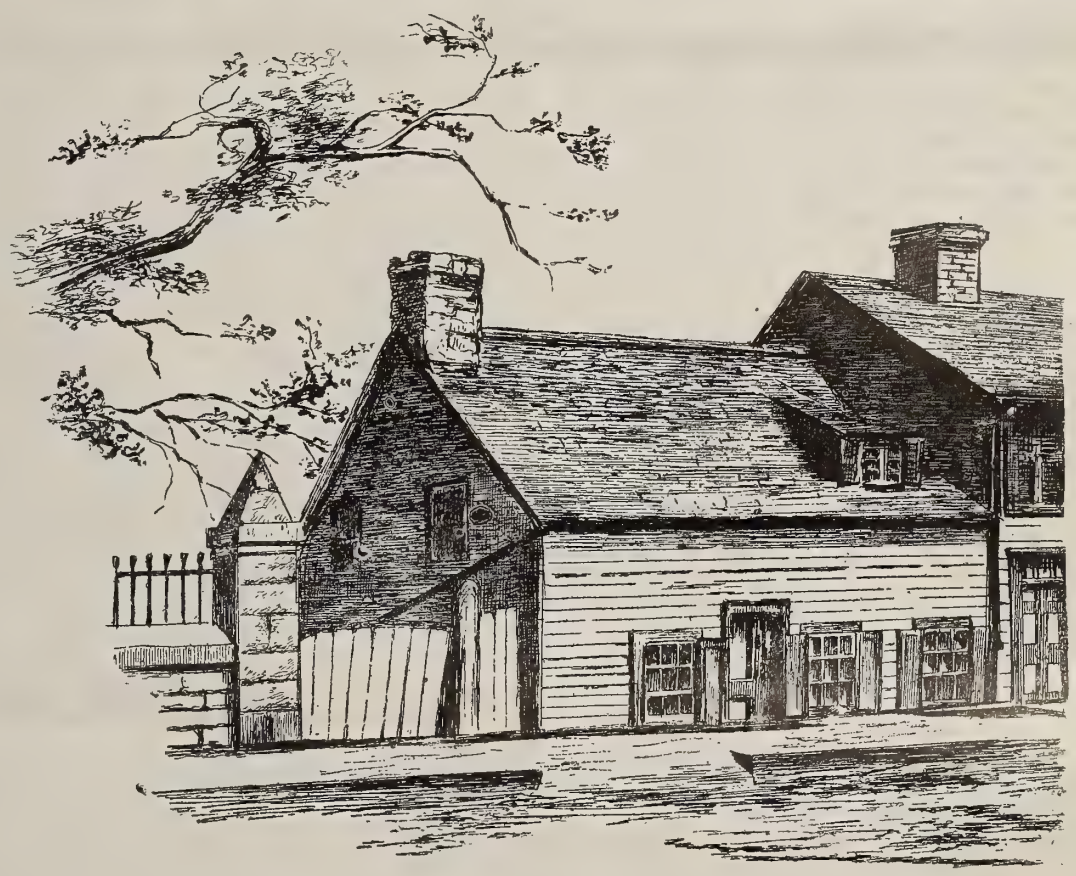
The Bishop of Salisbury, Dr. Ridgeway, in consecrating a portion of Westbury Cemetery Wiltshire, said he wished the Church would utilize more than she did the graveside as pulpit. He would hold it a happy thing if all his clergy took the advantage which the burial service afforded, for those who heard at such a time were impressionable and easily moved.

Canadian Novelist's Examination

Sir Gilbert Parker, M.P., presiding at the Imperial Conference of Teachers, London, said there was a moment when his life work of literature was in danger by the fact that in an examination in literature at a certain university he received 48 per cent. of marks, when 50 per cent. was necessary to pass. "I never knew who the examiner was, but I would stake my life that when I meet him I shall find him just as I thought him then."

The Rev. N. P. Dame has been appointed general missionary for the Diocese of Virginia, his stipend to be paid out of the income from a sum of money willed for that purpose.

Joy unguarded by duty turns to pain.



OLD PARLIAMENT BUILDING.

There stands on one of the quiet streets of quiet Kingston, so quiet that few realize that historically the city is barely of less importance than Quebec, a little low frame building, its ground floor sunk below the sidewalk, where Canada's first parliament was assembled. Here lived, in 1792, Governor Simcoe, who called together the first administrative body in Upper Canada, and here with him lived his wife, whose reminiscences of early days in Canada have been read so widely of late. The house which stands just beyond St. Paul's church has been threatened many a time of late years by the march of the building contractor, but the Kingston Historical Society, after many attempts, have, we hear, decided to buy it and convert it into a museum where objects of historical interest and significance will be kept. The district is rich in these things which the owners have been loth to send away to similar museums throughout Canada.

We are indebted to the Kingston Standard for the accompanying cut of the "First Parliament Building."

Our Old Country Letter.

Just now it is impossible, however one may desire it, to keep King Charles' head—that is politics—out of Church news. Not only in the matter of Welsh disestablishment, but in the question of Home Rule for Ireland, the interests of the Church are seriously concerned. No apology, therefore, is needed for an occasional excursion into the cloudy and heated region of political controversy. The present government is supported by Liberals, Irish Nationalists, and Labor men. The largest homogeneous party in the house is the Unionist, and they are gaining slowly at by-elections. Of course the government of the country is carried on by a system of give-and-take. The Nationalists vote for Government measures in which they take no interest, or even in some cases to which they are individually opposed, in return for the Home Rule Bill, which is now in Committee in the House of Commons. One of the measures which is being carried by means of the 84 Nationalist votes is the Welsh Disestablishment Bill.

Englishmen—not only Churchmen, but Nonconformists—seem to be getting more and more ashamed of this Bill. But Mr. Lloyd-George, the leader of the extreme Radical wing of the Cabinet is a Welsh Nonconformist, and he is determined to carry it through. If the Bill were hung up or dropped, Mr. Lloyd George would resign, and in all probability the Government, already in a precarious position, would fall to pieces The next move would probably be a violent agitation in favor of Home Rule for Wales, with a Parliament empowered to deal with religious endowments; and this, at present—though it might not be so twenty years hence—would mean the knell of the Establishment and the alienation of Church property.

—

English public opinion has been powerfully moved by the Putumays atrocities. The Times and other papers see no remedy but the establishment of a strong Roman Catholic Mission in that blood-stained region, a mission of any other Church being impossible under Peruvian laws. A strange comment on the influence of the Roman Church! At once the Duke of Norfolk, socially the leader of the Roman Catholics in England, appeals for funds to send out a Mission. But it appears that Protestant missionaries are actually at work with Government permission in other parts of Peru, and consequently there seems no reason why Churchmen should not give their support to the appeal issued by the South American Missionary Society, which is trying to raise a sufficient sum to send out an expedition to evangelize the poor long-suffering Indians. The presence of such a mission would have a restraining effect on the men who have shocked the world by their barbarities.

The Actor's Church Union is doing good work in many of the cities and towns of Great Britain and Ireland. The nomadic life which is inseparable from the actor's profession makes it imperative that special means should be taken to keep him in touch with religion. The work of the Union is deeply appreciated by an increasing number of those for whom it works. A conference was held on the 23rd of July, at King's College, London, at which several important questions were discussed—such as the establishment of schools for children of touring actors, the necessity of getting into friendly relations with managers, and the institution of a quarterly Communion for members of the profession.

A London daily suggests that the Anglican clergy would do well to follow a plan adopted by the Nonconformists, by exchanging pulpits between home and colonial or United States clergy during the holiday months. Such a plan ought to be beneficial both to the clergy and to their congregation.

—

The best account in a short compass of the Old Catholic Movement and its prospects will be found in the Irish Church Quarterly for July. Not only the matter but the style is admirable. Mr. Price, the writer of the article, shows how near many of the Old Catholics are to the Anglican position, and how wisely their constitution has been framed to allow of natural diversity in non-essentials. He takes a hopeful view of the future, and relates how there have been in the last few years steady and in some cases, large additions to the numbers of the Old Catholics.

—

The Bishop of Liverpool, with his two archdeacons and the rector of the mother church of the city, attended the annual conference of Wesleyans in Liverpool as a deputation to welcome the delegates on behalf of the Church. The Bishop paid the Wesleyans a high compliment for their evangelistic zeal and their missionary enthusiasm and success. He declared that the Wesleyans were "not cousins but brethren—bone of our bone and flesh of our flesh." "The path of efforts towards reunion should not be one of compromise for the sake of peace, but rather comprehension for the sake of truth, and the goal not uniformity, but unity."

—

The Pope has appointed a great "National Catholic Congress" to meet at Norwich next week. "The ways and means of bringing the Catholic faith to England" will be discussed. Mr. Kensit promises a Reply Campaign, which, if conducted on the lines of his previous efforts, will be of considerable help to the Church he opposes.

—

The annual gathering together of nearly 5,000 persons for the Keswick Convention is a remarkable fact. The Convention is undenominational. Dr. Griffith Thomas was one of the leading speakers last week. He preached one of the opening sermons, and, in addition to other addresses, gave a series of Bible Readings from the First Epistle of St. John.

W. O'CONNOR.

An English View of American Religion

It will be remembered that the Rev. Herbert Kelly, of the Society of the Sacred Mission, Kelham, England, paid a visit to the United States last Spring. The object of his visit was to speak of the duty of Church students in the present religious world of America. In American universities there is a strong Christian student movement, entirely interdenominational. No doubt the desire of those responsible for the visit was that the Church should take a leading position in, not abstain from, this movement. It is well known that in England the Rev. H. Kelly takes part in a Summer conference of Christian workers of all denominations and so far from compromising his position he does missionary work for the Catholic faith. He himself has a splendid vision of the true place of the Church in the nation. No doubt, it was hoped, that by his American visit something similar might result.

The Rev. H. Kelly came, he paid his visit, he returned, and he has given us his impressions. He is immensly taken with what he calls the "boyishness" of the American people, their enthusiasm, courage to do big things, frankness and readiness to make big sacrifices. He notes that in the religious world there has been a great revival of religion amongst students of universities. But, as regards American religion, which he notes is predominantly protestant, there is but little thinking done. "Protestantism has always been a power, but it has no thought-out position, it has a great deal of intense feeling, but no clear conception of its own meaning." This is true in England, but it is abundantly truer in America; at least thus far, that in England Protestantism is fairly conscious (of its difficulty), in America it is entirely unconscious of its difficulty, not even aware that the ice under its feet is all adrift.

"Yet nothing was more obvious. Here were students engrossed in the earnest study of social-problems-Christianity. The social problems were plain enough. They were anxious to learn what they ought to do, but it had never occurred to them to ask what God was doing, or that that might be a factor in the matter. There were mission study circles by the hundred, but none of them—so far as I heard—asked 'what is the gospel we have to preach?' There were students by the hundred devoutly engaged in Bible-study circles, and the organizing secretary asked impatiently—"The Incarnation? Whatever has that go to do with Christianity?' I did not wonder at his asking, for it is a question which very much wants asking. I did wonder first that he did not seem to think it wanted answering, and secondly, that the Bible-study circles could go on blissfully unconscious that the question was being asked, or perhaps also indifferent whether there was an answer.

"Somewhere in the background were criticisms, modernisms, of various kinds. They produced much less apparent influence than in England. People seemed far less conscious of them, just because everybody had already drifted so far out to sea that, in the complete absence of the science of navigation, there was nothing to show that they were drifting. On the one side there are a multitude of prayer meetings—devout, reverent, real; on the other side you may find things which can only be called a horrible travesty of religion, unreal, irreverent, meant to be 'spicy,' successful only in their vulgarity, effective only in making religion unreal. Once more, it is not the presence of these extraordinary diverse elements which is so significant, as the absence of any consciousness of the significance of their diversity. .....

"Episcopalians are too much inclined to assume that Episcopalianism is meant for Episcopalians. For this there is abundant excuse. The Church, as I have said, is a small body. There are no endowments. So, the perpetual struggle to maintain one's own congregation prevents men looking for larger possibilities which lie beyond the immediately possible and the immediately effective. This tendency to a congregationalist system, all too natural to the individualism both of clergy and of people, is still further increased by the absence of a clear theological insight into principles. Episcopalianism is for Episcopalians; that is one result. Conversely, Episcopalianism is the system of Episcopalians. From the first, the Church in many parts ceases to be missionary, though in other parts, as in the Middle West, she has realized that the justification of her existence is that she has a message to all men. But from the second, it seemed to us that in all cases she offered herself rather as a system than as a gospel. The Church needs to realize that she is preaching a faith, of which men stand in urgent need The system in which it is embodied comes next. If the system is put forward first, men may or may not be able to follow the principles on which its life depends. Then you may get "Churchmanship" without faith, which is the poorest of poor things. Yet in practice the system is all-absorbing because it is practical."

The reason why the name of St. Etheldreda is so revered in England is that she was among the first of England's high born daughters to advocate Christianity.

Some people are so lazy that they have no time to do their duty.

Influence of the Home on the Child

(Continued from last week.)

Lastly and chiefly, are we discharging our obligations in regard to our children's spiritual welfare? Alas, I fear that, judging from their conduct, too many parents feel that their responsibility in this connection begins and ends with Baptism. If we could but get a vision of the power for good of the lives of consecrated parents, we would not be content to live on as we do, satisfied to have our children grow up to live lives such as we ourselves are living, and making no effort at all to realize, both for them and ourselves, something higher and nobler.

We do not really live unless we have a part in the life of God. This is life in its deepest sense, and is what our Saviour meant when He said, "I came that ye might have life, and that ye might have it more abundantly." And are we so unconcerned about the welfare of our children, that because of our careless and godless living, they fail to grasp this higher and better life. Think of the wonderful heritage which God in His goodness has given them as members of His church. From the time they are received into Christ's flock, and signed with the sign of the Cross, their lives should be one glorious onward march, consummated only when they enter into the life of the world beyond.

Their lives should know no times apart from God and His Church. Now in childhood is the time for them to learn to reverence God's name, His Word, His Church with her Sacraments, His Holy Day and the seasons set apart by His Church for fasting and for prayer. See that they make use of all the means of grace provided for them by their mother, the Church.

"If a child has godly and righteous parents he has a good start in life, for unless a child is helped to realize the personality of God in the first few years of his life he can hardly ever hope to get it." And these little ones are so ready to be taught—they seem already to know of God. When the little girl, who had been born blind and deaf and dumb, was told of God by Philips Brooks she said, "I knew something about Him before, but I did not know His name."

In a recent sermon on "Religion in the Home," the Rev. Dr. Endicott Peabody says, "With all this possibility for God, with all this eagerness for purity and for the highest character which are latent in their souls, how much do they hear of God in their homes?" If your children are to get a right conception of God, you must recognize Him in your home life, you must speak of Him with your children, you must pray to Him, and teach them about Him and His Son our Saviour Jesus Christ. Have not only your own personal life, but the very atmosphere of your home breathe that reverence and awe and filial subjection to God that you would have in your child.

Take them to church with you regularly, every Sunday. Do not allow heat or cold or any trivial matter to interfere with their attendance at church. And let them see your reverent participation in the worship of Almighty God. They are absolutely sure to imbibe that spirit of reverence and of worship, and it will all through their lives prove a blessing to them. God's House will to them be the very gate of Heaven, and His worship a thing of delight.

Use God's Day, not only as a day of rest, but as a day set apart for prayer and meditation, a day for special reading and communion with God. Attendance at Sunday School, with the necessary preparation of Bible Lesson and Catechism should form an essential part of the day. Instil into their young minds the wisdom of seasons of prayer and fasting. Do not yourself, for instance, observe Good Friday only as a holiday for recreation and pleasure, or your child will grow up to do the same, and so lose the beautiful touch that due regard for such things has upon our natures.

The family altar must not be neglected. Daily Bible study and daily prayer are absolute essentials for the young soldier. Are you teaching them the grand old stories contained in Holy Writ? Have they heard from your lips anything of God's marvellous plan of redemption?

"Did you, as his reason dawn'd,
And he began to muse on things unseen,
Unfold the history of a Saviour's love
And painful death?"

It is wonderful how soon they comprehend it. Are you training them to love the Bible so that in future years they will for themselves seek its hidden treasures, and by it be nourished and strengthened for the Christian warfare? I fear that all do not. Listen to this lamentable account taken from the *Church Family Newspaper*: "The headmaster of one of our foremost public schools lately ascertained that only twenty-one per cent. of his boys came from homes in which there was family worship and regular religious instruction of the children. Testimony from many other sources bears out his inference as to parental failure here. In a preparatory school of the highest reputation, a class of boys from twelve to fourteen years old were asked the other day, at the beginning of a lesson on the Exodus, how Israel came into Egypt. None of them had any idea, nor did any of them, in answer to a further question, know anything about Jacob. But when they were asked if they knew anything about Joseph, one said he had heard of him. What had he heard? 'That he was the father of God.' Instances that one would have regarded as equally incredible if they had been second-hand and not first-hand like the above, of profound ignorance among girls of the educated class were given lately by head mistresses of first-rate girls' schools." Again we read the following in the *Churchman's Manual of Methods in Sunday Schools*: "Carefully gathered statistics show that, in the average public school, one-fifth of the children under seven do not know the meaning of the word 'God,' and to one-third of them the word 'Christ' conveys no idea. Five-sixths of them do not know what the word 'Baptism' stands for; and the same number do not know a single hymn, or even a prayer. Ninety-nine out of a hundred were ignorant of a single fact of Bible history, and not one child knew anything of the history of the Church." The Bible is the greatest book in the world. Teach your children to love it and to live it in their lives.

The child who has thus been consecrated to God in Holy Baptism, and has been rightly taught and trained to think of God as a loving, personal Father, to study His Word and to commune with Him in prayer, to reverence His day of rest and to observe the teachings of His Church. this child will, as a natural sequence, re-dedicate himself to God's service, and in the rite of Confirmation will be endowed with new power within, the gift of the Holy Ghost, God's Heavenly Grace. And in this strength thus given them, renewed from time to time by Communion at the Lord's Table, they may continue to the very end.

What a future would there be for the Church and the State if our homes wakened up to their responsibility! Let us grasp the glorious vision, let us act upon it, and live with this high motive in our lives,—the motive which prompted our Saviour to say, "For their sakes I sanctify myself." Keep it ever before you. Live it in your lives. Strive to enter into the meaning of true parenthood. Give to your children time and thought and prayer. Give them even of your very self. God will reward you, and these little ones that you have trained for Him will grow up to reward you by living lives that are upright, true and honorable, lives marked by deep consecration to God, and regard for all that pertains to the highest welfare of man.

The supreme evidence of the divinity of our Lord, is His attitude to the abiding mysteries. He never offered a demonstration for there is no possible demonstration of the things which lie beyond the compass of experience. He took his stand among the weary and bewildered children of men, and said: "I have come from that realm about which you are wondering and guessing. I know what lies behind the Veil, and I tell you there is nothing there but good. There is a father's heart and a father's house."

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191

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AT

Jerusalem—Christian missions, including that of the Church of England, have established their base of operations as did the Apostles of old.

An act may be human but not manly.

Japan's Bishop Elect.

The Rev. Heber Hamilton, who is to be consecrated Bishop of the newly-created Canadian diocese in Japan, on St. Luke's Day, in Montreal, is now resting, but will speak in several places in September and early in October. Among his addresses will be one before the W. A. in London, next month.

The Cry of "Mother."

A writer in the Spectator says that at one time he had in his employment a man who had been servant to one of the medical officers in one of England's campaigns. This man told his master that in their last hours the unmarried officers generally spoke of their mothers.

Dryden says, "Sweet mercy is His darling attribute," and there is abundant evidence that it is so.

Claims Discovery of Real Mount Sinai

The discovery of what is believed to be the real "Mount Sinai" of Holy Scriptures is reported to the Academy of Science by one signing himself Professor Dr Al. Musil, from Damascus. Professor Musil believes the extinct volcano Hal-Al-Bedr, in the Heja region of Northern Arabia, is the Biblical mountain where the Ten Commandments were given to Moses.—Montreal Star.

Trust.

He keepeth watch, thou needst not wake;
He taketh care, why shouldst thou fear?
Should eyes be wet or sad hearts break
While His voice bids us be of cheer?
The gloom that holds the world about
Is but the cloud of our own doubt.
Mercy above it shineth bright,
Our faithless fear blots out the light.

Only Four Niches Left.

At Canterbury cathedral there is a series of niches occupied with statues of Kings and Queens of England. Only four are unoccupied and an old tradition has it that when these are filled the throne of England will cease. It is said that Queen Victoria refused to allow a statue of herself to be placed in one of the remaining four, whether or no on account of the old tradition, we cannot say.

A Fine Thing To Do.

Just being happy
Is a fine thing to do;
Looking on the bright side,
Rather than the blue,
Sad or sunny musing,
Is largely in the choosing,
And just being happy
Is brave work and true.

Just being happy
Helps other souls along;
Their burdens may be heavy,
And they not strong;
And your own sky will lighten
If other skies you brighten
By just being happy
With a heart full of song!

The Archdeacon of Albany and another clergyman, have recently spent twelve days in a motor, traveling over parts of Georgia seeking out communicants and making known to the people generally the Church and her ways. In some places the Church had never been known and priestly robes never seen.

The Rev. J. D. Hadley, and the Rev. Henry Hadley, and their wives, rendered great aid at a disastrous fire which took place recently at Lake Morey, Vt.

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CONTENTS

The Week.
Letters to the Editor.
The Church in Canada.
Our Old Country Letter.
The Outlook in the West.
Missionary News of the World.
Woman's Work and Social Service.
Laymen's Work in the Church.
The Maple Leaf and Oak, (Serial).

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Broad Views

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The one who is proud of his religious breadth needs to be very sure that, at the same time, he has a depth of earnest conviction that holds him to essentials with an unceasing grasp. Otherwise his life will become not broad merely, but thin and weak. Let us cultivate depth of conviction, and not that ability, which is based on no solid conviction, of agreeing with everybody.

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Calendar for August.

1—Lammas Day.
4—9th Sunday after Trinity.
6—Transfiguration.
7—Holy Name of Jesus.
10—St. Lawrence.
11—10th Sunday after Trinity.
18—11th Sunday after Trinity.
23—Fast.
24—St Bartholomew, A. and M.
25—12th Sunday after Trinity.
28—St. Augustine, Bp.
29—Beheading of St. John the Baptist.

The Week.

City vs. Farm. Or, rather city-born, versus country-born — there is ever going on a comparison between the two, between the advantages of one birthplace and the disadvantages of the other. And of course the vast mass of people who think lightly and superficially say that the advantages possessed by the city-born and bred far outweigh the advantages given by birth in the country. The vast mass errs. The country-born has been brought up in Nature's workshop, he has lived among the vital forces of life, he sees the beginning and learns to wait, with ordered patience, the result, indeed, his own is the hand with which the mighty mother works her miracles of seed time and harvest and his the brain that rules the output of the life-sustenance of the world. He is self-reliant in its fullest, broadest sense. In the small or in the great things of daily life he is to a great degree his own final court of appeal, his own aid in difficulty, his own untrammelled master. Therefore he is an original thinker, therefore he is creative, therefore he is the man who makes his mark in university life, in city life—when he exchanges for them the life of the countryside.

There is apt to be a good deal of fun poked at the country boy or girl who comes up "green" from the farm. The possibilities for jeers at the expense of the urban boy or girl who comes down ignorant to the country are far greater—only the country dwellers don't feel this ignorance is a matter for ribald jest, for in their hearts is a deep pity for the poor soul who doesn't know the elemental things. The country boy may be at first bewildered by sights and sounds, by shibboleths, by conventionalities unknown and unneeded in the simpler life where the horizon and not the skyscraper is the boundary, but he quickly adjusts himself to artificial conditions and in the great majority of cases eventually leads those who have been brought up in them. He has resources within himself that they can never have, he has wayside pleasures which can never be theirs, in early life among the friendships which he formed were friendships with the beasts of the field and the fowls of the air and these abide, though the friendship of man falters and fails; to him the trees and the grass and the flowers speak with a living voice and the cloud and sunshine bear direct warning or hold out certain promise.

And so, because of all this, he is a fuller man, a man with a far-sweeping vision, a man who can mould the great things of manufactured life because he has learnt his lessons of construction directly from God Almighty's own appointed teacher—Nature.

The country boy, the boy who has the advantages unknown to the "poor little street-bred people" has ruled, will rule. What is the Church, the Church that believes she is God's appointed way of salvation, doing, that the country boy may learn religion from her and come up to the city and be a religious as well as an educational and an industrial force?

An Evangelistic Conference. From September 18th to 20th there will be held an Evangelistic conference in Chicago, for the comparison of methods. Among the topics are the weakness of present day evangelism, the best means of awakening the ministry to a sense of responsibility, how far extraordinary or eccentric methods are beneficial, and which is the most successful in the long run, a central system or individual initiative. Though not under the auspices of the Church, the results of the conference will be read with interest. The problems facing all those engaged in the uplift of their fellowmen are the same, though the methods employed for their solution may differ. The fact that eccentric or extraordinary methods and their advisability are to be discussed in itself shews that doubt is felt of their efficacy. The "responsibility" of the ministry is also a new note to come from a denominational instrument. The discussions will doubtless add further proof to those which are becoming increasingly numerous, that the thinkers among the various Protestant bodies and those most inbued with the true qualifications for the ministerial office, are feeling the need of the old ways of reverent approach to the Head through His Body, the Church.

Can't Please Everybody. Wherever journalists gather together there are always sure to be tales of troubles over irate subscribers and wrathy public men whom it is impossible to always please. At a banquet in London recently, Sir Edward Cook, a well-known newspaper man lately knighted, said that in the Pall Mall Gazette they had run a column "Mems. About Members," and having discovered of a blameless member the equally blameless fact that he had been a Sunday school superintendent, they printed it. By next post there came an indignant protest from the irate M.P., who ordered the item expunged. "Don't you know I now represent a sporting constituency?" he enquired.

So far so good. Next day there came another letter, this also indignant, though the writer was changed. He, too, was a member of Parliament. "May I ask," said the second man, "why there was no mention of me as a Sunday school superintendent? Why is it not stated that I was once a Sunday school teacher? Do you not know that I represent a Nonconformist constituency?"

"Thus, you see," said Sir Edward, pathetically, "how hard it is for journals, with the best intentions, to please everybody."

Male Teachers Needed. A party of English teachers has been touring the Dominion and with them is Mr. W. F. Goldstone, the Labor member for Sunderland in the British House of Commons. The latter expressed great surprise at the scarcity of male teachers in the Canadian schools. In fact he said "I'm astounded at the undue proportion of women teachers. Twenty women teachers to one man is an astonishing percentage."

The question of scarcity of male teachers in our schools has been brought up a good deal lately in various ways, the reason at the root being found to be the low salaries paid. It is a matter that should not end in talk and discussion of reasons why. The lack of male example and teaching in the case of the boys in our schools is going to result in a generation growing up which does not know the meaning of real fair play. A boy, entirely woman-nurtured, is apt to be a small edition of that most unpleasant thing, a woman-spoiled man. Chivalry is in nearly every case, quite unknown to both, and self-conceit, to an inordinate degree, usually supplies its place. The "refining influence of woman" of which we hear so much, very often ceases to be a power when it becomes a daily task mistress, and possibly, a meterout of punishment. A woman cannot, in the nature of things, enter into the rough-and-tumble, the peculiar temptations, the code, of the life of the growing boy. No man can fully sense the peculiar attitude of the growing girl, so that it is no slight to the woman teacher to speak of her limitations in regard to the boy. No one could expect a fully-equipped, all-round woman, fitted for a woman's particular sphere and duties, to be developed under the sole tuition of a man. On the other hand is it reasonable to expect that a man, fitted to face a man's difficulties, to fight a man's fight, to rule men, because of his knowledge of men, in short to play the game clean handedly and as a sportsman, can be evolved from the raw boy material by a woman?

Magic Machinery. The famous Dr. Nikola Tesla has invented a machine that produces one hundred and ten horsepower and is about the size of a man's hat. Dr. Tesla's name has hitherto been associated with high tension electric currents, but he has turned his attention to the invention of a motor that will be suitable for aerial machines. It goes without saying that he has made it on entirely new lines. We have all noticed the tendency that both water and steam have to stick to their surroundings. The way steam adheres to the lid of the kettle, to the windows, to everything it can get to, is one of the features of steam that we have regarded as a nuisance. This simple little fact is the foundation of the new distinctive turbine motor.

When steam has been used to generate power, it has always seemed to be necessary to put it in a very strong metal box, and the greater the power the heavier the box. Dr. Tesla has done away with the heavy box altogether. He runs the steam over innumerable circular plates, and by its tendency to stick he makes the plates revolve and so gets his power. As the steam is fully occupied in trying to stick to the plates it has no time to employ in expanding itself for the purpose of breaking the box that holds the plates. That is all. Being so simple a machine it is not surprising to know that it can be used for gas instead of steam, and for a pump as well as for a turbine. We are apt to think as we look at a modern engine, that the last word has beeen said on engine production, but sometimes it looks as if we were only beginning. Dr. Tesla hopes in another fifty years to have accomplished his idea of a perfect air machine.

Christian Warfare. It must puzzle the non-Christian mind or nation when it sees the followers of the Prince of Peace organizing armies and fleets, and despatching war-like expeditions. The Christian army of Italy is attacking Northern Africa—a non-Christian population; Christian natives are quarrelling over Persia, which is chiefly a Mohammedan country. We do not stop to think that the great masses of the East are watching, and are interested in this process of grabbing. What shall we say if Japan, China, and India should start and follow our lead by squabbling over the partition of some Christian country? Yet the day of this possibility is approaching unpleasantly near. Japan has to-day a navy and an army that make her a first-rate power in the East. China is on the eve of such changes as may, in a few years, make the army corps of Germany and Russia small things by comparison. An Indian movement of disaffection in the present day would be a very different proposition to what it was in 1857. All those Eastern powers are developing a sympathy with one another, and a sense of East against West. We, on the other hand, are doing very little to set them an example of national nobility, while as Christian nations we indulge in the game of grab. We have to compete with the press, which in the East is becoming both widespread and powerful. What happens in Europe is spread over Japan and India, and gradually works its way further and further into the recesses of Eastern life. We cannot be altogether proud of some of the news of the Christian nations as it must appear in the pages of Eastern and non-Christian periodicals.

How Shall I Live? With the price of nearly every article of living going steadily higher, it will soon become necessary to ask oneself the above question. The curious thing about it is that it is not local, but international and complaints of the increased cost of living come from England, Russia, India, and Japan. Listen to some of the many reasons given for it: the increased production of gold, the expansion of credit and the use of cheques instead of money, the trusts, the middleman, cold storage, shortening of the hours of labor, adulteration, the progressive exhaustion of natural resources, the cost of armies and navies. These reasons at least tend to point out that the matter is not one easy to decide, and the probability is that all of them have helped on the increased cost of living. There is also to be taken into account that we all want a great deal more of everything than our parents did. We travel more, we dress more, we spend a great deal more in amusement, while perhaps we spend actually less in food and drink per capita. The increase in travelling expenditure is shown by the tremendous provision made by stores in the matter of suit cases, bags, and boxes. The advertised reduction sales in these lines of goods shew that they occupy a position to-day which would have been incredible fifty years ago. The carpet bag descended from father to son, and now the suit case is peculiar to each member of the family. It behoves most of us to consider very carefully our financial position in the light of modern rates, or we shall find ourselves in the street called Queer, rather than the more comfortable one called Straight. When retrenchment is found to be necessary we should not at once cut off charity, education, and church, but rather those things that are lawful but not always expedient.

Marriage. We have received by post some criticism on an article on marriage that recently appeared in our paper. The principal point of criticism was on our discussion of natural marriage as opposed to sacramental marriage. There are people to-day who maintain that every marriage is a natural one, others that every marriage is a sacramental one. After all the main point is not what we think of all marriages, but what any particular couple think of their own marriage. They must regard it as either natural or sacramental, and nothing can stop them from doing so. You can only legislate for what people believe, or refuse to believe. If they look upon their own particular marriage as nothing more than a contract, that has nothing to do with Divine Laws, or Divine sanction, we may regret it, but the fact remains, and until they change their opinions, Church rules and teaching are useless as far as they are concerned. If they regard it as sacramental—that is to say as a Divine institution, with the giving of a ring as an outward and visible sign, and with the blessing of God as the inward and spiritual grace—they do so regard it, and no amount of argument will alter the fact. At any rate they take a higher view of matrimony and are likely to listen to the teaching of the Church they belong to on the question of divorce, and the prohibition of degrees. There may be some who object to the word "sacramental" being used with regard to matrimony at all. It means in this respect nothing more than the plain facts that in a marriage in church there is an outward and visible sign —namely the ring— and there assuredly is an inward and spiritual grace given to the persons who are joined together in holy wedlock

The Sucker. Out on the Pacific Coast they used to call a man who had some money, and less common sense, a sucker. It was the work and pleasure of the resident to effect a separation between the man and his cash. It was all done by legitimate business arrangements. He bought lots, or mines, or shares and so became a poor man. It was almost impossible to stop him throwing his money away. You might tell him of others who had come and had been trimmed until they were naked; you might warn against particular schemes and people—it was of no avail. We see this going on all over the world. How often the press records the apprehension of some swindler who has got his money from hundreds of people—sometimes shrewd people —by promises and prospectuses which were almost inconceivably outrageous. The success of these schemes seems to depend upon the determination of everybody to get rich quick. They hear that others have succeeded, and every get rich quick proposal appeals to them. They have the sense to know that there is a risk either in the security offered, or in the honesty of the schemer. But both risks are carefully covered with abundance of printing and testimonials. Propositions that really offer large rewards, are usually snapped up before they get on the market, and need no advertising or pushing. Of the millions of money put into mines in this country, the majority of the sums under $100 were probably lost. A man can get rich quick, if he has a fair amount of capital and will risk it, or if he has the rare chance that comes to very few, or if he is willing to do business that may end in putting him where he rightly belongs—the Pen. There would be fewer swindlers, if there were fewer fools, but that would mean such an alteration in the proportion of wise and otherwise, as to be almost unhoped for.

Follows It Up. The follow-up system is generally a paying system no matter to what it is applied. Missionary education and instigation to missionary effort with opportunities to make the last may well go hand in hand. One of the clergy in the Diocese of Quebec says that he preaches a missionary sermon *once every quarter,* and he follows it immediately by a service of intercession for missions, thus giving an object lesson to his flock of his belief that prayer for missions is the natural outcome of hearing and knowing about missions. Since he began this method many more members have joined the parochial missionary organizations, both men's and women's, and the number of those who remain after the service for the intercession office has doubled. Needless to say the increase in the offerings has been proportional.

The sermon deals with one of the chief mission fields, its workers, its progress, its necessities, and thus the congregation can pray with the understanding.

The Transfiguration

It has been quaintly said that just as the Holy Trinity was present at the transfiguration of our Lord—God the Father speaking through the Holy Spirit to God the Son—so the three estates were present—the quick, in the person of the prophet Elijah who, being dead, yet spoke with even greater effect to his countrymen, to whom the last chapter of Malachi was a very living message—the dead, in that the Law of Moses was to be merged in the Law of Christ—and mortals, in the person of the Apostles, who saw before them the Law and the Prophets fulfilled in the Gospel. Moses gave the Law, Elijah restored it, Christ fulfilled it.

"As He prayed," we read, "the fashion of His countenance altered." Lesser transfigurations constantly occur in the experience of every minister of the Gospel. The hardened, or the indifferent, or the supercilious, or the ultra-respectable at last "come to themselves," and, as they pray, the fashion of their countenances is altered. The face, being the window of the soul, shines forth the glory within; there is a sweetness of expression and a ready humor in place of truculency, a look of keen interest where once was listlessness, of sympathy rather than disdain, of love instead of Pharisaical self-righteousness.

Strive for the best. Be not satisfied with anything short of the best. This is your privilege, this is your duty, and if you follow it, it will be your lasting joy. The man who does his best, and even thinks he fails, does not fail. Men who do their best never fail. They may not succeed as the world counts success, but fail they cannot.

Richard Tattersall

Organist and Choirmaster
St. Thomas' Church,
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Give Me Now Wisdom and Knowledge

If Solomon had left no other recorded utterance, this was sufficient to stamp him as a man far-seeing beyond most men. The true greatness of his words lies in their recognition of the source of all happiness—in ourselves, in self-knowledge and the living activities that result from a true self-knowledge. What he prayed for, other men have sought for various reasons, such as the panacea of pain, the goal of true liberty, the satisfaction of life. It was the ablest of the Greeks who said, "Know thyself," to which Ruskin added, "for through thyself only thou canst know God." One of the ancient Romans, the tutor of an Emperor, wrote:—" Si ad naturam vivas, nunquam pauper; si ad opinionem, nunquam dives." What he meant was that he who learns all that his own life can teach him will never be poor, while he who only learns what others can teach him will never be rich.

Behind the wisdom of all three, representing the finest thought of the Jew, the Greek, and the Roman, lies this one great fact, that man's greatest riches, the endowments that will bring him the truest wealth, are in himself. They come not from others, not from books; though they are his own, yet he does not always realize them; though he has them he does not always find them; though he live long, he may never believe—until he dies. They are the wishes, the powers, and the endowments of his spiritual life. Many people are unaware of their possession of a spiritual life and a spiritual power because they can see no sphere in which it manifests, or makes itself clear. The body is evident enough; the mind is shewn by thought, reasoning and logic; the heart by affections, emotions and passions; but how does the spirit make history in our lives? Principally in the region of intuition, in the facts of our assurance of certain things within us. You may say—that is only mind—and the world used of late years to say the same, but not now. Take as an example, Professor William James: "The unreasoned and immediate assurance is the deep thing in us; the reasoned argument is but a surface exhibition." Or again: "If we look at man's whole mental life as it exists, we have to confess that the part of it of which rationalism can give an account is relatively superficial." To put this in simple language, he says that the intuitions which we have, such as conscience saying "yes" or "no," or such as the assurance of the existence of God, are our greatest possessions, that when we try to explain our knowledge of God, and of right and wrong, as being processes of our mind we do not get to the root of the matter, but only touch the surface.

What are we aiming at in this argument? That man has a spiritual life, or a life of the spirit; that this, once granted, he needs to cultivate it; that the cultivation of it is nothing less than religion. Perhaps the modern man thinks this is foolish, a theory exploded. It has, however, run through all the ages, and has appealed to the wisest of mankind. Augustine mastered most of the wisdom of his time, passed from the school of dualism and materialism to that of monism and idealism, and became a saint. George Romanes changed from a defiant agnosticism to a singularly attractive and humble-minded Christianity.

There are many men to-day whose lives are a witness to the truth that the spiritual nature in man is deeper and stronger than any other wish, or hope, or passion of his strangely complex nature. There are, also, a large number of men who do not realise their spiritual nature, or do not believe that they possess it. For them is the plea being made, in the hope of leading them to enquire, to seek, and to find. They have it; they need no teacher but the unveiling of the deep motives, and the secrets of their inner life. If a man will only consider the working of his own conscience, his intuitive sense of right and wrong, his ineradicable tendency to accept without demonstration the existence of a Divine Being, and the equally natural belief in the possibility of a future life—he cannot remain unconscious of his spiritual nature. All this he can attain even if he be ignorant, as the world counts ignorance, being his own teacher and his own book of knowledge. When once assured of it, then life opens out to him fascinating vistas of work, development and happiness. He becomes a religious personality, for his spiritual life must then seek the Personality that is the only source of all spiritual life—God Himself.

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Diocesan Seals and Heraldry

The science of heraldry in the United States is not one of the exact ones, according to Mr. Pierre La Rose, the authority on things heraldic. In giving a lecture on the history of heraldry at the theological school in Cambridge, Mass., he first gave a description of its rise in the thirteenth century, explaining that its primary object was to distinguish one mailed knight from another.

From generalities he proceeded to particularize and chose the seals of various diocese in the States as entertaining examples of what shouldn't be. For instance declaring landscapes were not meant for seals, he remarked upon the Bishop of East Carolina "yielding to a landscape atrocity for his seal." The seal of the Diocese of Fond du Lac has a barbarous sea scene, while that of Western Michigan is equally bad. Apparently forgetting that each mark in heraldry means something, says the Church Times of Milwaukee, some additional duty, for instance, the composer of some of the seals mentioned while working hard to make them pretty has succeeded in making them very amusing. Thus a sword on the seal of Chicago indicates that Bishop Anderson is the city's mayor and is bound to preserve order. The seal of the Diocese of Dallas indicates that Bishop Garrett is an Archbishop, an unthought-of dignitary in Texas. Bishop Williams of Marquette goes him one better by placing a double cross on his seal, which makes him a primate. Equally interesting is that of the Diocese of New Jersey, which to the student reads that the bearer is the Dean of Jersey, and a prince of the Plantagenet House. The seal of the Diocese of Tennessee, containing two croziers, makes Bishop Gailor head of two dioceses. The signet ring of Bishop Hall of Vermont states that he is governor of his honored state and also Bishop of the diocese, and this also has a fief attached Most ambitious of all are the claims of the seal of the missionary district of Mexico, which heralds the good Bishop Aves as Emperor of Mexico, Archbishop of Canterbury, and King of Jerusalem. And that turbulent country cannot keep peace with such a potentate! Still more interesting, if not as aspiring, is the seal of the Diocese of Washington, which reads that the bearer is either a lady of the Washington family who has married the King of Jerusalem, or is the King of Jerusalem who controls the estates of the Washington family. Bishop Harding, according to his seal, is either Mrs. King of Jerusalem, *nee* Washington, or he is Mr. King of Jerusalem, who in some manner has secured control of the Washington lands.

Bishop Welldon's Busy Life

Few clergymen have had a more strenous life than Bishop Welldon, the Dean of Manchester, whose outspoken remarks anent Mr. Thomas Beecham's Halle engagement have excited no small amount of publicity. He has been master of Dulwich college and of Harrow, Bishop of Calcutta, and canon of Westminster. His career has been curiously woven into that of Lord Curzon. Thirty years ago he and Lord Curzon shared the same room in the house of a French doctor in Paris. Both were there to study the French language. Later the two crossed the Atlantic and tramped the United States. On a third occasion these two inseparable friends rode together across the vallleys and mountains of Greece. And, lastly, both went together to India, one as Viceroy, the other as Bishop of Calcutta.

A Good Story

Dean Welldon was the twenty-first headmaster of Harrow, succeeding such men as Bishop Wordsworth, Dean Butler, and Archbishop Longley. One of the dean's best stories is of Longley, whose colloquial name was "Jacob" During his headmastership a popular game was played by the boys at night, which, owing to the complaints of the farmers, was ultimately stopped, the lads being forbidden to leave the school after a certain hour. Now and again, however, a party of them would succeed in getting away by letting themselves down from the first-floor window by a rope. The Archbishop caught sight of a rope one night, and, guessing its meaning, determined to surprise the boys, taking hold of the rope to be pulled up. But it was his turn for surprise when the boys evidently thinking one of their number was still out, began to haul in the rope. Higher and higher rose Longley, until his startled face was level with the window. The boys were amazed, but the opportunity was too good to be lost "Jacob! by jingo!" they shouted, and the next moment the Archbishop landed into the bushes below.

Leading members of the various denominations have been regularly attending the mid-week services being held by Archdeacon Blossom in St. John's Evansville, Wis. Recently he was asked through the Ministerial association to give an address at an out door service held under its auspices, and took "Unity" as his theme.

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The Church in Canada.

DIOCESE OF ONTARIO

The Rt. Rev. William Lennox Mills, D. D., Lord Bishop of Ontario, Kingston, Ontario.

A Jubilee Service.

The jubilee of Christ Church, Gananoque was kept recently. There were two celebrations and the preacher of the day was the vice-provost of Trinity, Dr. Llwyd. The large sum of $1,250 was given at the services and it will be used to restore the church, and enlarge the parish house, and procure a new organ.

The Rev. Walter Cox leaves for England on the 26th for a holiday. During his absence an Ottawa clergyman will be in charge for September. On Sunday the 6th of October His Honor Judge McDonald, a licensed lay reader, will officiate, and the succeeding Sundays will be supplied by Kingston clergy.

The corner stone of Christ Church was laid on the 30th June, 1857. It was opened for service on the 19th December, 1858. The first celebration of The Holy Eucharist was on the festival of the ativity of Our Lord, 25th December, 1858. So that in realty the jubilee service was held in the 54th year of the erection of the church.

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A general ordination will be held on September 22nd in the Cathedral.

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The W. A. of Addison, held a lawn social recently on the old Squire Lewis grounds, and raised $200. Among the visitors were the Revs. C. E. Radcliffe, J. de P. Wright, Meredith, and several laymen from outside points.

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August 11th was Flower Sunday in St. James', Kingston, and there was a large congregation. The children brought an abundance of flowers and the Rev. T. W. Savary, in his sermon, drew many beautiful lessons from them.

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Eight hundred people attended a garden party held recently in aid of St. James, Maitland; $230 was the result.

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It has been decided to sell the church, rectory and sheds at Parham to the Campbellford, Lake Ontario and Western Railway for $6,000.

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Three gifts of $5 each were made by interested laymen unable to attend the recent garden party at Frankville. A good precedent. Who will follow?

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The A. Y. P. A. of St. Paul's, Brockville, held a picnic recently which was highly successful. Two faithful members, Miss Mildred Chapman, who is returning to China with her sister, Mrs. W. E. Taylor, and Miss Sherwood, who is going to Vernon, B. C., were remembered by the society. Miss Sherwood was given a travelling bag and Miss Chapman a thermos bottle. The rector, the Rev. Ogilvie Dobbs, spoke most highly of the regard he and the congregation felt for both.

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The annual outing and picnic of St. Peter's, Brockville, Choral Guild took place at Butternut Bay, on August 14th. The party left on the St. Louis, and the boys and junior members by Dr. Jackson's launch, "Kittiwink." At 6 o'clock, Dr Bowie made a trip in his motor for the accommodation of those who could not go earlier. The day proved ideal.

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Rev. W. L. Armitage of Toronto, and formerly of Picton, preached in St. Mary Magdalene's church there on August 11th. The walls of the new church are pretty well up, and the work of building is being rushed along very rapidly.

DIOCESE OF TORONTO

The Rt. Rev. James Fielding Sweeny, D. D., Lord Bishop of Toronto.

After a long siege of ill-health, the Rev. F. H. B. Cary, of Washago, died on Sunday, August 11th, aged 44. Mr. Cary, who was the son of George Thomas Cary, proprietor of the Mercury, the first English paper published in Quebec, was born in that city. He was ordained on Christmas Day, 1905, by Archbishop Sweatman and sent to Minden Mission, being transferred to Washago in 1907. Mr. Cary was a firm believer in local option and the carrying of the measure in Orillia township is largely due to his efforts. His widow has deep sympathy.

DIOCESE OF COLUMBIA.

The Rt. Rev. J. C. Roper, D.D., Lord Bishop of Columbia.

The Rev. T. C. Des Barres has been appointed rector of the parish of Sidney and North Saanich, which has recently become self-supporting. The Rev. I. W. Flinton, vicar of Saanich, has been appointed to the vicarage of St. Mark's, Victoria, where he will commence his work on September 1.

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The Rev. the Hon. T. R. Heneage, B.A., has accepted the position of honorary chaplain to the Bishop. Mr. Herbert Pearson has been licensed as lay-reader under Rev. H. B. Hadlow, vicar of Colwood and Metchosin.

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The Rev. James Simonds has resigned the vicarage of Wellington and Northfield, and is leaving the diocese.

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A vicarage has been built at Parksville which will be the centre of a new parish set off from Wellington and Northfield.

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The Indian Girls' School at Alert Bay has been opened, with Miss Neville as matron and Miss Nixon, teacher. Mr. A. W. Cuher, principal of the Indian Boys' School, will also act as principal of the Girls' School.

The Rev. Arthur E. Price has been appointed to take charge of Alert Bay and mission points in the Rupert district.

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A gasoline launch has been purchased for the West Coast Mission, and the Rev. Leslie Allen Todd appointed to take charge of points on the Barkley and Clayoquot Sounds.

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The medical side of the work of the West Coast Mission will be commenced as soon as possible.

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The Rev. C. R. Littler, B.D., formerly warden of St. Chad's Hostel, Regina, has commenced his work as clerical financial agent of the diocese and has paid a most successful visit to the parishes of St. Alban's Port Alberni and All Saints, Alberni, in the interest of both parochial and diocesan funds. The response to his appeal was prompt and liberal, and has enabled the churchwardens of the two parishes to increase their guarantee to the stipend of the vicar by $360 per annum, and to provide for a gift from each parish of $50 to the diocesan mission fund; $20 to the clergy widow and orphans fund, besides meeting the apportionments for M.S.C.C. and Synod expense fund and amply providing for incidental expenses. He is now engaged in attempting a similar improvement in the finances of St. John Baptist, Duncan and St. Mary, Somenos; from Duncan and Somenos he will proceed to Comox and Cumberland.

DIOCESE OF NIAGARA

The Rt. Rev. William Clark, D.D., Lord Bishop of Niagara, Hamilton, Ont.

The parishioners of St. Luke's, Burlington, are discussing the enlargement of the church, which is very much overcrowded. Sunday after Sunday people are turned away.

St. John's, Thorold.

On a recent Sunday after Matins the congregation remained in the church, and the choir returned from the vestry. Several of the members spoke of the good work that the rector had done during the past thirteen years, and as a mark of appreciation the wardens were asked to add another $200 to Canon Piper's stipend. All sang the doxology and dispersed.

DIOCESE OF MONTREAL

The Rt. Rev. John Cragg Farthing, D. D., Lord Bishop of Montreal, Montreal, Que.

After an illness of but a week, Mrs. Troop, wife of Canon Troop, of St. Martin's, Montreal, died in that city recently. She was a daughter of the Rev. G. W. Hill, of St. Paul's, Halifax, and was married thirty-four years ago. Mrs. Troop has shared the love and regard which has fallen to her husband's lot in his ministry.

DIOCESE OF NEWFOUNDLAND

The Rt. Rev. Llewellyn Jones, Lord Bishop of Newfoundland.

Who Will Volunteer?

The Rev. E. W. Gardner, of Battle Harbour, Labrador, has broken down in health, owing to the strenuous and self-denying work of the mission, which has been so faithfully done by him. He has leave of absence. Here is an opportunity for an able-bodied, self-denying priest to do such work for Christ and His Church as only a hero and a martyr can do.

DIOCESE OF KOOTENAY

A two days retreat for the clergy of the rural deanery of Okanagan was held near Kelowna, on Okanagan Lake on Aug. 6th and 7th. The retreat was conducted by the Rev. C. A. Seager, principal of St. Mark's Divinity hall, Vancouver. It began with Evensong on Monday and concluded with a celebration of the Holy Communion on Thursday morning. There were present, the Rev. Rural Dean Greeve, Kelowna and the Revs. H. J. King, Armstrong; A. H. Plummer, Lumly; D. E. D. Robertson, Okanagan Centre, C. H. Meyrick, Kelowna; H. A. Solly, Summerland, and C. A. Seager. Three of the clergy were unavoidably absent viz. Revs. M. F. Hilton, Enderby; J. A. Cleland, Penticton, and Rev. Prof. T. G. A. Wright, London, Ont. *locum tenens* at Vernon. The usual order on such occasions, of services, addresses, etc. was observed, arrangements had been made for residence during the period of the retreat at a lovely spot on the lake shore about two miles from Kelowna.

DIOCESE OF ALGOMA

The Rt. Rev. George Thorneloe, D.D., Lord Bishop of Algoma.

St. John's, St. Ansgarius', and three mission churches (two constructed during the past year), all situated in Port Arthur, now have each one or more services a Sunday. The Rev. F. G. Sherring, recently ordained to the priesthood, holds monthly celebrations of the Holy Communion at St. Michael and All Angel's Mission.

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Archdeacon Gillmour is in charge, temporarily, of St. Ansgarius' church, the late incumbent, Rev. W. S. Weary, having removed to Regina.

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The Rev. H Noel Nowell, of Manchester, Eng., is locum tenens at St. Luke's church, Fort William. The rector, Rev. S. M. Rankin, is on a holiday in England.

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St. Paul's Sunday school picnic was held on August 15th. The scholars, together with a large number of parents and friends, enjoyed a trip and visit to Silver Islet on the "Forest City."

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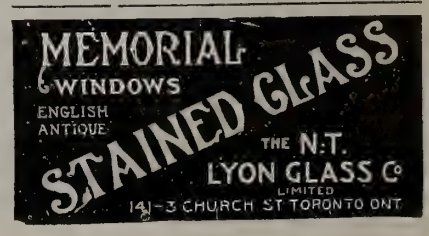
Rev. L. A. Todd, incumbent of St. Mary's Nipigon, has been appointed travelling missionary for the Diocese of Columbia, and leaves for the west at the end of this month. He preached at both matins and evensong at St. John's, Port Arthur, on August 18th.



Laymen in Church Work

It can be taken for granted that the vast majority of our clergy are striving to the best of their knowledge and ability to do effective work in their respective spheres of activity. It can, moreover, be taken for granted that they have not that degree of sympathetic co-operation on the part of the laymen of the Church that they would like to have. It can also be taken for granted that a great many of our laymen would like to see the situation changed in this latter respect. We hear a great deal, and we see a good deal written now-a-days regarding the indifference of the laity towards church work. There are many comparisons made between our laymen and those of other communions, usually to the disadvantage of the former, and if we were to believe all that is heard and seen we would be inclined to conclude that there is not much religion in the Church of England so far as its laymen are concerned. It is natural that comparisons should be made, but we have a right to expect that the whole situation be studied fairly, carefully at least, before sweeping statements are made. We do not like to think that the average Churchman places a lower value upon spiritual matters, is less true to his convictions, is more given up to the pursuit of pleasure or wealth than those who are known by other names and who have not had the advantages of which we boast.

The story is told by a well-known physician of a medical student who, when asked by the registrar of his college to state his religious denomination, answered, "Denomination? Let me see. Oh, put me down as an Episcopalian. That is where you get the greatest amount of credit for the least amount of religion."

Looking at the matter from various points of view—from that of the home, the parish, the synod—we must conclude that the popular conception regarding this matter is, on the whole, absolutely unfair, and that the comparisons spoken of should never be made. Many of our laymen resent them, and justly so; while others conclude that they may as well have the game as the name. Both clergy and laity have here ample room for earnest thought and prayer, for we shall find that both are to blame, and that we are allowing certain conditions to continue that can be remedied, and which, if remedied, would be found to account for much of the present difficulty.

If all our clergy and laymen who are interested in this problem, for it is a serious problem, would secure and read carefully the papers presented to the Pan-Anglican Congress on the subject, "The Call of the Church to Laymen," much benefit would accrue to both. Of course, when we undertake to discuss such a matter we lay ourselves open to criticism and run the risk of being misunderstood.

We are justly proud of the strides that have been made in recent years in our missionary operations, and we hear frequent reference made to the effect of this on the Church at home in drawing the different portions and parties together. It has done more than anything else to arouse the Church to a sense of the value of corporate life. Yet we are painfully conscious of the distance we have yet to travel along this road. During the past few years considerable effort has been put forth to draw together the laymen of the various parishes in our cities for the sake of the stimulus and breadth of vision that such united action gives. In some of those cities good headway has been made, but in others we have made very little progress, but it is not always easy to locate the difficulty in that city. We do not want to appear unfair, but we can take it for granted that just as the activities of a parish reflect in the main the activity and spiritual life of its rector, so do the corporate activities of the laymen of a city, or town of more than one parish, reflect, in the main, the corporate life of the clergy.

Our laity, more than those of any other non-Roman communion, look to their clergy to set the example. A lack of sympathy, a lack of co-operation, a lack of united policy among their clergy finds its counterpart among the laity. In one of our smaller cities at an Anglican conference held in connection with a laymen's convention about half-a-dozen men were present. Soon the question rose: "Do the different parishes in this city work together?" and the answer came very promptly from one of the laymen: "No, we might just about as well be three different denominations." This condition of affairs is too common, and is sapping the very life of the Church, not only with regard to its laymen, but in every other direction. The laymen of a city or town are accustomed to act together in political and business matters, and the parochial aspect of Church life does not appeal with force until it is placed in its proper perspective in the work of the Church as a whole.

So much for corporate life in cities and towns. Let us now turn to the individual parish. One Sunday evening after service in a small parish a leading layman drew attention to the long list of announcements made by the rector noting that in all that list there was not a single item that directly concerned the laymen of the parish. Unfortunately that sort of thing is just as true in a large number of parishes. Outside the Brotherhood of St. Andrew, which is doing good work in some places along personal lines, there is practically nothing in the Church that calls for activity on the part of the laymen as a body. The words of the Archbishop of York apply almost as forcibly to the Church in Canada as in England. "In England, and probably elsewhere, the idea still lingers that the incumbent of the parish is an official charged to do, and to find the means of doing, the work of the Church, personally or with the help of a few special lay-workers whom he appoints to assist him, while the congregation stands by, more or less ready, on demand, to subscribe. This idea is obviously quite out of accord with true Church principles. The work of the Church is the business, quite as really, though necessarily not so fully, of every baptized member as of the clergyman. If our parochial life is sometimes described as a one-man show, the fault lies not only in the temperament of the clergyman, but also in the indolence of the layman. And both faults are really due, once again, to forgetfulness of the truth that the Christian ministry, the service of Christ, is the function of the whole body. In Church work the clergyman is no more than the leader or the chief executive officer of the congregation — for its faithfulness and vigour they are as responsible as he. The clergyman who tries to do everything himself, or who insists upon having his own way in everything, and the layman who does nothing beyond attending church and paying an occasional subscription, are alike ignoring the real meaning of the Church."

The situation facing us to-day is largely the outcome of the fact that in the past the Church has been largely regarded as an institution for holding Christian services, instead of an institution for developing and providing scope for Christian service. We are thankful to say that there are few clergymen in the Church in Canada who hold such a view to-day. They have, however, inherited certain conditions and are struggling to rectify the mistakes of the past, and a large number of laymen recognize this fact and are willing to help. They rightly look to the clergy, though, to lead, and while there are parishes where there seems to be a dearth of willing laymen, still, on the whole, they are fairly ready to respond, very ready, considering their training and opportunities in the past.

It is not enough to give work to a couple of men as wardens, or even a few more as vestrymen, or a few more in Sunday school work or in Brotherhood work. We wish that they were all Brotherhood men or in Sunday school work, but the fact faces us that a large percentage of even those who attend services fairly regularly have not reached that point and very few of even those who have the inclination to help in Sunday school work feel that they have the knowledge that the work demands. Over and above all these, though, there is a large mass of men who seldom, if ever, darken the doors of a church, and yet claim to be its sons. There is tremendous scope for work here by laymen among laymen, but it will never be undertaken except in rare instances unless the Church, as a whole, through its Bishops and clergy, lead the way. It is an easy matter to say that the laymen should not wait for this, and doubtless this is true, but it does not help matters at all.

We hear a great deal about over-organization, and fear has been expressed in certain quarters lest the Anglican branch of the Laymen's Missionary Movement should develop into another organization. But when we hear, though, of the marvellous growth of the Church of England Men's society in England, and find here and there in Canada a strong tendency among our laymen in the same direction, we feel that it is time for the Church to move in the matter. We cannot say that the laymen of the Church in Canada are over-organized, and all feel very strongly that such a step, that is, the organization of our laymen, would go far towards solving our present difficulty, provided it had the active and sympathetic co-operation of the clergy.

(*Contiued on page* 11.)

Following His Father

James L. Houghteling Jr. is rapidly growing into the place in the councils of the Brotherhood of St. Andrew, from which his father, the Brotherhood's founder, was taken by death, a year or so ago. He is chairman of the national convention committee, and will be one of the most vital forces at the great gathering of Brotherhood men which is to be held in Chicago from September 4th to 8th.

Parish Magazines

We have received, recently, a number of parish magazines, but are open for more. Will all the clergy who publish such magazines send them in to us? We can often glean interesting information from them in regard to parishes and parish workers.

The Bishop of Winchester, chaplain to the Queen, and his wife are leaving England for Canada on August 31, and after spending a day in Quebec, are coming to Montreal.

Canon Paterson Smyth contributes an article for Boy Scouts, with the title "Round the Camp Fire," to a recent number of *Home Words*. He reminds the Scouts that happiness in man's world, the same as in the boy's world, comes from obeying the three scout laws—to do one's duty to God and the King; to help other people at all times; to obey those set over one.

Bishop Hall, of Vermont, who is in England, has suffered a relapse. He will probably resign in September or ask for a coadjutor.

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Missionary News of the World.

Diocese of Falkland Islands.

Bishop Blair, of the above diocese, which, by the way is the largest diocese in the world, has been pleading for his important work with rather unhappy results. His work covers the larger portions of South America, including Chili, Bolivia, Peru, Ecuador, Columbia, the Falkland Islands, South Georgia, Terra del Fuego and Southern Patagonia. He needs $500,000, but so far has only raised $30,750. Among the people to whom he appealed are many having South American interests. The Bishop has been so discouraged that he has decided to resign his see in protest against the apathy of the Church at home. It will be seen that the district where the terrible rubber atrocities occurred is in Bishop Blair's diocese and he declares that only church organization can prevent a repetition of those horrors. Dr. Blair's action comes at an opportune time. It remains to be seen now whether the Church of England is going to endorse his work or provide money for the Roman Catholic Church to do it.

We have been reading of an appeal in England on behalf of the Roman communion, said appeal declaring that no other Church can possibly do the work in Peru. It may be pardoned us if we characterize that sort of appeal as arrant nonsense The British Government has given a sort of support to the Roman canvass. Here we have an English Bishop, connected with the established Church, the Church which crowns our sovereign, and he has been sent out to this overwhelmingly large work and now we are going to turn a deaf ear to his appeal for funds and give money to a Church organization against which about half the articles of our religion are strongly directed. The British people will stultify themselves if they do any such thing. It is impossible for us to believe that they can think of doing it. However, we will "bide a wee" and note results.

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Immigration Chaplains.

No more important work is done for missions than that carried on by the chaplains on board our steamers and at our ports. It has been the writer's privilege to view this work at close range. He has travelled across to England and on several occasions assisted the steamer chaplains, addressing the immigrants in the steerage and giving personal letters of introduction to Canadian clergy. During one season 66 chaplains did duty on the steamers, issuing 6,618 commendatory letters and getting into touch with 10,998 persons, all of the Church of England. As soon as the vessel docks, the port chaplains take over the immigrants. These men handled 31,130 people and sent letters to parish clergy to the number of 18,942. We learn from the government statistics that 91,723 immigrants came last year from the British Isles. This ought to make big increase in our church population. But the statistics of the General Synod lead one to conclude that there has been a leakage somewhere. There are several causes. In the first place the settlers give very few of these letters to the clergy. We would suggest to all chaplains that direct communication be had with parochial clergy. And again, when these forms are sent to rectors and incumbents and they go to look up these new comers, it is found that they are not at the address given. Out of many such letters received, the writer would judge that not more than ten per cent. are discovered. It involves a lot of work for a priest, with but very little result. There is a good opportunity here for the Brotherhood of St. Andrew. Cannot some method be devised whereby these strangers may be met at the docks and trains by Brotherhood men and given a card or something by which they will be held to the Church? There is small doubt that hundreds are lost to the Church every year through the imperfect organization of our immigration work. Much fault lies with the immigrant. He appears to avoid the Church until trouble comes, when he will present his soiled and ragged testimonial or recommendation, which he has probably carried about for a year. Some of these men make excellent churchmen, but the majority of them drift away and are lost to the Church. The chaplains are doing faithful work under a very inefficient system. This whole matter needs careful investigation by our Church and missionary authorities.

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Japan's New Diocese

Missionary work in Japan was thoroughly explained by the Rev. Heber Hamilton, Bishop-elect of the new diocese of Mid-Japan, at St. Matthias' church, Toronto, recently. Mr. Hamilton, who was elected head of the new diocese by the Missionary Society of the Church of England in Canada, which has charge of the work there, came to Canada for his consecration, which takes place in Montreal on October 18 next, and has now gone to the Eastern provinces.

The new Canadian diocese, although only about 300 miles long and 50 miles wide, has a population of six million people, of whom only 1,000 are baptized members of the Church. By way of comparison he stated that the City of Nagoya, which was larger than Toronto, had only 200 Christian church members, and this was a larger proportion than in other parts of the country. The workers for whom the Church of England in Canada was responsible, including the ordained men, Japanese and others, totalled only 40. But they were doing splendid work. The most hopeful sign of the Christian Church in Japan, thinks Mr. Hamilton, is in the men who preach the gospel for the love of it. There are many of these men in addition to the paid workers. The general outlook of the work in Japan is very promising.

Speaking of the country itself, Mr. Hamilton gave an interesting account of how the people sustained themselves almost entirely through agriculture. A Japanese farmer considers a farm of three acres ample for the needs of himself and his family.

The Bishop referred briefly to the industrial side of the country, and remarked on the amount of wages paid to workmen, which were so small as to appear ridiculous in this country. Carpenters were paid only 45 cents a day, while unskilled laborers received about 13½ cents for a day's work.

"In that immense population in our new diocese," he said in conclusion, "there are still millions of people who have not even heard of Jesus Christ, and a great work lies before us." He then made an appeal for funds to assist in the undertaking. An informal reception was held after the address.

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Brief Notes.

Dr. Gulielma Alsop, a daughter of the Rev. Dr. Alsop of Brooklyn, has been appointed a missionary physician of the Church in Shanghai, China. She has served in St. Elizabeth's Hospital there and for a month had charge of the institution.

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Bishop Hodur of the Polish National church recently celebrated the fifteenth anniversary of his episcopate at Scranton, Pa. There are 24 Polish congregations under him numbering 50,000 persons.

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It has been proposed that the American missions in Liberia should be translated to the supervision of the English Church. This would make easy the formation of an ecclesiastical province in West Africa, as Liberia lies between the Diocese of Sierra Leone and West Equatorial Africa. It would be much more accessible from England, than America.

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The Rev. Charles Ragbir, a native Hindu priest of the Church of England, is in the United States soliciting funds for his work among Mohammedans in Trinadad. He wants $2,000 to build a girl's school there. Your correspondent had a talk the other day with a native Hindu who is training as a medical missionary among his own people in Trinidad. The Presbyterians are doing an excellent work in this tropical island. A short visit to this island five years ago leads the writer to conclude that there is excellent opportunity for missionary adventure there.

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Bishop Bury, formerly of Honduras, but now Anglican Bishop over the chaplaincies in North and Central Europe has recently returned from a trip through Siberia. He held services in the homes of English residents, baptizing, confirming and administering the Eucharist to many who had not had the ministrations of religion since their arrival in the country.

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A writer in the April number of "The East and West" suggests that "Robinson Crusoe" has a heavy bearing on missionary work. It is shown that this wonderful man first converted "Friday" and so instilled in him the love of the gospel that Friday asked Crusoe to go to his own people. Then in Crusoe's voyage to China, the East Indies, India, etc., he came in contact with a delightful Roman priest and we learn a good deal about missions in this country. This is all the more surprising when we remember the general apathy to missions in Defoe's time. It is probable that "Robinson Crusoe" sent more English boys to sea than any other single influence. Might it not be hoped that some of these sturdy English lads would also venture into the foreign mission fields by reading this absorbing book? It would be well for parents to get their sons reading this fascinating tale, at the same time directing their attention to the missionary interest in the book.

Taking Things as They Are

Some people will never understand that visitors would rather "take things as they are" than be made to feel that their entrance into the home is upsetting the ordinary routine.

"Take us as you find us, and come when you like," is true hospitality. Then you can drop in when lunch, tea, or dinner will be of real value and service, without feeling that you have humiliated your hostess by surprising her at a humble meal which is all you yourself want.

A convenient, simple repast is worth ten stately affairs. False pride murders hospitable intentions. The desire to offer what one can is often—too often—stifled by the mistaken idea that more will be expected, and one's efforts will be despised. This fear often prevents mothers from giving mild forms of entertainment for the benefit of the young folk. Then they are surprised and pained when the fledglings, finding home extremely dull, soar away and seek their pleasures elsewhere.

To-day

We shall do so much in the years to come,
But what have we done to-day?
We shall give our gold in a princely sum,
But what did we give to-day?
We shall lift the heart and dry the tear,
We shall plant a hope in the place of fear,
We shall speak with words of love and cheer,
But what have we done to-day?

A clerical subscriber, writing to us for information on a certain subject, says: "Let me take this opportunity of congratulating you on the excellence of your paper. I wish every house in the parish received it, and am endeavouring to get a canvasser for it here."

Maple Leaf and Oak

or Three Sisters

By Irene Strickland Taylor.

(*Continued*).

"Glad to hear it!" retorted the other, coolly. "I will prove it willingly. Since you know science so well, doubtless you are aware that lately it has been discovered that rain is always produced by lightning? Lord Kelvin believes that 'there never is rain without lightning.' Of course, man does not always see the lightning, but it is there all the same. Of course, you know this, Mr. Gerard, being such a scientist?"

"Yes," replied the young man, with a show of assurance.

"Then listen to this" He turned again to his Bible, and read slowly: 'He causeth the vapours to ascend from the ends of the earth; He maketh lightnings for the rain.' He lifted his head, and Myrtle could see the glow of a great reverence in his eyes. "Can you tell me how science, which we are only just discovering, got into this Book over two and a half thousand years ago, unless God put it there?"

"Oh, well, but look here, mister," broke in Winscome quickly, while the young Canadian looked thoughtful and was silent, apparently thinking deeply. "I can prove a very great fault in this Bible you're so fond of. It says in—in—somewhere at the beginning, that light was made before the sun! There's stuff for you now!" He laughed loudly and offensively. "Light before the sun! Ha, ha! Why, mister—"

"I suppose lightning comes from the sun, does it?" interrupted the Englishman, sarcastically, while a cynical smile hovered about his mouth for a moment. "And the stars, too, of course they shine by reflected light, don't they, just like the planets?"

"Why, yes, of course they do."

"An educated thinker has to have astronomy at his finger-tips, I suppose?"

The American began to look a little uncomfortable at the ironical tone, but he tried to carry it off with his accustomed bravado.

"No, I don't set up to know astronomy perfectly," he answered modestly. "But I do pride myself on knowing a bit about it, as much as you do, mister, any day I bet."

"I daresay, but that isn't much," retorted the other quietly, although the satirical droop of his eye-lids became still more accentuated at the words. "Perhaps you can tell me, then, how far distant the sun is from this earth?"

"A matter of a few thousand miles," returned Winscome.

"Ninety-two millions, to be more exact," retorted the stranger drily. "Can you also tell us which is the nearest fixed star to us and how far distant it is?"

Winscome hesitated and fidgetted, but Myrtle was screwing up her courage valiantly, for both she and her sisters revelled in astronomy.

"The nearest star beside the sun is Alpha Centauri, is it not?" she ventured timidly.

"And it is about twenty billions of miles from us," added Ruby unexpectedly. She had not spoken since Miss Farquar's attack on her sister began, and Myrtle glanced at her in surprised pleasure to find that she was listening with undisguised interest, and equally undisguised contempt for the man from Chicago who had such a great opinion of his own intellect.

"Thank you," answered the Englishman immediately. "In other words, it is more than two hundred thousand times the distance of the sun from us. Since, sir, the sun is in reality more than a million times the size of our earth, and yet ninety-two millions of miles makes it look such a small object in comparison to its actual size, do you think that having twice traversed the whole immense distance from the sun to the stars, its reflected light would be visible at all to us even from the nearest star? And Sirius, which is far brighter, happens to be five times farther off. I think that you will have to take back your statement that the stars shine by light reflected from our sun."

"I never said it did," exclaimed Winscome, almost shouting at his antagonist in his rage and mortification. "It was you who said so, and I agreed without thinking. But that don't prove your point, you conceited Britisher, and whatever you may say, I hold to it that the Bible is a pack of shams from cover to cover, and that there's no science in it at all!"

The stranger raised his eyebrows expressively and shrugged his shoulders; what was the use of arguing with this man since he refused to believe what was clearly proved to all those around him?

"Perhaps it does not prove my point," he said calmly. "But it does prove one thing, sir, and that is that your astronomical knowledge stands in need of improvement."

"There's no need for you to tell me that," blustered the American. "I can get along without your wretched astronomy."

"Then if I were you, sir," retorted the other, drawlingly no longer, but speaking sternly, "I would take the trouble to find out a little more about the immense universe in which you are an infinitesimal atom, before you presume to insult the Creator and Controller of this vast and stupendous universe, whirling through limitless space."

Miss Farquar rose with a well-feigned yawn; perhaps she saw that her friend was decidedly dangerous at that moment, as well as badly defeated; perhaps she herself felt abashed and slightly ashamed; at all events she laid her hand on his arm and spoke lightly, almost gaily.

"Well, I think we shall have no time left for our game of bridge if we go on talking like this. We might go on till midnight and reach no definite conclusion. Good-night, Miss Hazeldine, I hope we haven't tired you out. You got off easily this evening, Christiana, my child, I admit, but then you are rather young to begin arguments so late at night! Come along, Maud," and linking her arm in that of Mr. Winscome, she moved away, followed in silence by her other two companions.

Left alone, the Englishman turned quickly to Myrtle. "I hope you will forgive me for taking things so much into my own hands," he said gravely, but with a gleam of amusement in his lazy hazel eyes. "I ought to have apologized before, but in the heat of the battle one is inclined to forget to be courteous, at least I have always found it so."

"I am very glad you did come up and take my place," replied Myrtle, smiling and flushing slightly. "I was terribly frightened, I am afraid. I should have liked to run away! Thank you so much for speaking up so splendidly."

The stranger smiled gravely and shook his head.

"It was not splendid; I wish it had been," he answered slowly. "Usually people of that sort avoid such conversations, or rather, Christians avoid arguing. Perhaps I am wrong, but I never can stand aside to hear our Bible run down, can you? After all, what have we to fear, and we know that we always will win the victory, don't we?"

He paused abruptly, and turned his head swiftly, for Rolf Gerard had re-entered the saloon, and was standing a few feet distant with an undecided look on his face, as though afraid to speak openly, and waiting to be addressed. He came forward when he saw that he was noticed, with a nervous glance at the two girls.

"Er—Miss Farquar has found another friend to play bridge," he observed diffidently. "So I came back here because I—er—want to know why—er—er;" he hesitated and broke off, but gathering courage from the Englishman's attentive expression, quite devoid now of all satire or contempt, he continued slowly and with downcast eyes, "You may have proved that—er—the Bible is scientific and all that you know, but what—er—good will that do? Er—does that help—er—a fellow?"

The stranger laid his hand kindly on his arm. "Come and thrash it out," he said quietly. "It is cool on deck, and we shall find it almost deserted—just the place for a quiet chat. Excuse me," and with a more glance and a slight bow to the sisters, he moved away, and the two went out of the saloon together, the young Canadian looking round with a puzzled face at his companion, whose hand rested lightly and confidentially on his shoulder as he listened.

There was silence in that particular corner of the saloon for several minutes after they disappeared, during which Myrtle knitted diligently, not daring to raise her eyes, and wondering whether her sister were very vexed with her. Then Ruby's voice broke the silence.

"Well, you got yourself into a nice situation that time," she remarked, and though the words were harsh enough, Myrtle noticed with secret relief that her tone was quite gentle for her. "Fancy having that coarse brute address you without even being introduced to him! I wouldn't have allowed it! However, you got out of your difficulty easily enough."

"With no thanks to me," added her sister, with a catch in her voice, as she gathered up her work and rose. "I think I will go to bed now, dear; I feel tired and—and unnerved," and stooping to kiss Ruby affectionately, she hurried from the saloon to her cabin.

CHAPTER V.

SUNSET TALK.

The next morning was spent by the two elder girls in their cabin, more from laziness and a desire for sleep than from any inability to take up the usual routine of ship life, though on Myrtle's part a shrinking wish to avoid notice was the chief reason for remaining below, and when they joined Doris at lunch, she glanced nervously round in the dread of seeing any of her opponents of the previous evening.

Doris arrived late at their table, looking hot and untidy, but in the highest of spirits.

"I've been having a glorious morning," she declared enthusiastically, as she slipped into her place between her sisters. "It is so lovely on deck; why didn't you two come up? I have been playing shuffleboard with the Torrence's and Kitty. We had a grand game, and Mrs Torrence and I won it, too! There is Kitty over there," she added, nodding across the saloon towards a pretty little girl about ten years old seated at another table.

Myrtle followed the direction of her eyes, and espied the child, and sitting next her, Miss Farquar, and not far from her the two Winscomes convulsed with laughter over some joke.

"What's the matter?" asked Doris, looking at her curiously. "You look so startled and red, Myrtle. What's wrong?"

"Nothing at all," she replied, trying to speak gaily. "I will go on deck with you if you like after lunch, but I don't want to talk to anyone, especially your friend."

"Which friend?"

"Miss Farquar."

"Ah! I said you wouldn't care for her," remarked Doris triumphantly. "Never mind, Ruby will be willing to talk to her, I daresay. She likes Ruby, she told me this morning."

"You must find something different to talk about with your friends," said Ruby haughtily. "I do not like being discussed by all and sundry, and it is time you knew that, Doris."

"Not even when your cleverness in being an authoress is being mentioned and yourself praised?"

(*To be continued.*)

Women's Work and Social Service.

I have been following with great interest the proceedings connected with the Criminal Law Amendment act ,as it is called, which has been going through its committee stage in the British House of Commons, and which one earnestly hopes will reach and pass through the final stages in the next session of Parliament. The whole hideous question, euphemistically described as the Social Evil. is one of gigantic proportions, and Protean-like makes its appearance under various forms of horror and brutality. Few of us whose lives are cast in circles where women are honoured and sheltered, have probably the smallest idea of the extent to which immorality prevails even in our own country, and especially of the rate at which it has been growing amongst us during the last few years. One is continually coming upon little indications of a lowered and lowering moral tone; an observant woman who has travelled widely, and who has recently been journeying through Canada after an absence of five or six years, said not long ago in my hearing, that a great wave of immorality seemed to have struck the country, and that this seemed to be the opinion of everyone she had met who had good opportunities for judging.

* * *

This is a terrible thought for every one of us. In cities and countryside alike—in crowded districts and sparsely-scattered hamlets—a variety of causes, social laxity, lack of home discipline, self-indulgence, ignorance, and many other contributory reasons, are developing this disease which is more insidious and deadly than any other that can attack our social order.

And behind all individual actions, behind all the disasters which cause the individual fall, there lies the dreadful traffic of organized slavery by which, through all sorts of methods, girls and women are entrapped for the satisfaction of lust and passion. It is carried on through a widespread net work of organization, through all sorts of cunning schemes and devices. "The ungodly for his own lust doth persecute. He sitteth lurking in the thievish corners of the streets, and privily in his lurking dens doth he murder the innocent. He doth ravish the poor when he getteth him into his net." Is it not so? and doth he not say in his heart, "Tush, God hath forgotten?"

* * *

One of the most terrible aspects of this traffic, and one possessing a truly awful significance, is the enormous pecuniary profit which it brings to its votaries—blood-money indeed. Where the financial temptations are so great as they undoubtedly are, penalties have to be made correspondingly great so that men and women may be afraid to run the risks involved. And for this to happen, penalties must be made heavy indeed.

* * *

The bill now before the Imperial Parliament in the name of Mr. Arthur Lee, deals with procuring, with keeping houses of ill-fame and with a number of kindred offences, and proposes to arm the police with certain special powers in regard to this class of crime, powers such as they already possess in regard to burglary. For instance, the bill will empower a constable to arrest, without warrant, any person whom he has good reason to suspect of having committed certain offences. This is a peculiarly important point, because the few hours' delay necessary for the issue of a warrant, is fully sufficient to enable the offenders to place themselves well beyond its reach.

Certain other clauses deal with the suppression of houses of ill-fame, with solicitation, and kindred ills. At present very high rents can be obtained for houses if let for immoral purposes. I know of women in necessity who have refused such rents—all honour to them—and of others who have withdrawn their contract as soon as possible when they learned to what use their rooms were put. But one can fancy the temptation which must often present itself in this particular guise.

Mr. Lee's bill will do much toward restraining house-owners from letting their property to persons who live by controlling and directing the movements of those whom we describe as "fallen women" and for whom we should feel nothing but sympathy and the desire to help.

* * *

The London Spectator points out in response to criticism that this bill will not lead to private blackmail, nor will it place any honest man or woman in jeopardy. There may be some risks in giving such large powers to the officers of the law but the danger of withholding them is very much greater, and it is monstrous to think that police may arrest without warrant when the offence is against one's property, and that they should not be able to do so when the honour and safety of women and girls is in danger.

I often think of the old allegories we used to read when we were children, in which life was sometimes depicted as a narrow pathway, on either side of which were dreadful pitfalls, burning pits, steep precipices, rocky defiles, wild beasts, dragons and serpents, fierce brigands, alluring and beautiful sirens; each waiting to catch the careless or unwary pilgrim who strayed to the right or to the left. Modern life is so terribly full of pitfalls and hidden dangers, some of them disguised under smiling approaches; innocence, ignorance, curiosity, sociability, affection, fear, poverty, desire, the love of experiment, these and many other more or less natural conditions are often the roads which lead almost straight to the abyss; and when a girl has once fallen into it, especially if she has once got into the power of the traffic, recovery is almost impossible, for she is made to feel that she is outside the protection of the law, and that there is no return for her and no hope apart from the evil power into whose hands she has come. And is not this position rendered more inevitable by the attitude of society, of those whose circumstances have safe-guarded them from this particular kind of temptation, who have no understanding of what it means, and no attitude towards it except that of condemnation?

I wonder whether you and I are like this? It is well for us sometimes to picture that scene when Pharisees dragged into the presence of Christ, for His condemnation, just such a woman as we are thinking of now. We have not forgotten, have we, the rebuke which the Lord gave, not to the woman taken in sin, but to those who esteemed themselves that they were righteous and despised others.

As a sign of the importance of this bill,—which experts seem to agree in thinking a sound one,—I notice that the Archbishop of York, in addressing the members of the Church of England Men's Society at their half-yearly council meeting the other day, laid before them as a matter of urgency, this bill, and it was unanimously decided that it should be brought before all branches and federations of the society, in the hope that they would each approach their local members of Parliament, urging them severally to support the bill in the later stages through which it has still to pass.

In our own new country social reform has already become urgent, and one undoubtedly great need is more thought and knowledge upon this question. Some of us need to convince ourselves that the social evil really exists amongst us. We do not believe it. Well, we can soon satisfy ourselves whether it does or not, through our clergy, our doctors, through social workers, through organizations like the National Council of women, all of whom can furnish us with ample and convincing evidence. Some of us do not wish to know anything about these "dreadful things." "We cannot bear it." Is it possible that you and I cannot bear even to know of that which other women have to suffer? We are called to bear one another's burden, but it is one which must be borne in thought, which must be borne in prayer by many of us, before real progress can become possible.

HONOUR BRIGHT.

Accidentally Evicted

When the Irish peasant happens to be successful in business he has a fancy for blossoming out into a contractor. Mike Murphy of county Cork, was one of these and to celebrate his rise in life he gave his wife a motor with a French chauffeur attachment. Mrs. Murphy read up on the genteel attitude in motor cars and then she invited Mrs. Hannah Clancy for a drive "Whatever you do, Mrs. Clancy, don't talk to the 'shoffer' at all, not a word or a whisper to him, for it takes his mind off what he is doing," said she as they started off at a rapid clip. The chauffeur went zip around this corner, and zip around another; sometimes the car would be on two wheels. Finally Mrs. Clancy touched the chauffeur on the back and said: "Mr. Shoffer, excuse me for I was told not to speak to you at all, but let me tell you that Mrs. Murphy hasn't been in the car for the last ten minutes.

Another Bishop's Commendation

I value the work you are doing in your excellent paper very highly, and will do all I can to help it on. Your paper is vastly important and attractive to the Church at large and I do hope that all will go well with it and that the friends of your great work will rally round those who are so nobly trying to keep it going.

"I suppose," said a litfle child, "God could not look after everybody, so He made mothers to help Him."

A parents' branch of The Missions to Seamen Prayer union has been formed, and all fathers and mothers are asked to unite in prayer for their sailor sons.

Where are the gold coins that we all saw ourselves carrying when the Mint at Ottawa got to work in earnest? Why doesn't the Government send out samples and advertise its new venture? There isn't one of us but would patriotically distribute them to our butcher and baker and candlestick maker, and thus give publicity to a paternal industry.

"Be ye therefore merciful, as your Father also is merciful; judge not and ye shall not be judged; condemn not and ye shall not be condemned; forgive and ye shall be forgiven."

A BREAKFAST IN CEYLON
would not bring you a more delicious cup of tea
than you may have at your own table by using
"SALADA"
It is the world's choicest tea, at its best—the finest hill-grown Ceylon—in sealed lead packets.
BLACK, GREEN or MIXED
051

Laymen in Church Work

(*Continued from page 7.*)

Lack of organization is not, however, the only difficulty. One of our Western clergy tells of going once to a leading Methodist to get him to speak to his laymen on the subject of church finances. The reply he received was to the effect that the Methodists had no special gifts in such matters, but he added, "When you need ministers you go to England; and when you need money you go to England. We used to do that, but we have stopped it." The Church has been pauperized in the past in too many parts of Eastern Canada by this very process. It is very true that when men are really interested in the Church's work they will give their money, but it is just as true that where a man's treasure is there will his heart be also. If we can secure the funds that we need from our own laymen we shall go a long way towards securing their interest. It is, moreover, just a question whether it would not often be better for the work, ultimately, to let that work drop in certain places than seek for support from outside sources when the people of those places have the means to supply the need.

One thing that is doing more harm than almost anything else is a false classification of the work of the Church into "spiritual" and "financial." The natural result has followed that the financial work of the Church to a great extent has become despiritualized and is usually looked upon as an ordinary commercial transaction.

An even more serious situation is facing the Church in Canada than the financial, and it is the reluctance, particularly on the part of fathers, to have their sons enter the ministry. There are in our theological colleges in Canada to-day students preparing for the ministry, and of these how many are Canadian born? All of us have the very greatest admiration for those men who have left their homes and friends in the mother land to help in planting the Church in Canada, and we shall never to able to fully repay them. But when all is said and done, is not the situation too often that described by one of these men in Western Canada, "You know, in spite of all I can do, I am still a foreigner." When we draw our clergy more largely from our own Canadian homes we shall secure a very much deeper interest on the part of our laymen in the work of the Church. We hesitate to say more on this subject lest we should be thought unfair to the clergy, and it is one of the last things the laity should want to be thought guilty of, but the wish remains that a greater effort were made to get young laymen of the Church in Canada to offer for its work either as laymen or clergy.

One of our most energetic laymen says that a communication had been sent out from diocesan headquarters to the wardens relating to certain financial matters. The portion that this man took exception to was a reminder that the rector had ultimate authority in all matters pertaining to the work of the parish, and he ventured the statement that when laymen were treated more as men and not as children they might be more ready to help in the work of the Church. We may quote the words of Canon Barnett in this connection: "The clergy complain that laymen do not respond to their appeals to join in parochial work. The fact is, that the work to which they are invited does not seem to them to be sufficiently responsible. It may be that the clergy have more intimate knowledge of the subjects, that they would have directed a more enlightened policy, that good things would have been more quickly done; but by the self-withdrawal of the clergy laymen have been interested, and by their interest new resources of thought and of activity have been opened up which are more valuable to the common good than immediate efficiency. The point, however, which I desire to make is, that laymen are attracted to join in parochial work when they see that responsibility is attached to the work."

We have in Canada to-day clergymen who are doing magnificent work among laymen, and if we could describe them in words it would be as manly, Christlike leaders, who instead of descending to the level of those they are leading, are lifting the latter up to their level—men of optimism and deep sympathy, men of patience, prayer and faith, who make their fellowmen feel that they have confidence in them. They make their laymen realize "that in the Christian church between clergy and laity there is only a difference of the degree in which certain spiritual powers are conferred, that it is not a difference of kind."

If our theological colleges would spend more time in preparing men to deal with men we should find more co-operation on the part of laymen in church work.

Moreover, we spend far too little time in our synods and deanery meetings in the discussion of such matters. We are not treating them with the seriousness that they demand, and we have no right to expect great progress until we do. The problems facing the Church at the present time demand united action, and it is childish for us to be continually finding fault with one another. The laymen of the Church are not doing what they ought and can do, but they are not hopeless. The difficulty with a great many is that they do not know just what is wanted of them and how they are to do it. By formulating an adequate policy and by making use of those who are willing to take hold, the Church can convert the comparative inertia of its laity into a tremendous and vital force.

Question Box

Q. Are old Roman Cathedrals of Europe mainly built facing the east? —P.

A. Orientation was universal in Great Britain, and throughout all France, and it may be said in Germany and Spain, in all churches built before the beginning of the sixteenth century; so also in North Italy. It was sometimes varied and even reversed in Rome and South Italy, where the basilicas were used as Christian churches. At the time when places that were not intended for worship were adapted for use, it is quite clear that orientation was impossible. Of late years the Romans do not seem to trouble about orientation.

Habits

Habits in youth may be controlled and directed, which, in the man, become the confirmed condition of life. The reformer of old men and women has a profitless and an almost hopeless task.

At Wolfe's Tomb

About a hundred Canadian teachers visited Greenwich old parish church, where General Wolfe, the victor at the battle of Quebec in 1759, is buried, and were addressed by the Rev. E. J. Wolfe, who claims connection with the General.

Vicar's Advice to Bride

The vicar of Clewer St. Stephen, near Windsor (the Rev. G. D. Nicholas), in an address to a newly married couple—the bridegroom being a head gardener and the bride a daughter of a head gardener—said the way to be a good wife was not for a girl to pride herself on the biggest hat or the narrowest skirt, nor even, though that was good, to attend cookery classes, but to learn obedience and discipline at home.

"I trust that CHURCH LIFE will receive much support and encouragement, because of its spirit of sound churchmanship and tolerance," writes a clergyman of the Evangelical school.

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Rugby's "topper" is to go, and the silken Sunday headcovering of the Rugbeian will hereafter be the "boater" of straw.

Mr. Gilbert Jessop, who succeeded to the fame of Dr. W. G. Grace among cricketers, has declared for Holy Orders, and will go into training in Leeds Clergy School.

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"Little words in love expressed,
Little wrongs at once confessed,
Little favors kindly done,
Little toils thou did'st not shun,
Little graces meekly worn,
Little slights with patience borne,
These are treasures that shall rise
Far beyond the smiling skies."

Notes

Miss Diamond Hardinge, daughter of Lord Hardinge, Viceroy of India, is the youngest girl who has ever served the Queen of England as maid of honor. She is only twelve years old, and while she is attending school will be called several times a year to attend the queen, who is very fond of the little girl.

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Maturity is one long career of saying what one ought not to say. That is the art of conversation. Childhood is one long career of innocent eavesdropping, of hearing what one ought not to hear.

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"Those were well called the Dark Ages when Greek was an unknown tongue in Europe. The Reformation was the natural child of the Renaissance. Had the Latin Church retained its original knowledge of Greek the history of the Church must needs have been rewritten."

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Like the air which enters every dwelling, whether cottage or palace, mercy comes to all without fee or reward. Surely "The earth is full of the mercy of the Lord."

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Jesus, Thy mercies are untold;
Through each returning day,
Thy love exceeds a thousandfold
Whatever we can say.

Mercy is an essential perfection of the Deity. This is why God in Scripture language is spoken of as being "plenteous in mercy," "great in mercy," and "rich in mercy."

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Out of thirty-three condidates for confirmation in Radnorshire, Wales, nine were converts from Dissent, five being newly baptized. Some of them had to face petty persecution from co-religionists.

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It is said that the more spiritually-minded of Welsh Nonconformists are finding their way back to the Church.

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The word "teaching" in Chinese, signifies religion.

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In a town in Georgia a citizen daily sings "Rock of Ages" at 4 a. m., as a signal to the townspeople that it is time to get up.

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The Rev. Thomas B. McClement, until a short time ago in charge or the Presbyterian church at Knoxboro, N Y, was recently confirmed in Grace church, Utica, and has been admitted as a postulant and has entered upon a preparation for Holy Orders.

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Away down in the heart of man, with whatever lightness he treats matters of religion in his daily round, there exists a sober sense of God and his relation thereto.

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Life is too short for work that prevents worship.

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There is about as much gold in sea-water as joy in self-seeking.

Letters to the Editor.

(We do not hold ourselves responsible for the opinions expressed by our correspondents.)

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More about Hurlbut.

To the Editor:—

Church Life of August 8 contains a criticism by Miss Jarvis of Dr. Hurlbut's S.S. teacher training book. Miss Jarvis rightly recognizes the difficulty of adopting that manual to Church use, from the Anglican point of view. I would like to see further discussion on the points mentioned. Are not the qualifications redundant? Go back through the years till time eliminates the various denominations and show me a distinction between a Christian and a Church member.

Now, forgetting for a moment the Church, and as to the doctrine of Baptism and its relation to life in the Kingdom, may I suggest the real difficulty of the Hurlbut qualifications —that one may be a Christian (presumably in the accepted meaning of that term to-day) without being a Church member? Does the New Testament make this distinction. Do the "early days" of Christianity teach this? Is it possible that the Canadian Church believes this? Then let us hear how the theory is interpreted, *vice versa*. The Hurlbut qualifications imply that a Church member is not necessarily a Christian. Is this the sense in which historic Christianity has used the word Christian? We may agree much with the position of the author on the result.

Does not the Church of England in Canada have something to say in teacher-training on the confirmation of the teacher or his spiritual life and use of the Holy Communion? In brief, while Dr. Hurlbut's book is excellent in many ways, it falls short of being an adequate handbook to present the opportunity offered to the S.S. teacher in the Church of England. The time is more than ripe for the scholarship of the Canadian Church to assert itself and prepare its own S.S. text-books for both teacher and scholar.

I write as a Canadian, for such I proudly say I am.

A. L. MURRAY.

St. Matthew's Rectory, Evanston, Ill.

Care of the Dead.

To the Editor:

Having occasion to call at the Shingwauk (Indian Home), I saw there a copy of Church Life," July 25th issue, containing an article on "the Dying and the Dead."

My experience in dealing with the dead, having been connected with a cemetery for a number of years, has convinced me that a much cheaper, sanitary and common sense way of disposal of the dead can be brought about by such outspoken articles as the one mentioned in your July 25th issue.

I enclose $1.50 P. O. order for which send me "Church Life" for one year and as many of the copies of July issue (marked) as my remittance will cover and oblige.

I. B. CORNWALL,

The Athanasian Creed.

To the Editor:

Canon Plumptre has contributed an article to the Canadian Churchman of August 15th, in which he asks—What shall we do with the Athanasian Creed? He then records the instances in which dislike has been expressed to the Creed from the time of the Reformation to the present and ends the first instalment of his article by stating that in our forthcoming revision of the Prayer Book we must face the above question.

It is to be presumed that Canon Plumptre would prefer that something be "done" with the Athanasian. He makes rather brief reference to the defence which the Creed has received from Waterland, Hooker, Pusey and Liddon, while giving at length protests emanating from those in favor of some change. However, this is perhaps explicable when one considers the purpose of his article.

It is noteworthy that Canon Plumptre is a member of the Canadian Prayer Book Revision committee which is now at work. It is, then, to be inferred that this committee will discuss the Athanasian Creed and, if Canon Plumptre is supported by the other dignitaries on that committee, something will be "done" with the Athanasian Creed. Presumably Canon Plumptre is considering which of the various expedients which he describes in the article he is engaged upon it is most desirable to adopt. These expedients are either total disuse of the Creed, or permissive use or its abridgement.

Here, then, is foreshadowed a serious situation, serious because the possible adoption of any of these courses called forth from Dr. Pusey the statement that if the Church of England tampered with this Creed she would acquiesce in the central heresy of the day, namely that a definite faith has nothing to do with salvation. "How a Church which does this with her eyes open (not as the Church in the United States did without seeing what it involved) can remain a portion of the Church of Christ, I know not. She would formally suppress the declaration that what our Lord has revealed of Himself is essential for salvation; and that, because men affect to be scandalized at this, His teaching." Thus wrote Pusey, and he did more. He openly announced that he could remain no longer in communion with a Church guilty of such surrender. Of course, the oft-quoted statement, which appears in Canon Plumptre's article, that Dr. Pusey intended to retire into "lay" communion presumably in the Church of England, is inaccurate. Pusey himself described such a course as absurd. He would relinquish the Church of England altogether; whither he would turn he knew not—it might be to the old Catholic Bishops or the Scottish Bishops. And Canon Liddon as clearly expressed his determination that he could no longer fulfil his office as teacher in the Church of England, were any alteration made in the status of the Creed.

A serious situation is, then, in store for the Canadian Church, if events take their natural course. What will be the result, One thing seems clear. No mandate from General Synod has been given to this Prayer Book Revision committee to treat of doctrinal matters, nor of radical change in rubric. Had General Synod considered it probable that this committee would deal with the Athanasian Creed, some debate thereon would surely have arisen. Foreseeing that the ornaments rubric might have been handled one way or the other by this committee, General Synod wisely exempted the ornaments rubric from the scope of the committee's work. In the event of this committee bringing in any recommendation for change in connection with the Athanasian Creed, the time for action would be during the next General Synod to which they report, in 1914. We need delegates to that Synod who are possessed with the responsibility of their office in this respect, men who will defend the Faith, as expressed in this Creed, against all its opponents, especially those opponents who are so "because men affect to be scandalized at this, His (Christ's) teaching."

A. K.

Open Churches.

To the Editor:

In your issue of August 8th amongst "Letters to the Editor," I noticed a letter on "Closed Churches in Toronto." There it is stated that "The only churches that are open from early morn until evening are those belonging to the Roman Catholics, St. James' Cathedral and the Methodist Metropolitan," and as a postscript you add St. Thomas' and Holy Trinity. I should like to add that St. Luke's on the corner of St. Vincent and St. Joseph streets, is also open.

The rector, the Rev. A. G. H. Dicke, is absent from home in England, and as I am acting in his stead I feel called upon to add this church amongst the number. The door on the south from St. Vincent street is open daily and so any one wishing can make use of the church or the chapel. But during the month that I have been here, although I have been in both church and chapel several times daily, I have never yet seen a single stranger there, either for prayer, repose or sight-seeing. The verger, who is around the whole day long, informed me that he has never seen a person enter.

RICHARD COX.

The True Missionary Spirit

Among the recently baptized in the diocese of Mid-Japan, a Bishop for which, the Rev. Heber Hamilton is soon to be consecrated, have been three judges of the high court. The story which tells of their bringing to Christianity is one of the romances of mission work to-day.

Sometime ago a Christian woman who had been governess to the two daughters of one of the judges of the court of appeal, returning to the city where they lived, paid her former charges, of whom she was very fond, a visit. She found the eldest daughter, who was married, dying of consumption. The ex-governess stayed with her and succeeded in converting her to Christianity, and the young woman's end was peace.

Some time after the younger daughter embraced Christianity and under its influence became unselfish where before she had been selfish; a joy in the home which before had been disturbed by her self-will.

The parents, remembering the death of the one daughter and seeing, daily, the life of the other, began to enquire deeply concerning the new religion and in the end became converts themselves. To-day the judge is the head of a class for his fellow-judges, his wife is teaching their wives. It was from the first-named class that the three new converts come.

There is no need to say more—the story carries its own comment, its own inspiration, its own rebuke for Christian Canada.

A Bishop's Commendation

One of our Canadian Bishops writes us as follows: "Church Life," as it is now appearing is simply splendid. We have long felt the need of such a definite, loyal, and charitable paper. Anything I can do to help you I will. . . . A good Church paper will do much to develop Christian character, and bring home to our people the obligations that devolve upon them as members of the most glorious Church in Christendom. Family worship, the study of God's word, and the reading of a Church newspaper will bring about the due recognition of God, and prevent the growth of indifference and materialism in our homes."

He has also given us the name of one who has consented to act as correspondent in his diocese. Will not others please do likewise, and help us along in the good work?

Good Intentions

Good intentions are not always wise intentions. It is not enough to desire to be helpful without taking the trouble to find out how. A resolution to be kind to the poor is well enough as far as it goes, but it will never go very far unless the one who makes it determines also to learn what kind of poverty is within reach of his aid and how that aid can best be given.

Duty

I slept, and dreamed that life was Beauty,
I woke, and found that life was Duty;
Was, then, my dream a shadowy lie?
Toil on, sad heart, courageously,
And thou shalt find thy dream to be
A noonday light and truth to thee.

Our Old Country Letter.

Aug. 6, 1912.

Canada has not for a long time occupied so much space in our newspapers, or such a place in our thoughts, as it does just now. The keenest interest has been taken in the visit of responsible Canadian ministers to England, and in the question of the form which Canada's contribution to the naval defence of the Empire shall take. At such a time Lord Strathcona's address at Cambridge, on Friday last, is likely to receive special attention here. He stated that it was the confident expectation of many "that in the lifetime of the next generation the United Kingdom would be equalled in population and excelled in resources by the oversea Dominions," and he drew the natural conclusion that some modification of existing political relations between the Old Country and the Dominions is advisable. John Bull has so many things to think of that even the wonderful vitality and progress of Canada do not impress him, except on occasions like the present, as they ought to do.

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The marriage law appeal has also helped to turn our thoughts to Canada. The general impression seems to be that the Ne Temere decree is alone responsible for this litigation. The *Church Times* has a very careful and impartial article showing that the present complication has its tangled roots deep in the history, not only of Quebec, but of France and of the Roman Catholic Church as it was before the Council of Trent.

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The Roman Catholic congress at Norwich has just come to an end. In the home missions section, Cardinal Bourne spoke with hopeful approval of the "missionary" work going on in East Anglia (Norfolk and Suffolk), and reminded his hearers that England was still a missionary country. At the closing meeting he spoke with horror of the wicked attempts made by Protestants in Rome to proselytise "Catholics." It appears that the aggressive work of Roman Catholics is missionary, but that of Protestants is proselytising. Both speeches were made on the same day. Cardinal Bourne is a very able and devoted man, but he evidently lacks a sense of humour.

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Oxford in vacation used to be a place of silence and repose; but now all that is changed. "Summer schools fill the air with sights and sounds. The streets swarm. The parks are alive. Tutorial classes are filling the Quads. There is no sharp severance, as of old, between Term-time and Vacation." The old Universities are waking up and taking their part in the life of the nation.

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The new Bishop of Truro (Dr. Burrows) has begun well. In his enthronement address he said that two causes were dear to his heart—Reunion and Foreign Missions; and he believed that the former would come by way of the latter. "In many ways an English Bishop has to meet strange and difficult conditions. People generally do not realise how little it is that a Bishop can do if he is pushed to a last resource. He has to be like a father with grown sons. He can persuade and remonstrate, but he can not compel; if he is to govern, it will be by the strength and reasonableness of his own character."

—

A vigorous controversy between Dr. Griffith Thomas and a correspondent calling himself "Viator" has just come to an end in the *Guardian*. Dr. Thomas maintains that great numbers of Church people in Canada are rightly alienated by so-called "Catholic" teaching; and as they are Evangelicals first and Churchmen afterwards, they are justified in attending the ministrations of Evangelical Nonconformists when they cannot get the teaching they approve of in their own churches. The contrary position is maintained by "Viator."

—

Signs are not wanting that the Church of England feels the burden of the "dead hand" and is growing more and more restive under the restraints still imposed upon it by traditions inherited from mediæval times. Even its privileges are often a deadening incubus. Branches of the English Church Union are beginning to pass resolutions like those which were adopted the other day by a North of England district union, calling for a re-adjustment of the relations between Church and state, the restoration of diocesan synods with effective powers, the liberation of Convocation and Church courts from state control, the abolition of state patronage and of the scandal caused by inequality of incomes. Nothing could be more anomalous than the system—or want of system—of remuneration in the Church of England. There is a project to raise the minimum income of incumbents to £208 a year. If this proposal is realised, some hundreds of hard-working men will find their stipends increased by 100 per cent. Bishops have—on paper—large incomes, but their burdens are so heavy and so inexorable that those who are nominally among the wealthiest are gravely hampered by financial anxieties. The Irish navvy's saying is no longer true, at least in England: "For a nice, fat, aisy job give me a Bishop!"

—

While we deeply mourn our hindrances and mistakes, it is re-assuring to know that outsiders are aware of the increasing efficiency of the Church of England. The *Methodist Recorder* in a most cordial article praises the Church for its "insight" and "statesmanship," for "setting its house in order," and "discerning the times and seasons." Never were there so many willing hands and warm hearts, laborious in the Church of England. . . . Them that honour God, He will honour; and in the Church of England a great development of spiritual vitality has arisen in these last years."

W. O'CONNOR.

Prayers for the Departed —Are They Reasonable?

F. W. Colloton.

The practice of praying for the departed is closely related to the teaching of Holy Scripture and the Church, that between the hour of death and the final reunion of soul and body at the resurrection there is an intermediate state, in which the soul lives, absent from the body, yet fully conscious: with Christ, though not yet enjoying the perfect bliss of Heaven. This was the doctrine of the Primitive Church, and although in the Middle Ages it was robbed of most of its scriptural character by the idea of a Purgatory of suffering, yet until the Reformation the existence of an intermediate state was never seriously questioned. Calvinism "in its dread of Purgatory obliterated Paradise," and asserted that "the souls of the righteous being then (i.e. at death) made perfect in holiness, are received into the highest heavens, where they behold the face of God in light and glory:—and the souls of the wicked are cast into hell where they remain in torments and utter darkness." With the denial of an intermediate state naturally went a condemnation of prayers for the departed.

But such a doctrine empties the teaching of the New Testament regarding the resurrection of the body and the day of judgment of its meaning, and it is directly contrary to our Lord's own words. Lazarus is spoken of as being carried, not into Heaven, but into "Abraham's bosom." To the penitent robber Christ promised, "This day shalt thou be with me in Paradise," and His words to St. Mary Magdalene after the Resurrection. "I am not yet ascended to My Father," make it plain that by "Paradise" He did not mean "Heaven." The preaching to "the spirits in prison" is also unexplained by the denial of an intermediate state. That the Church of England holds the scriptural doctrine in this matter is clear from the collects in the burial office.

It is clear, too, from the above passages, that the soul is fully conscious in the intermediate state. The promise to the penitent on the cross would have been meaningless had he not been in a condition to enjoy the companionship of Christ in Paradise: the spirits in prison must have been fully conscious in order to have received our Lord's preaching.

If, then, the souls of the departed are living a conscious life in the more immediate presence of Christ, there must be progress, there must be advancement in holiness and in the knowledge of God. All analogy points in this direction. It is a law of life that there must be either progress or retrogression. And nowhere are we taught that men are perfected in a moment, unless this be implied in the case of those "who are alive and remain" at the coming of Christ. Sanctificaton on earth is, as we know, a gradual process, a growth in holiness; and we have no warrant for thinking that it is otherwise in the intermediate state. No soul as it leaves the body is absolutely perfect, although freely pardoned and accepted. Each has much to learn of the love and wisdom and goodness of God: each has much to accomplish before attaining "unto the measure of the stature of the fulness of Christ." And in Paradise, freed from all the temptations of this life, knowing that nothing can henceforth be willed contrary to the will of God, and above all being with Christ, the soul grows towards perfection and is prepared for the vision of God. If, then, the souls of the faithful have not yet "their perfect consummation and bliss," if God still has further blessings to bestow upon them and more and more of His love to reveal to them, if there are still heights to which they may rise, surely we may commend them to God in our prayers, beseeching Him to give them those things which are proper to their state.

Nor does prayer for the rest and peace of the faithful departed at all imply that they are not already in such a state. We do not limit our ordinary prayers to requests for such things as are lacking. We may pray for the blessings of health and happiness for our friends without implying that they are either ill or unhappy. We may pray, "Give us this day our daily bread," and make the prayer apply to ourselves individually as well as to others, even though, through God's goodness, our own means of sustenance for this and many succeeding days have been already supplied. By our daily prayers we acknowledge our constant dependence upon God for all our needs, and by our prayers for the faithful departed we commend them to the same loving care.

One of the chief activities of the soul in the unseen world must be that of prayer; and if on earth "the supplication of a righteous man availeth much in its working," surely, too, the prayers of those must avail, who, incapable of a thought at variance with God's will, now pray in the peace of Paradise. We do not know for what great objects their intercessions are offered. Doubtless their scope is vastly wider than that of the prayers of the Church on earth. But unless all recollection of human relationships is obliterated—which is unthinkable—we who are still battling with the temptations and difficulties of this life must have some place in their prayers. Our human nature being what it is, this must be so. Christ, who knew humanity as no one else has ever known it, recognized this; for in the parable he represents the rich man, who on earth had lived a life of selfishness, praying for his brothers who remained behind that they might not share his fate. We cannot fail to recognize in this one of those touches of nature which make the whole world kin.

(*To be continued next week.*)

LATE NEWS

DIOCESE OF QU'APPELLE

The Rt. Rev. Malcolm McAdam Harding, D. D., Lord Bishop of Qu'Appelle, Regina, Sask.

Brief Sketch of the Diocese.

A short history of the Diocese of Qu'Appelle, will we feel sure, be welcomed by our readers. Bishop Anson, its first diocesan, resigned in 1892 and the Rev. W. J. Burn, Connescliffe, Durham, was nominated by the Archbishop of Canterbury to fill his place. When he arrived, the prospect was gloomy enough, but he bravely set to work. At the time the Synod of the Province of Rupertsland was meeting in Winnipeg, General Synod meeting for the first time in Toronto in September. When he met his diocesan synod in May, 1894, he had obtained a wide experience of the working of the Canadian Church. The Bishop and clergy were much cheered at this time by Lord Brassey's offer to build a house at Indian Head for the Bishop. This was to be the property of the diocese as long as the Bishop made it his home, but Lord Brassey withdrew this condition two years ago, and although the Bishop lives now in Regina the house at Indian Head still belongs to the diocese.

The work began to look more hopeful, new missions were opened, old ones strengthened, but in the midst of hopes and plans, death suddenly overtook Bishop Burn, in June, 1896. A memorial cross was erected over his grave at Qu'Appelle, and a memorial library established at Indian Head, but his most enduring memorial is in the hearts of those who knew him. His widow is still most devoted and untiring in her work for the diocese. She lives in England, but she is ever thinking of and working for the church out here. Few of us realize how much we owe to her.

—

The mission in City View has been dedicated to St. George.

—

The Lord Bishop will consecrate that portion of Moose Jaw cemetery that has been set apart for the use of the Church. The Church in Moose Jaw, St. John the Baptist, has lately been given red hangings for lectern and prayer desk, and a credence table, for use in the chapel, has been made by one of the communicants.

DIOCESE OF RUPERT'S LAND

The Most Rev. S. P. Matheson, Lord Archbishop of Rupert's Land and Primate of all Canada.

Dean Coombes of Winnipeg, has been on a trip to Brandon.

—

Rev. J. McKinney has begun his work as incumbent of St. George's, Brandon.

—

A city missionary priest for Winnipeg is a necessity. When will he be appointed? GARRY.

To say the right thing at the right time requires tact and thoughtfulness, but it is often just as important to leave unsaid the wrong thing at the moment we are tempted to speak Another Homeward Bound.

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The Church in the West

The editor has asked me to write a running story of the Church in the Province of Rupert's Land, and I have undertaken, with some misgiving, to serve as an occasional correspondent. The task proposed was so attractive that I could do no less, yet so difficult that I feared to attempt more.

To write a chronicle of the Church's work in the West at once bewilders and fascinates as does the work itself. It is hard to know where to begin, but it is as hard or harder not to make a beginning.

May I then make my beginning by describing, however imperfectly, the work that lies before the Church between Lake Superior and the Rocky Mountains, from the international boundary to the polar seas? The extent of this country is not easily grasped. To-day I was startled to read in the daily press that steamboats ply on the rivers of the north for a distance of 1,300 miles and that Great Slave Lake is five hundred miles long and two hundred broad. A year or two since I was surprised to learn that Lake Winnipeg was second in size of the lakes of Canada. Thus, only gradually, do we learn the extent of the land we live in. The prairies which we ordinarily think of as co-extensive with Western Canada form but its southern part.

But it is not only the extent of the country that makes the work difficult, in the variety and complexity of the problems to be solved there is a difficulty to be faced, even greater. Among the Esquimaux and Indians we are bound to carry on the work to which noble men have devoted and are devoting their lives. To scattered settlers in the newer districts tempted and at times almost driven in their strenuous life to labour only for the meat that perisheth, we are called to carry the meat that endureth. Settlers of an earlier date, now rejoicing in well earned prosperity, need the lesson, as do we all, that man does not live by bread alone. In the new cities of the West—and of the nineteen cities in Canada with clearing houses for chartered banks, ten are west of the Great Lakes—we have reproduced, if on a smaller scale, the manifold social problems of older cities. Wealth is not as great, nor poverty as desperate, but luxury is relatively no less rampant, and poverty, in the land of opportunity and hope, is perhaps more bitter and distressing.

Our difficulties are increased, moreover, by the strange medley of tongues and peoples that have made their homes among us. The Bible, I am told, is sold in some fifty different languages and dialects in Winnipeg. Doubtless all these peoples have something of value to contribute to the civilization of our future; but it is unquestionable that some of them have yet to learn some of the most elementary lessons of decency and morality. In this work we of the Church of England, within due bounds, should bear our part,—if on no other grounds, at least in anticipation of the day when we all shall be one.

Such in very imperfect outline, is the work to which our branch of the Church in the West is called. Its difficulty and variety is an inspiration, for none can measure what the work of to-day mean for to-morrow. Those now at work are moulding and shaping the future, as it can no longer be moulded and shaped in older lands; and thus, if the difficulties of the pioneer are theirs, theirs also are his joy and enthusiasm.

In my next letter, I hope to say something of the Mission of Help to be held during the latter part of September and October throughout the ecclesiastical province. Meanwhile, may I ask very earnestly that your readers will, of their charity, add their prayers to ours and our brothers' in the Old Country for our Father's richest blessing on the work of the missioners.

G. H. Broughall,
Winnipeg.

Answering a Complaint

If we love God we shall give to Him, and spend our money on His work. It has been well said that an examination of our accounts will show us beyond mistake whether we really love God. If our accounts show that we spend far less for God than we do for our pleasure we shall know exactly how we stand—pleasure first, God last. If, on the other hand, we spend a larger proportion of our income upon God than we do upon our comfort or pleasure, we can be certain that our love towards God is no empty profession. It is complained that the Duplex Envelope System is so business-like that it shuts out love. Is love not business-like? Men who love their children are business-like in the way they provide for them and meet their needs. Why, then, should not the men who love their God be equally business-like and systematic in the way they show their love and provide for the needs of God's work? —*St. Paul's, Woodstock, Parish Magazine.*

The tenants and labourers on the estate have given for the chapel of Hatfield House, the stately home of the Cecils, an altar book and silver stand, a massive pair of Jacobean candlesticks and a pair of Jacobean vases. The gift commemorates the silver wedding of the Marquis and Marchioness of Salisbury.

An Algoma layman, sending us in some church news says "Best wishes for the continued success of your live and interesting paper."

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Bishop's Sermon to Saloon-keepers

The Bishop of Birmingham preached in All Saints', Birmingham, to a large number of saloon-keepers and their friends, who had been invited specially to attend the service. Speaking of liberty, he said there was a want of discipline in all classes of society to-day, and they must have noticed it in their restaurants. The man who kept having glass after glass was a slave. He did not ask them to be teetotallers, but to exercise proper control and help others to retain their liberty. The bishop's hearers applauded his address so heartily that he good-humouredly came back and told them an anecdote.

Good Morals the Foundation

Everything that is good or beautiful in society or in a human life must be built upon the foundation of good morals. Bad morals lead inevitably to bad manners, bad health, bad everything, and good morals inevitably bring every other kind of goodness in their train. An epidemic that carries off multitudes of our little children has a moral, or rather an immoral, cause back of it. And there is food for thought in that statement just at the present time. The society that is kept in good moral health will have a low death rate And that is only saying that the society that is healthy spiritually will be healthy in the physical sense. So that it all comes back to this in the end, that above all we must mind the things of the spirit.

God Understands

It is so sweet to know,
When we are tired and when the hand of pain
Lies on our hearts, and when we look in vain
For human comfort, that the heart divine
Still understands these cares of yours and mine.

Not only understands, but day by day,
Lives with us while we tread our earthly way,
Bears with us all our weariness, and feels
The shadow of the faintest cloud that steals
Across our sunshine, ever learns again
The depth and bitterness of human pain.

There is no sorrow that He will not share
No cross, no burden, for our hearts to bear
Without His help, no care of ours too small
To cast on Jesus; let us tell Him all—
Lay at His feet the story of our woes,
And in His sympathy find sweet repose.

To commemorate the work of the S. P. G. in the United States a window will be placed in Trinity Church, Hattiesburg, Miss., the rector of which was at one time an organizing secretary of the society. The subject will be "Christ the Sower."

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Question Box.

Q. Please explain the Commination Service in the Prayer Book.—U. S. A.

A. The title of this service has undergone three changes, as follows: In 1549 it was "the first day of Lent, commonly called Ash Wednesday." In 1552, "a commination against sinners, with certain prayers to be used divers times in the year." In 1661 it was as we have it now. The original title agrees with the ancient one; and the alteration was at the suggestion of Martin Bucer, and was due to his Judaizing tendencies. The introduction of the awful Judaic maledictions into the service, and the archaic character of the homily restricted its use to the first day of Lent. The form in which these are used is singularly out of character with the general tone of the Prayer Book; denunciation of sin ordinarily taking the form of a Litany, not of an exhortation, under the Christian dispensation. "These dangerous days," and other expressions also give the exhortations a tone which belongs to the past rather than the present. The maledictions in the earlier part of the service resemble the Greater Excommunication which used to be proclaimed in the English tongue three or four times a year in the unreformed service. There exists some popular prejudice against these cursings, under the false impression that they are of the nature of prayers. On the contrary, they are merely declarations, and in no sense imprecations. They merely announce what God has said, and the fact that the modern service, like the later mediæval one, is for the *faithful* and not for unreconciled penitents, makes them chiefly a warning to those who *actually repeat* them. Certain sins bring certain curses after them as a natural corollary, and to mention this fact as a warning is surely a useful reminder to make us avoid them, or repent of them if we are guilty. We cannot shut our eyes to the fact that some people commit these sins, and we need to remember that those who do are incurring punishment, or curses. The chief objection really lies in the modern refusal to face the fact and consequences of sin, whether our own or other people's.

Q. What is the exact meaning of the word "idle" as used in St. Matthew xii, 36?—C. C.

A. The word in the original means "not-work," purposeless. It may here refer to the accusation of the Jews that Christ cast out devils by the power of the devil, while they did not dare to say that the works themselves were evil. If taken to task, they would say, "We did not mean it." This, our Lord says, is no excuse.

Q. Can you give us the words of the prayer which the congregation used in the early days, immediately before the Holy Gospel was read?—C. C.

A. "Defend, O Lord, all my senses with the sign of the life-giving cross, that hearing the words of the Holy Gospel, I may believe them in my heart, and fulfil them in my actions."

Q. Please give an explanation of the Colonial Clergy act.—A. B.

A. By the law of England clergy who possess only colonial orders are under certain disabilities; at present whether they are Bishops or priests they must obtain a license to preach every time they go to the old country, and they must also sign the Thirty-nine Articles. This license has to be obtained from the Archbishop of Canterbury. They also are unable to obtain preferment in England unless they fulfil certain conditions. The act grew out of the difference between the standard of requirements for ordination. In England the requirements were much higher than in the colonies, and it was unfair that the mere act of ordination should put the clergy on the same footing. Men who could not obtain ordination in England were able to get it abroad, and then return and claim recognition. With the improvement in colonial requirements, the act is less necessary, and sometimes produces hardship. Of course, a man who has been ordained in England and then gone out to work in the colonies is not affected by it.

Q. Is it customary for ordained literates in Canada to wear a hood?—A. B.

A. All hoods are merely academical distinctions, and the use of them is very largely optional. As the hood of a literate was evidently provided for a clergyman, it would seem natural for him to wear it. The liturgical use of a hood would seem to be especially for preaching.

Q. Where can the forms of service mentioned under "Points of Contact" in your issue, dated August 1st, be obtained?—A. B.

A. In the article referred to the publishers mentioned are Dawson Bros.,—we presume of Montreal—beyond that we have no information.

Q. Why was the "Gloria Tibi" not printed in the Prayer Book?—C. P.

A, The rubric was simplified in 1552, and enlarged in 1661, especially by the addition of the order that the people should stand; but the direction for the ascription "Glory be to Thee, O Lord" was not re-inserted, though it had been prescribed in 1637, with a second ascription to follow the close of the Gospel. Tradition has supplied the deficiency. Bishop Cosin had proposed this, as well as the order to stand at the Gospel.

Q. Why is the Invocation and Ascription said before, and after the sermon respectively? When was the ascription first brought into use—and why was it so used?—R. P.

A. There is no authority for introducing the sermon with the invocation or with a collect only. The 55th Canon, following a very ancient pre-Reformation custom, orders a bidding prayer to be said before all sermons, lectures and homilies. It is stated that this practice was begun in the reign of William, to evade the recognition of his supremacy; so that, in its origin it was a mark of disaffection to the Government. On the other hand, in the reign of George I. some clergy incurred the charge of disaffection for using the bidding prayer, as if they would only call upon the people to pray for the King. It is customary to conclude the sermon with an ascription such as "And now to God the Father," etc. This custom dates at least from the days of St. Chrysostom. Bishop Wren's Ord rs and Directions of 1636, in enforcing the Bidding Prayer, add "and no prayer to be used in the pulpit after sermon, but the sermon to be concluded with "Glory be to the Father," etc., and so come down from the pulpit.

Q. Where can the Canons of the Church in Canada be obtained?—A.B

A. Generally at the synod office of any diocese.

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CONTENTS

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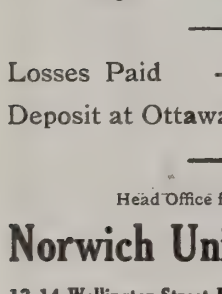

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Calendar for September.

1—Giles Abbot.
7—Enurchus.
8—Nativity of Virgin Mary.
14—Holy Cross Day.
17—Lambert, Bishop.
20—Fast.
21—St. Matthew.
26—St. Cyprian.
29—St. Michael and all Angels.
30—St. Jerome.

The Week.

Wood Alcohol and Kindred Evils. The death, in Montreal, of three men from drinking whiskey aggravated by mixing with wood alcohol, has put the spotlight on a phase of the traffic in intoxicants to which too little attention is paid. A few years ago a man who knew a good deal of the bar from behind declared that, while the amount of drinking done was notably on the decrease, the result of the drinking done was far worse than before, owing to the vile nature of the stuff being sold for beer and whiskey. The chief victims are the young men and boys, whose unseasoned palate knows no distinction between intoxicants, good or bad, and the English immigrant, who exchanges the beer of the old land, which, taken in quantities, may make him a beast, for the so-called beer and whiskey of Canada, which are liable to make him a suicide or a permanent mental wreck.

A restrained and reasonable warning to these two classes of consumers, urging them to make sure that their drink is not "dope" or quick poison, would, there is no doubt, prove the easily-inserted wedge which might lead in many cases to a decision to practice total abstinence. At any rate, whether this last result be achieved or not, the cause of humanity demands that a thorough exposure be made of the polluted nature of all forms of intoxicants to-day.

Locking The Stable Door. From time to time we are told that the Government has the power to enforce a law forbidding the pollution of streams. From time to time we hear that it is really going to enforce this law. Instead, our cities and towns pour their filth into our waterways and leave the inhabitants of the land to put up filtration plants, and thicken their Adam's ale with chloride of lime, and eventually bury their dead when these corrective measures fail. Sensible method, isn't it?

We smile at our Chinese friends for reading the printed page from the bottom to the top, and for paying their physicians so long as their patients are well, but the good Canadian plan of first making our drinking water dirty for the sake of later making it clean has the Chinese idiosyncracies hopelessly beaten for humour.

The Day Is Past. The Orillia Packet noting that the editorial page of those papers on which are simply uttered party shibboleths, and which stands sponsor for all party measures, is seldom or never read nowadays, remarks that the day for such things is past. Men have grown beyond the stage of "orthodoxy is my doxy; heterodoxy is your doxy," and are recognizing that Truth does not rest on the banners of one party, and that Righteousness usually flees at the sound of party feeling.

The lesson is being learned in the ecclesiastical world, too. Men are gradually coming to see that standing for a party cry is far from being the same thing as standing for a definite principle, and the theory of the evil of the diffusion of energy in destruction is happily being developed into the practice of conservation of energy for construction. And it is needless to add that men do not love the Church the less because they are learning to love their brethren of differing views the more.

Is Cancer's Cause Discovered? The announcement by a Parisian physician, Dr. Gaston Odin, that he has discovered the cancer microbe is being read with breathless interest by a world which has been standing in helpless dread before this mysterious disease. Whether or no he is right time alone can tell. His theory is that the cancer microbe is a parasite blood-mass, which, while an inferior living organism, is capable of reproducing itself in a marvellous variety of forms. Having found its cause, as he hopes, Dr. Odin will work towards producing a vaccine which will either cure or prevent cancer, as smallpox and diphtheria have been prevented and cured. He is confident that he can tell to a certainty whether a person is cancerous or not by testing the blood.

The horror of this dreadful disease, which has seized the most unlikely subjects, apparently, has been the unexpectedness of its attack. Personal uncleanliness encouraged smallpox; foul and even close, unaired rooms have been responsible for the development of tuberculosis, but cancer has sought its victims among the pure-blooded, the simple livers, the clean physically and morally. The fight with it has been a fight wherein the victim has but seldom been the victor—there are those who say that the supposed recoveries from cancer have been recoveries from some other disease entirely—and it is a fight which is often made more dreadful by peculiarly distressing accompaniments. If Dr. Odin has discovered adequate weapons of defence, he will be numbered among the immortals; his name will be on the roll of those that men call blessed. That he may be given the keenness of intellect, the skill, to accomplish that to which he has set his mind might well be the prayer of all Christians.

Bank Clerks and Salaries. The recent sad revelations in one of our cities regarding the defalcations of a couple of young bank clerks, following close on revelations of a similar nature elsewhere, brings up again the question of the salaries of the younger men in our banks. That these salaries are quite inadequate to meet the demands of a bank clerk's life, be his habits never so abstemious, is well known. Yet the banks go on, their heads drawing big dividends, the men in the highest places drawing large salaries, while the young fellows through whose hands the stream of money flows daily, who have the work to do which brings the dividends and makes the big salaries possible, are made to face the impossible task of living decently and honestly on salaries which don't begin to equal the wages of the half-skilled labourer.

If the bank clerk comes of a well-to-do family, which supplies him with the necessaries which he cannot pay for himself, no harm is done, but when the clerk is his own sole support, if not the assistant in his family's upkeep, the whole aspect is changed—he very naturally seeks to augment his meagre income by means which look alluring and promise the money that he so sorely needs.

This article does not mean at all to say that the bank clerk who does this does right; it merely says that his action is natural under the circumstances. And being at fault, he pays dearly for his fault. Exposure always comes—to the man who is in an inferior position—and if he escapes punishment from the law, he gets it by being disgraced in society. Of course, there are a few cases where inborn dishonesty exists, and would find its way to the surface without temptation from any outside source, but in the majority of cases the downfall of our bank clerks can be laid at the door of the men who refuse them a living wage.

The Modern Girl's Demands. A mention of the demands made upon the bank clerk to-day lead, naturally, to a contemplation of him in his capacity as one of the necessities of modern social life, especially in our small towns. Here the dearth of what has been known as "the dancing man"—a generic term covering all the accomplishments which make the young man popular—leads hostesses to seize on every callow youth who begins life in the local branch washing out the inkstands and "peddling drafts," and hale him to her entertainments, where he does duty for a real, live man. Incidentally he meets there the modern girl, who appears, in many cases, to have been out when any upbringing was going on in the family. She expects to be taken to the theatre, or to the "shows" in the town hall; she expects drives; she expects sweets in four or five dollar boxes; she expects flowers; in short, she expects pretty nearly everything, and if she does not get what she wants, she designates the youth who fails to give them as a "cheap sport" and tries the process of demand on easier game. And what youth, under twenty-five, is brave enough to risk a girl's sneers, or wise enough to know that the girl who asks and takes so lavishly from him is totally lacking in either self-respect and honesty or else is feeble-minded?

Would it not be well if fathers and mothers, especially the fathers, who can speak with more authority than

the mothers respecting the incomes of the young men of their acquaintance, were to put a gift limit, as it were, on their daughters? It surely cannot be a pleasant thought for any father to have, that the gratification of his daughter's exorbitant demands has led a boy or a man to get money to satisfy them by unlawful means.

❦

Open Churches. Our letter-box, as our readers will see, has been used to commend the writer of the first letter who brought up the subject of the closed churches of our communion. Our private mail has also been greatly increased by writers who have expressed pleasure at the opening of the question. As will be seen, a writer in this issue mentions two more churches in Toronto which are open daily—the cathedral church of St. Alban the Martyr and the Church of St. Mary the Virgin.

In connection with St. Alban's, the corner stone of the nave of which was laid this week by the Duke of Connaught, it is interesting to know that the synod of the diocese passed a resolution to open the doors of St. Alban's from dawn to dark every day that it might be, in very truth, a house of prayer for the diocese.

We are gathering statistics concerning the churches in Canada which are open daily, and would be glad if the clergy of such churches would send us word of any which they know of.

(Since writing the above, word has come to us that St. Mark's, Parkdale, was open for many years, and many availed themselves of the opportunity of saying their private prayers therein.)

❦

The Record's View. The English Record, a pronouncedly Evangelical paper, has a very wise and timely editorial note on the recent Wesleyan Conference in Liverpool. Touching on the words which Bishop Chavasse addressed to the conference, it remarks that His Lordship is always tactful and kindly. It then gives the gist of his speech wherein he spoke with sorrow of the intolerance which was one of the causes which led the Wesleyans to sever themselves from the Mother Church, "maintaining a significant silence against the intolerance which certain sections of Nonconformists are showing to the Church to-day," and then quotes his statement that he looked forward to the time when once again we shall have visible unity. "We are glad," says The Record, "that the Bishop had the courage to take this line, for we believe it is the true line. The present conditions which make for the widening rather than the healing of the breach are temporary and transient, and if they pass away successfully, the search after grounds of unity may be continued with some hope of success. *But it will not be along the path of compromise for the sake of peace*, but rather, as the Bishop reminded us, along the path of comprehension for the sake of truth."

❦

Like to Like. Constantly the question of the formation of a native ministry as the goal of missionary work and the advisability of purifying and using any Christian machinery in poor working order because of non-use or misuse, is being brought up in to-day's discussions on missionary problems.

One of the recent utterances on this important subject was by the Bishop of Khartoum, who spoke at the annual meeting of the Anglican and Foreign Church Society. He declared that it was imperative that immediate efforts be made to help the Copts reform and requicken their Church because this was the only hope of converting Moslem Egypt to Christianity. Their conversion would never come about through Western efforts, as Western Christianity does not impress them as a purified Coptic Church could do.

The Abyssinian Church, which has given up many of its followers to Mohammedanism, can only have its candlestick replaced through the effort of Coptic missionaries.

This restoration of an ancient church to the fulness of the life of earlier days is a subject to which Western Christendom has devoted too few prayers, and an object upon which it has bestowed too few alms.

❦

Clerical Readers. By clerical readers we do not, of course, mean those clergy who devour printed matter for their own pleasure and profit, but rather those who read the prayers of the Church and the appointed lessons from the Bible to the pain or the profit of the congregations. A correspondent has asked us to dilate on the greater preponderance of pain than of profit there is to the congregations in our churches. What shall we say? In the first place, the clergy who say the prayers undevotionally or who read the lessons badly do not always know that they do so. Many do not know how to use their voices properly, and for this the chief blame should lie at the door of the theological colleges who let their students go out unequipped vocally as it were.

There is, of course, unintelligent reading and stumbling reading, because the clergyman does not know anything beforehand of the lesson. He falters over the proper names, he gives inflections that destroy the meaning, and he leaves out or inserts words which disturb the perfect poetic balance of the matchless English of our Bible, and makes thereby sensitive members of the congregation, who know it by heart, to suffer real torture. This sort of poor reading is inexcusable, being remediable.

Another source of annoyance, and a rather great one to our mind, is the various degrees of affectation indulged in by clerical readers. If a man's speech is uncouth or his pronunciation defective, no one will quarrel with him for improving either, but the trying part is that, while strenuous efforts are made to broaden *a*'s with a generosity which leads sometimes to amusing results, no real care is taken to have the enunciation pure or the pronunciation correct. However, it is doubtful, even if the sinner in these respects were to read these few remarks, that he would repent of the error of his ways.

But besides the reading of the lesson, there is the saying of the prayers. Here, again, many of those who say them, not only unimpressively, but irritatingly, sin in ignorance. There is less excuse, it seems to us, for undevotional praying than for unattractive reading. A devout and mindful attitude of itself makes the prayers simple, devotional and impressive quite without thought or effort on the part of the man who says them. Gabbled prayers are bad; mouthed and pompous prayers are worse, but indifferent prayers are worst of all, and this indifference in the priest is a certain cause of indifference in the people. The man who drops out all his prepositions and loses four or five words at the end of his sentences may make the congregation remember him unpleasantly, but the man who continually says the Church's prayers in a spirit of indifference will in time make his people forget God.

Mr. Walker, Diver

Says the London Spectator: "The preservation of Winchester Cathedral by a triumph of modern engineering has been rendered possible by the skill and endurance of Mr. William Robert Walker, the diver, who for some six years has been at work deep down in the liquid peat, building, in the words of the Archbishop of Canterbury, 'a man-made rock on which the priceless work of faith and beauty might stand firm,'" and then these verses follow:—

Diver, who serenely divest
  In the dark some fifteen feet,
Till thou in the end arrivest
  At the gravel 'neath the peat,—

Thus, uncouthly paraphrasing
  Calverley's immortal stave,
I essay the task of praising
  Walker in his wat'ry cave.

Journalists may bleat and bellow,
  Eulogizing feats of speed;
Here's the sort of dogged fellow
  That the British only breed.

Nowadays we laud the talker,
  Adulate the nimble tongue!
But the deeds of Mr. Walker
  Hitherto remain unsung.

Yet, to speak in accents candid,
  Who has better earned a lay
Than the man who, single-handed,
  Saved a Minster from decay?

Francis Fox, the arch-contriver,
  Was the master-mind supreme;
But you were the only diver
  Who could carry out his scheme.

So for six long years your labours,
  Under water, under ground,
Unbeknownst to all your neighbours
  Followed their incessant round.

There, with zeal that never slumbered,
  Cutting out the peat, you laid
Layers of cement unnumbered
  Till the sagging walls were stayed.

Jocular associations
  "Walker" as a name have marred;
You have giv'n it connotations
  Worthy to inspire a bard.

Presentations, public dinners,
  Minor benefactors prize;
You, the Prince of Underpinners,
  Such delights can well despise.

For amid the band of strivers
  Who have rescued Waklyn's fame,
You, the doughtiest of divers,
  Stand upon a special plane.

And I hope the stone recording
  Fox's skill in language fit
Will be liberal in awarding
  Honour to the diver's grit.

Bishop's Plea for a Living Wage

The Bishop of Southwell, speaking of the situation in the industrial world, said: People sometimes say to me, explain this unrest and discontent which we find on all sides in England to-day. Was the answer so very difficult after all?

When one looked out on the world and saw the large number of our most wealthy people thinking only of pleasure, luxury, and satisfying self, and giving the clergyman a shilling or two sometimes, whilst they spent thousands on themselves in their homes, was it a wonder that the working classes began to say, "Why should not we share in these things? Are they only for them?"

They found that while there was this greed in things of this world there was growing up a spirit of materialism which was an absolute danger to the nation, and was bringing it to the edge of the cliff. Only the Church could save it. It would not be charity, not higher wages—none of these things would save the nation,—but charity and righteousness.

The pessimist is color-blind; he sees nothing but the shadows in the picture. The optimist has a normal eye; he knows the shadows are there, but they make the colors stand out in greater glory to his vision.

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Hospitality Without Grudging

Like the Roman Empire, hospitality has declined and fallen. "What!" many readers will exclaim. "Never before, we suppose, in the history of the world was there so much spent on entertaining." This statement is probably as incontrovertible as that which begins this article, and we shall not quarrel with it, merely maintaining the truth of our assertion.

For hospitality is not "entertaining"; it is as far removed from it as are the poles asunder, and of hospitality there is a sad dearth. Hospitality in its essence is the free offering of one's home and one's food, small though the one be and plain the other, freely and without grudging to our friends or to those who need either. Hospitality says, "We shall be glad to see you at our home whenever you can come," and follows the kindly invitation with a kindly, unflustered welcome whenever it is accepted. Hospitality gives whatever it can, and does not trouble its head if the recipient, suppose the cases were reversed, would be able to give something finer, and hospitality asks for nothing again.

Can we honestly say that that is the view of hospitality which is held widely to-day? Rather, if we are quite honest, shall we not say that the opposite is true.

Possibly the decay of hospitality is largely due to the dislike among all classes of taking personal trouble; it is, in fact, but a very obvious proof of the selfishness of the age. It is, also, to be accounted for by the present day love of display. With a modest income and a single servant, the proffer of a seat at our table to the friend or the stranger means an increase of labour and a corresponding decrease in the time which we can give to our own pleasure. Besides this deterrent, there is, perhaps, the greater one of our unwillingness to admit that our *menage* is less imposing than that of our neighbours, who have suddenly amassed wealth and been able to give *carte blanche* to decorators and furnishers and silversmiths, and so on, to make them resplendent, and so we confine our hospitality, very often, to the giving of big "at homes," to which we ask everybody we can think of that it would be advisable to have, and we borrow our friends' silver and china, and get one or two white-capped women in for the day, and are as happy as we can be under the unusual circumstances.

Or else, and this is a degree—several degrees—sadder, we follow, as other foolish sheep have followed, the multitude, and we give lunches and teas and dinners, not in our own home, but at country clubs, or golf clubs, or in hotels, or at tea-rooms. We "get over," as we say, by this means what we have come to call our social duties, but lose entirely the pleasure which comes from gathering our friends about us in our homes and making merry with them there.

A point about this sort of spurious hospitality that is seldom thought of is that it is in reality an insult to those to whom we dispense it. We say, in effect, either that we are too lazy to take the trouble to ask them to our own homes; or else that, while we are willing to amuse them and to feed them elsewhere, we do not consider them sufficiently one of ourselves to ask them to sit at our own table and share by that much our home life. "Better a dinner of herbs where love is than a stalled ox and hatred therewith," said the wisest of men. To-day his words might be paraphrased, "Better a simple meal and a true welcome there with than an elaborate dinner because it is expected of us."

The exercise of hospitality (as does the exercise of any other virtue) brings in its train other lovely graces. It lays a restraint on the unkindly tongue, which finds it hard to slander one who has eaten its owner's bread and salt; it gives a broad and kindly interest, for we can never be wholly indifferent to one who has partaken of the same food that has been prepared for our own nourishment. And highest of all, it typifies the Lord's bounty. True hospitality is an earthly model of one beautiful aspect of the Eucharist—the offering and the partaking, in common, of food; the communion, in peace and goodwill, with the giver of the feast, and it is hardly too much to say that in the home where hospitality of this sort is practised there will be found a family of whom the head can devoutly say, "As for me and my house, we serve the Lord."

There is a spot at the bottom of every heart which appreciates and longs for the simple, the hearty, the true, though it may not be brave enough to be any of the three, and there is no surer road to that spot than the road along which is to be found the use of "hospitality without grudging."

In the Garden

FOREWORD.

The Editor has asked me to write about the flowers of the garden, and the duty is a pleasant one. Nothing is more inspiring, more uplifting, and more engrossing than the nurturing of God's priceless gifts, the flowers flung so bountifully from the lap of Nature. He who has a love of flowers in his heart has a love, too, of the beautiful things of this life—the Church and the garden are close companions. Among the sweetest words ever written were those from the mind of Douglas Jerrold, and they are appropriate in this brief introduction to our notes: "A garden is a beautiful book, writ by the finger of God; every flower and every leaf is a letter. You have only to learn them and join them, and then to go on reading and reading. And you will find yourself carried away from the earth by the beautiful story you are going through. . . . And then there are some flowers that seem to me like overdutiful children—tend them but ever so little, and they come up and flourish, and show, as I may say, their bright and happy faces to you."

NATURE THE GREAT TEACHER.

Let me first ask you to think of Nature and her benign influence on our doings in the transforming of the landscape or scoring this fair earth of ours with beautiful gardens. Nature is the great teacher. The immortal Thomson, who sings to us of the seasons of the year, sounds a true note. "Who can paint like Nature?" he exclaims. "Can imagination boast, amid its gay creation, hues like hers?" Therefore, sit at the side of Nature and cull from her those lessons which she gives to those who have eyes to see, and it is through her that great artists and great gardeners have carried out their noble aspirations.

A country walk in the fall of the year should give food for thought to the planter of gardens. Aster and golden rod are little clouds of color over the brown soil, splashes of purple and lilac running into the yellows and whites, a sea of flower shades in which there is no jarring note. This painting straight from Nature's palette teaches the beauty of grouping, and in the garden a colony, however small, of one good thing gives greater pleasure than a solitary example. That profound thinker and pessimist, Schopenhauer, has this in mind in his description of Nature the artist: "It is surprising how beautifully and picturesquely trees and plants, even the commonest, will group themselves the moment they are freed from man's control. We see this in any spot that has been thrown off, or never taken into cultivation, even though it bear only thistles, briars, and the commonest flowers. In cornfields and market gardens, on the contrary, the æsthetic effect of the plant world sinks to a minimum."

THOROUGHNESS IN GARDENING.

"Be thorough" should be the maxim when beginning gardening. Carelessness brings nothing but disappointment and utter failure. The soil must be well prepared and made suitable for the various things committed to its care, and throughout the life of the plant, from the seed-sowing or taking of the slip, which is usually called a cutting, there must be constant watchfulness to give the highest results. One fruitful source of failure, for instance, in the cultivation of the sweet pea is keeping seed pods on, the plants being unable to bear a double burden, especially during exceptionally hot summers. It is the small things that count so much, as in many other pursuits in life, but the reward in beautiful flowers, or wholesome vegetables well repays time and attention given in the following of one of the purest of pastimes. As the writer of these notes wishes to help those in garden difficulties, correspondence on the subject addressed to the Editor will receive full consideration.

SWEET BRIAR.

The warm summer evenings have brought out the scents of many flowers, but the delicious sweetness of the briar rose, a cloying, satisfying and languorous fragrance, is borne on the soft breeze into the house itself. I am writing by a window surrounded with the bonny briar bush. The air is redolent of its perfume, which mingles with the incense that floats from a group of the tobacco plant, the *Nicotiana affinis* of books and nurserymen's lists A garden planted years ago remains a pleasant memory. Roses, roses, roses all the way, with many a noble perennial, but the first welcome was the sweet briar by the oaken gate, where it had been planted to make a leafy-scented hedge, pink with a hundred flowers in early summer days.

My next notes will be practical.

E. T. COOK.

His Private Opinion

A canny old Scotch minister delicately expressed his opinion of raising money for church purposes by the bazaar method one day from the pulpit, with a dry smile he remarked: "Weel friends, the kirk stands urgently in need o' siller, and as we have failed to get it honestly we must e'en see now what a bazaar can do for us."

The Queen's Humor

One of the rare humorous sayings recorded of Queen Victoria was delivered over drinking songs. A piece of very modern music had been played in the Queen's presence, manifestly not to her approval. "What is that?" she asked. "It's a drinking song by Rubenstein, ma'am," was the reply. "Nonsense," said the Queen; "no such thing. Why you could not drink a cup of tea to that."

The story of Damascus and Konia (the Iconium of the Acts), the oldest cities of the world, goes back before the dawn of recorded time, and Konia is remarkable for being one of the few places in Asia Minor where the worship of Christ has never been entirely discarded.

Josephus says that a Jewish tradition gave Adam thirty-three sons and twenty-three daughters.

The Church in Canada.

DIOCESE OF ONTARIO

The Rt. Rev. William Lennox Mills, D. D., Lord Bisnop of Ontario, Kingston, Ontario.

A Royal Neighbour.

Among the many high and loving tributes paid to the memory of the Rev. W. R. Seaborne, who, after a long illness, died at the parsonage at Milford on August 17th, there was none better than that of the local correspondent to the Picton Times, which said of him that he was "a royal neighbour, a fervent Christian worker, and a splendid type of Christian citizen." At Mr. Seaborne's wish he has been buried in lovely Waupoos among the people he loved, the burial office being said in St. Philip's church by the Rev. F. L. Barber and the Rev. A. H. Creegan. The pallbearers were his four sons, his wife's brother and Mr. Emery Walker of Milford.

Mr. Seaborne, who was a son of the Rev. W. M. Seaborne, of London, now retired from the active work of the ministry, was at Huron, New Mexico, before he came to the parish of Milford and Marysburg.

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Laid the Corner Stone.

Thirty-eight years ago, the Rev. William Lewin, then rector of St. John's, Prescott, laid the corner stone of the town hall in that place. Mr. Lewin, who is now living in Kingston, has always kept in touch with the life of the world about him, as well as with that of the Church.

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Tribute to Faithful Woman.

At St. Luke's, Kingston, on Sunday, the 18th, a memorial service was held for Mrs. Frances Cotter, who died at the home of her daughter, Mrs. Daniels, in Regina, and has been buried beside her husband in Sault Ste. Marie. She was a member of the W.A. and the Women's Guild. The altar was decked with white flowers, and a memorial cross of flowers was placed thereon. The Rev. R. S. Forneri preached from the text, "Blessed are the dead which die in the Lord," and among the hymns sung were some set for the feast of All Saints and for the burial of the dead.

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The annual meeting of the British and Foreign Bible Society was held in Trinity church, Wolfe Island, on Sunday, the 25th.

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The interior of St. James', Perth, is being repainted, and services are being held in the courthouse.

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Mrs. Cuff has been acting organist at St. George's, Trenton, while Mrs. Galna has been taking a holiday.

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The Sunday school at Oxford Mills had a fine picnic recently, and the Church Guild was hospitably entertained by Mr. W. Beckett.

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The electric lighting system placed in St. James', Kingston, in memory of Dr. R. V. Rogers, K.C., will be in working order within a week's time.

The Bishop hopes to have the parishes of New Boyne and Lombardy, Westport, Maynooth, Shannonville, and probably Milford, manned by clergy by the first of October. Students at present are taking services in the parishes which are without a clergyman.

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The committee on the revision of the Prayer Book convened in Kingston on August 28th and will probably sit for ten days. There will be a daily celebration in the cathedral.

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The Rev. J. R. Serson, of Gananoque, was able to celebrate at midday on a recent Sunday.

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The Lord Bishop will lay the corner stone of the new church at Sydenham, on September 12, and will preach in St. James,' Kingston on Sunday, the 15th, dedicating also, a number of memorials. His Lordship is very much better, and on a recent Sunday celebrated and preached in the pretty church at Prout's Neck, Maine, where he and Mrs. Mills are spending August. They expect to be back in the see city by September 9.

DIOCESE OF TORONTO

The Rt. Rev. James Fielding Sweeny, D. D., Lord Bishop of Toronto.

Somewhat New Note.

The Rev. C. H. Buckland, of St. James', Guelph, is home from six weeks in the West. At the first service after his return he declared that he was agreeably impressed with the church attendance in the West. The worship of gold was all-prevalent. People out there could hardly sleep for thinking how to make money, but Sunday found them in their places in the house of God. The cathedral at Calgary was crowded at every Sunday service, and he thought that in this respect the West was ahead of the East. They did not, however, show up so well financially.

Mr. Buckland made a strong plea for greater spiritual progress in his own parish. He has just completed the sixth year of his rectorship, and he trusted the coming year would be more filled with spiritual growth than ever before.

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Mrs. Gardiner Harvey, on behalf of the choir of St. George's, Guelph, gave Archdeacon Davidson one dozen Irish linen handkerchiefs to mark the 14th anniversary of his coming to the parish. The gift was made at a choir picnic, at which they say the archdeacon made a record as referee in a football match between the basses and the tenors.

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The Rev. Edgar B. Taylor, formerly at Washago and at Holland Landing, has begun work in his new parish, Allandale. The congregation of Holland Landing and Sharon, besides saying many kindly things of Mr. and Mrs. Taylor and their daughter, gave the latter a set of ebony brushes and their clergyman and his wife drawing room chairs.

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A window in memory of the Rev. Frank Carey will be placed in the church at Longford Mills. The student in charge here reminded the congregation at the memorial service held the Sunday after Mr. Carey's death that the best tribute to his memory would be for those he left behind to devote themselves to the cause he had so much at heart, viz.: the lessening of the drink evil.

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The church has lost in the sudden death, at Colborne, of Mr. Arthur B. Cheffins, one of whom it has been truthfully said, "he was a consistent member." Mr. Cheffins, who was of English birth, was for some years deputy registrar of Northumberland, marrying into the family of the registrar, Mr. J. M. Grover, all the members of which were faithful helpers in church work. A particularly sad fact in connection with Mr. Cheffin's death is that the marriage of his youngest daughter, Miss Maude Cheffins, was set for September 23rd in Regina. Mr. Cheffins has been buried at Lakeport cemetery.

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Anniversary services were held at St. Monica's, Toronto, a parish recently set off from St. John's, Norway, on August 22, and continued on the following Sunday. On Thursday there was a celebration at 10.30 and evensong at 8, the Rev. Mr. Bracken of St. David's preaching at the latter service. On Sunday plain celebration at 7 was followed by choral celebration at 8, when 65 communicated Matins was sung at 11 and at this service seven infants were presented for baptism, the sacrament being administered after the second lesson and the rubrical direction thus obeyed. There were large congregations at this service and at evensong, when the Rev. G. H. Mockridge preached.

DIOCESE OF NIAGARA

The Rt. Rev. William Clark, D.D., Lord Bishop of Niagara, Hamilton, Ont.

Holiday time for the Bishop and clergy does not always mean rest; that they are always ready and willing to spend and be spent in the Master's service is well known by those who take note of what is passing in the Church world. While on his vacation, the Bishop, with Dean Bidwell of Kingston, had charge of the services at Little Metis during July and August. That their work was fully appreciated might be seen in the large congregations, St. George's chapel being full to the very door at the morning services, which were most heartily joined in by the congregation. The church wardens are Hon. Mr. Justice Greenshields and Mr. W. G. Burland, Montreal.

Bishop Clark, at the request of the Bishop of Quebec, visited with him the Magdalen Islands, travelling via Nova Scotia, and held confirmation. There is a French population on the twelve islands of about 6,000—all Roman Catholics, and an English population of about 500, all under Rev. W. de Gracy, who has two lay readers assisting him. The presence of the Bishop among these devoted people, was comforting and much appreciated, and affords a cheering instance of his Lordship's great interest in the Church. On Sunday, August 11th, he preached at the Cathedral, Quebec, and arrived home on the Saturday following, when he again took up his diocesan work.

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Bishop Clark held a confirmation at Winona on Sunday evening, when ten candidates were presented.

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Much sympathy is felt for the Rev. H. B. Gwyn, now at work in the States, whose wife, while on a visit to friends at Dundas, was taken seriously ill and died at St. Joseph's Hospital. The funeral was from Staplehurst, the home of Col. Gwyn, her father-in-law.

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Archdeacon and Mrs. Irving are enjoying their summer holiday at Muskoka.

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Rev. H. W. Davis, of Stoney Creek, who has been so successful in collecting for the W. and O. fund of this diocese, is away, his place being supplied by the Rev. Mr. Thompson.

Rev. Arthur Howitt, of St. Margaret's, West Hamilton, has been taking duty for his father, Canon Howitt, of St. George's, Hamilton, who is on his vacation.

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Rev. T. H. Perry, M.A., late assistant at the Church of the Ascension, now rector of St. Matthew's, Halifax, received the hearty congratulations and good wishes of his many friends in Hamilton on the occasion of his marriage on August 20, at All Saints church, Peterboro, to Mary Ethel, only daughter of the late Thomas G. and Mrs. Gibbs. The marriage was solemnized by Rev. E. J. Perry, brother of the groom.

During the signing of the register, Miss L. Staples, cousin of the bride, sang "O Perfect Love." A church wedding is always of pleasing interest, this one specially so to Hamilton people, and Mr. Perry and Mrs. Perry carry with them to their new home all our heartfelt good wishes.

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St. Luke's, Burlington.

At the adjourned meeting of St. Luke's vestry there was a good attendance. The plans prepared by Stewart and Witton, architects, Hamilton, shewed the necessary alterations which were contemplated. It was decided that a new vestry be erected on the west side of the church, the present seats put closer together, and the heating chamber renovated. Another year it is hoped to lengthen and enlarge the church, which under its energetic rector is rapidly requiring more room for its members.

St. Luke's has many tender memories connected with its history. When known as Wellington Square its people entered heartily into the work of beautifying it and the surrounding grounds.

The parish of St. John's, Ancaster, held its annual harvest home on Wednesday. The Rev. Dr. Rennison was the preacher, while His Lordship, Bishop Clark, kindly assisted at the beautiful service. "They joy before God according to the joy of harvest," was the keynote of the services. The church was very appropriately decorated with fruit and flowers, and the singing of the beautiful harvest hymns was most hearty. After the service tea was served in the town hall, where the whole parish gathered in social converse. Mrs. Clark, wife of the Bishop, was among the invited guests and her presence in her old parish much appreciated.

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A very happy crowd arrived in Hamilton last Friday, when the choir boys of St. Mark's, returned home after spending two weeks of camp life at Van Wagner's beach.

DIOCESE OF NEWFOUNDLAND

The Rt. Rev. Llewellyn Jones, Lord Bishop of Newfoundland.

Forty-Four Years' Service.

At the Church of St. John the Evangelist, Topsail, on the eleventh Sunday after Trinity an unusually impressive sermon was delivered by the Rev. Jacob Brinton, priest in charge of St. Michael's, St. John's, on the "Intermediate State." Some seven hundred people visited the village that afternoon to view the C. L. B. in camp.

The parish priest of this "Brighton" of Newfoundland is the Rev. T. G. Netten, who has been in active service in the diocese for some forty-four years and has endeared himself to his people. The Rev. C. H. Barton was the celebrant at the sung Eucharist, which is held on the third Sunday of every month in St. Michael's.

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The "Church Tent" erected in the camp of the Church Lads Brigade, has fully justified the expectations of its promoters. It is properly equipped with an altar and ornaments, services are being regularly held and are well attended. A communicant's preparation class was conducted by the chaplain, Father Brinton, with the result that a large number of the Brigade lads made their communion in the village church on the following day.

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The Rev. Hugh W. Facey, B. A., officiated at the Church of St. Mary the Virgin, Southside of St. John's, on the Sunday after his arrival from England, where he had been on leave of absence. He expects to return to his mission, Smith's Sound very shortly.

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The Lord Bishop confirmed a class numbering one hundred and sixty children in the parish of Harbour Breton recently.

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Timely Help.

Rev. L. I. Godden, of Salvage, has received $25 from Rev. W. J. Lockyer, of Port Morien, C.B., towards rebuilding the little church at Squid Tickle, which was recently destroyed by a forest fire. This amount was sent to Parson Lockyer by Richard Brown, Esq, of Halifax, whose practical sympathy was awakened by reading an account of the fire in the Newfoundland items in *Church Life*.

The parson and his flock at Squid Tickle are deeply grateful to Mr. Brown, and to Parson Lockyer for his kind interest in his fellow countrymen and fellow churchmen. Such an action causes us to realize more fully the oneness of the dear old Church all over the world.

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The new church high school house at Trinity is ready, and was formally opened on the 24th inst. for use. It is a very fine building, classical in appearance, practical in design, an ornament to the town, and a credit to the church.

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Mr. R. A. Larsons, A.A., has been appointed principal of the high school at Trinity.

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Rev. J. J. White has begun his work in the new mission of Champneys.

DIOCESE OF RUPERT'S LAND

The Most Rev. S. P. Matheson, Lord Archbishop of Rupert's Land and Primate of all Canada.

Preparatory Services for Mission of Help.

Canon Stuart has arrived to hold a series of services to complete the preparation for the coming mission. As it is hoped that the effects of these services will extend far beyond the centres where they are held, the following list of places and dates will be of interest:

Kenora, Aug. 29th; Brandon, Sept. 1st; Portage la Prairie, Sept. 2nd; Prince Albert, Sept. 6th; Saskatoon, Sept. 8th and 9th; Edmonton, Sept. 11th; Calgary, Sept. 15th and 16th; Medicine Hat, Sept. 18th; Regina, Sept. 20th and 22nd; Winnipeg, Sept. 26th and 27th.

The services in Winnipeg, which may be regarded as typical, will be a celebration of the Holy Communion at 8, a service for men from 12.20 to 12.50, a service for women at 3.30, and a mission service at 8.

The formal reception of the missioners takes place in Holy Trinity church, Winnipeg, on the evening of Wednesday, Sept. 25th, and the mission begins on the following Sunday.

"Brethren, pray for us that the Word of the Lord may have free course and be glorified."

DIOCESE OF NOVA SCOTIA

The Rt. Rev. Clare L. Worrell, D.D., Lord Bishop of Nova Scotia, Halifax, N.S.

Rector Godfrey of Christ church, Sydney, is spending his holiday in northern Cape Breton, and Rector Spurr, of Glace Bay, is storing up ozone in Arichat.

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The women of St. Bartholomew's church, Louisbourg, worked hard on the 17th inst. feeding the hungry multitude caused by the P.W.A. picnic. They were rewarded, however, by over $500 receipts and the good will of every one they fed.

Rev. Mr. Andrew, of Upper Canada, is visiting his old home at Arichat.

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The Boy Scouts, under Rev. Messrs. Goddard, Fenwick and Bullock, were very much in evidence, and highly spoken of during the Duke's visit to Sydney.

DIOCESE OF QUEBEC

The Rt. Rev. A. Hunter Dunn, D.D., Lord Bishop of Quebec, Quebec, P.Q.

The Bishop has appointed Rev. E. A. Dunn, rural dean and rector of Gaspe, to be rector of St. Michael's church, Bergerville, in succession to Canon Von Iffland, who has resigned.

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The new mission boat for the Canadian Labrador made the trip safely across the gulf, and was last reported from Newfoundland. It is expected that the rest of the trip was quickly made and that the boat is now safely in port at one of the mission stations on the Canadian Labrador.

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Bishop Farrar, lately of Antigua, B.W.I., who for a year was the assistant Bishop of Quebec, has returned again to his southern work, and is now in Honduras.

DIOCESE OF OTTAWA

The Most Rev. Charles Hamilton, D.D., Lord Archbishop of Ottawa and Metropolitan of Canada, Ottawa, Ont.

The rector of Carp, who was offered the parish of Richmond, has decided to remain where he is. He was led to make this choice by the universal concern displayed by his parishioners at the prospect of his removal. The tangible expression of this esteem was an increase in the stipend of $150, which places this parish in the front rank of parishes outside of Ottawa, a position it has occupied in other matters for some years past. Most gratifying is it that of the poorest members of the parish some doubled their contributions, and all increased a little.

Rev. R. B. Waterman is closing the tenth year of his ministry here, during which period $4,600 have been contributed to objects outside of the parish. This is one of the few parishes in which a few choice spirits give all the hay necessary for the rector's horse. And last autumn the Carp congregation provided a new buggy and set of harness. The rector is a Lennoxville man; and his son will enter upon second year arts in the same university next month.

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The Twelfth Sunday after Trinity was Flower Sunday in St. James', Morrisburg, and the Sunday school children brought a large quantity of beautiful blooms to the service in the afternoon. Most of these went to Cornwall Hospital. His Honor Judge McDonald, of Brockville, gave an address at evensong. The rector of St. James is active and devoted, and has a good and well organized congregation at his back, and as a recent visitor remarked: "It is a pleasure to see the happy relations between him and his people."

DIOCESE OF MONTREAL

The Rt. Rev. John Cragg Farthing, D. D., Lord Bishop of Montreal, Montreal, Que.

The corner stone of the new Eglise Du Redempteur, Montreal, will be laid by Bishop Farthing on Saturday, September 7th. Addresses in both French and English will be given.

DIOCESE OF NEW WESTMINSTER

The Rt. Rev. A. U. DePencier, D. D., Lord Bishop of New Westminster, Victoria, B.C.

St. Mark's Divinity Hall.

On Thursday afternoon, August 15th, a representative gathering of women from New Westminster, Vancouver and Victoria was held in St. Paul's school house, Vancouver, to organise an association in connection with St. Mark's Hall. Among those present was Mrs. Roper, wife of the Bishop of Columbia. A constitution and by-laws were adopted. The organization consists of a central managing committee and branches wherever the latter may be established. The central committee consists of the president, secretary, corresponding secretary-treasurer, the presidents and three representatives from each branch. The name chosen was "The Woman's Guild of St. Mark's Hall." The aim is "to assist in the building up and maintenance of St. Mark's Hall."

The matter immediately in hand is the furnishing of the new house, which is to be open for students October 1st. Meetings are shortly to be held in New Westminster, Vancouver and Victoria to organize branches. Other branches will be formed from time to time.

The officers of the central committee elected were:—President, Mrs. Creery, Vancouver; vice-president, Mrs. Elson, New Westminster; secretary, Mrs. Newmarch, Vancouver; corresponding secretary, Sister Frances, Vancouver; treasurer, Mrs. Nesbitt, Vancouver. The association will afford an opportunity for those women who are interested in the hall to give effective assistance in its building up.

DIOCESE OF KOOTENAY

Retreat for the Clergy.

Rev. C. A. Seager, formerly rector of All Saints', Vernon, B.C., now principal of St. Mark's College, Vancouver, recently conducted a helpful retreat for the clergy of the Okanagan valley at Kelowna. Seven clergymen in all joined in this retreat, which was held in a cottage two miles from Kelowna. Half of the building was set apart as a temporary chapel, and the other half was used as a dwelling, etc. The clergy present were Rev. Thomas Greene, R.D., and Revs.

(*Continued on page* 15.)

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Missionary News of the World.

The Mother and the Daughter.

One of the glories of missionary work has been the splendid sympathy of the parent church for the mission church. In all fields the greatest care has been manifested by the founder to make strong the condition of the founded. England and Canada offer a rich illustration of this fact. For more than a century the mother has been helping the daughter. In countless churches throughout the Dominion there are still upon the prayer desks and lecterns service books containing the gilt letters "Presented by the S.P.C.K." In numerous parishes the churches and schools have been largely built by money contributed by the home Church. And still the generosity is unfailing. Money is pouring into Canada every year by thousands of dollars. The possibilities of our great West have appealed to the English people and they have responded nobly. There is the Archbishops' Fund, established only five years ago. Already thirty clergy and twenty-seven laymen have been sent out and maintained by this fund. The S. P. G. in the same period has given $35,000, the C. C. C. S. has contributed $10,000 for church sites and over $5,000 for assistance to the Bishop of Saskatchewan. For the current year the Archbishops are asking for $100,000. It is impossible for us to be extravagant in our praise of the Mother Church. Never will the Canadian Church be able to show sufficient appreciation for this munificence. There is, perhaps, one way in which she can express her gratefulness, and that is by setting to work and making it unnecessary for the faithful old mother to support her any longer.

* * *

Things have been transpiring lately which do us little credit. The B. C. Aid Society, with a project of £300,000 is one of them. One of our wealthiest provinces is British Columbia. There are heaps of money in Vancouver and Victoria and elsewhere. Is it not time that our people became a little more independent? And now we read of the establishment of a Nova Scotia society, whose object will be to raise money for the Halifax Cathedral. Whilst the utmost credit must be given to the Bishop of Nova Scotia and his people for having undertaken their beautiful Cathedral, it does seem rather a reflection upon the old province that money must be solicited from England where there is plenty of it in the province by the sea.

We hesitate to say a word that might check the flow of England's liberality, but we feel it a duty to put ourselves on record and say that this incessant reaching out of hands for charity is a poor sort of business for the older parts of Canada. This work ought to be done by Canadians. It can be done, for the resources are at our disposal. The duty of self-help is imperative. The welfare of our people demands that we insist upon it. So long as England helps us in this lavish way, it will be next to impossible to get our people here to do their part.

* * *

Not only in matters national but in matters ecclesiastical, it is high time for us to be carrying our own burden and discharging our own responsibility. More than this, when may the mother country hope to receive a little help from the daughter? This has become a burning question with our Governments. Surely, we have as much pride in our Church as in our nation. And let it be known that our Church is about the only Christian organization in Canada to-day which is not standing upon its own feet. The other religious bodies are meeting their obligations with their own resources. Can we not hasten to do the same? Is it not time that our millionaires and monied folk were realizing their duty? There have been and still are splendid sacrifices made by some of our Canadian people. But our Churchmen as a whole have not begun to do their part. They do not love to give. If we were to ask the Mother Church to pray earnestly and unceasingly that the spirit of sacrifice be given in full measure to our people, the work might then be done.

Matters Indian.

The census of India reveals some rather startling things. There are more males than females. Not because the birth rate stands thus, but because girls are not wanted and are put out of the way. It is a common thing for parents to destroy girl babies. Twenty-six of every 100,000 of the population are insane, 142 are blind and 35 are lepers. Where the totals are given we learn that in India to-day there are 81,900 insane, 447,300 blind and 110,250 lepers. The climate, of course, has much to do with this. But proper medical care would doubtless improve matters.

There are now four million Christians in India—a gain of one million in ten years. The percentage of Christian growth is much greater than that of population. The Mussulmans show a slight increase. The Hindus have fallen off, as also the Buddhists. So the missionaries may be greatly cheered by these facts.

* * *

The government and administration of our own communion is becoming a problem. The present metropolitan is supposed to visit all India every five years. That is already an impossibility. Bishops are multiplying very rapidly. It is now suggested that provincial synods be formed and two or more Archbishops be appointed. A Southern province, to include Madras, Tinnevelly, Travancore and Colombo, with the Archbishop resident at Madras; a province of Delhi, including Lahore, Lucknow, Bombay and Nagpur, with Archbishop at Delhi; a province of Calcutta, including Chota Nagpur, Assam, Rangoon and Calcutta, with the Archbishop residing at the latter place. It is probable that a decision will be reached shortly. Beyond any doubt, the Church in India would be much more efficiently served by such an arrangement. It is refreshing to hear of such development in that quater of our Empire.

Missions and the Country.

One of the problems of missionary activity is the organization of work in country districts. The city and larger centres make the work easy. But a mistake has been made in overlooking the country. We must now turn our attention to this side of the campaign. Week day services and meetings are well-nigh impossible. Effective work in the way of information and inspiration must largely be left to Sunday. And then the weather may interfere. A rather sad experience leaves your correspondent with little to offer. At present he is trying to organize a diocesan campaign for the country through the deanery machinery. Meetings and services will be held for ten successive days, with lantern exhibitions. A clergyman and layman will travel together, presenting the claim of missions from every viewpoint and endeavoring to organize committees in each parish for the canvas through the envelope system. It remains to be seen whether this will be of any avail. A simultaneous field day has not worked satisfactorily. It might be helpful if any organizer has a scheme that is successful, to write *Church Life* and let the rest of us know about it.

The New Bishop of Japan.

The Rev. H. J. Hamilton, Bishop-elect of the Canadian diocese in Japan is to be consecrated at Montreal on St. Luke's Day, October 18. As the date synchronizes with the missionary campaign to be held in that city, there ought to be unusual interest awakened. The new Bishop will have a diocese containing a population almost as large as Canada. It is situated in the most delightful part of Japan and there are many large towns included in the area. There will be eight Canadian clergymen, five women from Canada, besides a native priest and many native helpers. We heartily wish our youngest Bishop and his Synod every success.

Churchwardens' Functions

At the request of a correspondent, we republish the following, which appeared in answer to correspondents in a recent issue of The Church Times: "The churchwardens are to provide for the performance of the services of the church during the vacancy out of the profits of the benefice. As soon as the new incumbent has been instituted they must present their accounts to him, and if he should be dissatisfied with the accounts he may bring them before the ordinary. But it is certain that if the profits of the benefice are insufficient to discharge the expenses connected with the vacancy, the next incumbent is liable to make good the deficiency, though to protect themselves the churchwardens should obtain the Bishop's consent to the terms entered into between themselves and the curate-in-charge."

Bishop Farrar

We take pleasure in noting that Bishop Farrar, who for some time was assistant Bishop of the diocese of Quebec, is returning to this continent. The following is from The Church Times of 16th August:

"The Archbishop of the West Indies, as being responsible for the oversight of the diocese of British Honduras, which has been without a diocesan since 1911, owing to Bishop Bury's resignation, has invited the Right Rev. Walter Farrar, D.D., formerly Bishop of Antigua, to become his assistant and commissary for performing the requisite episcopal functions in the diocese and preparing the way for certain changes in the territory of the Bishop's jurisdiction, which will probably be determined upon at the convention of the Protestant Episcopal Church of America in October, 1913.

"Bishop Farrar, whose health is now re-established, has accepted the appointment, which, in the first instance, is for the period August 1, 1912, to December 31, 1913, and he will leave England for America in a few weeks' time."

Book Notices

"Morning and Evening Prayer, continuously arranged, with Litany, Collects, Holy Communion and Psalms taken from the Book of Common Prayer" is the rather long title of a most desirable little book, scarcely more than one-eighth of an inch in thickness, sent out by Henry Frowde from the Oxford Press. The price is one penny. Inserted at the needful places are the injunctions "All kneel," "All stand, "All sit." The rubrics, directing the use of the Easter anthem, the Psalms, etc., are illuminated by directions to the pages where these may be found, and the "occasional prayers" come before the Prayer of St. Chrysostom in Matins and Evensong.

The little book will be a boon to the stranger within the Church's gates.

Who now will dare say, after the last month of rain, that St Swithin has lost control of the weather?

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Maple Leaf and Oak

or Three Sisters

By Irene Strickland Taylor.

(*Continued*).

Ruby was silent, but the wrath on her face evaporated, and Doris with a low chuckle continued her lunch in silence. As soon as they left the table, however, she seized hold of Myrtle, and marched her away to her cabin, where she insisted upon her donning coat and cap, and finally took her up to the decks, with the wind blowing all cobwebs away.

"Now, which would you prefer to do, walk up and down with me or sit still in a corner as you did before?" she questioned, piloting her safely past the groups of passengers. "I don't mind which I do, really, but I think it would do you most good to parade about a bit."

"So do I," agreed her sister readily, and so for an hour or more they paced the deck, Doris keeping her amused with laughing comments on the various people to be seen and with amusing descriptions of their unfortunate guardian's sorry plight.

After tea was over they again came on deck, and on being joined by Ruby and the lonely little Kitty, played a merry game of shuffleboard together, which lasted so long that the sun was nearly dipping into the sea and the sky was all rosy with pink clouds, when they had finished and the three sisters made their way to their chairs.

They had nearly reached them, when Doris came to a stop with an exclamation of delight.

"Oh, there's Mrs. Torrence at last!" she cried, dragging her sisters towards a little lady seated on a stool with her back to them, busily sketching the glowing sunset. "I have been looking out for her all afternoon. You must come and see her now, you simply must."

"But we shall be interrupting her," objected Myrtle, holding back in a sudden fit of shyness.

"No, we shan't," retorted the eager Doris, " or if we are, she won't mind, I am sure. Doesn't she look pretty?"

"She? Pretty?" Ruby shot out the contemptuous queries like interjections, "what part of her is pretty?"

"Why—her-self," answered Doris, slowly, realizing that taken singly, certainly the features in the winsome face could not be called pretty, but that taken as a whole the bright expressive face, with it's sparkling dark eyes and rosy cheeks and the shapely little head, crowned as it was with a wealth of silky, black hair, glossy and smooth like a raven's breast, was decidedly attractive as well as beautiful.

The subject of all this criticism did not become aware of their approach till they had almost reached her stool, so engrossed was she in her painting, when she raised her head with a quick motion, and recognizing Doris at once smiled brightly and affectionately.

"Are you very busy, Mrs. Torrence?" asked the girl, coming up to her chair in advance of her sisters, "because if you are not I have brought my sisters to see you as I said I would yesterday."

"If that's the case, of course I am not busy at all," responded her friend, turning her bright eyes that always seemed to be mischievous and full of fun, upon her companions. "I shall be only too glad to make their acquaintance."

"This is Ruby then, the eldest of us," explained Doris always unconventional, "and Myrtle is this one, the middle one of us three."

"The go-between, is she?" laughed Mrs. Torrence. "I should think you often need a go-between with such a sister as you have, don't you?" she added smiling at Ruby with such a winning manner that that young lady, who had intended being inexorably stiff, found herself unconsciously quite friendly. "Oh, I don't know," she answered laughing. "Yes, perhaps we do, but then you see she must be go-between for herself very often from laziness on our part!"

"I see. Doris, you might push those two chairs a little nearer for your sisters if you will. You can have a corner of my coat if you like," she added, shaking out her big warm ulster so that it's folds spread themselves over part of the deck, affording a luxurious seat for the girl who promptly availed herself of it, when Ruby and Myrtle were settled in their chairs. "I have always a liking for such seats. My retriever Rameses invariably takes possession of any tails I may have trailing on the ground!"

"Rameses! What a funny name," remarked Doris.

"Isn't it? I call all my pets by Egyptian names, and my husband always calls his pets by Greek ones, so you see we are quite classical between us," she laughed gaily, a rippling, joyous laugh full of music and sweetness.

"I'm afraid we are interrupting your sketching very much," ventured Myrtle, who felt far less shy of this girlish young wife than she usually did of strangers. "Please don't let us do that."

"Oh no you are not," answered Mrs. Torrence quickly, picking up her brush again, having laid it down on their arrival. "I can talk while I paint quite well, so you don't interrupt in the least. That is one advantage painting has over writing, I think. My husband can never talk nicely to me while he is writing, as I can to him when I am sketching."

"People are dreadfully unsociable while they are writing," remarked Doris, fingering and stroking the soft ulster pensively as she spoke. "I always retire when Ruby or Myrtle take up their pens and begin frowning thoughtfully!"

The bright dark eyes suddenly turned from the glowing sky to Myrtle with a dawning eagerness in their depths. "Why surely—are you the Myrtle Hazeldine who writes those delightful children's books?" questioned their owner, a note of surprise in her clear voice. "Can you be?"

Myrtle blushed furiously at this unwelcome discovery. "Yes I do write books for children," she admitted in a hardly audible voice." But they are not delightful at all, I'm sure."

"Oh, but they are!" she cried impulsively. "I am so glad to meet you; I have been wanting to see the writer of that perfectly sweet 'Long Tailed Rabbit,' ever since I read it. And to think that the authoress is younger than I am!" She paused abruptly and twisted round on her stool, facing eagerly toward a group of men standing a litttle distance off. "Mervyn! Mervyn!" she called imperatively, "I want you here for a minute, Mervyn!"

A man detached himself from the group at her eager call without a moment's hesitation or delay, and came forward with an expectant look on his handsome face.

'I have a surprise in store for you," she remarked, holding out her hand to him. "Whom do you think I have got to know? Why the Miss Hazeldine who wrote that charming book we were reading in Toronto. This is she."

He had reached her side and taken her hand in his, looking down into her laughing face with proud loving eyes and a slight smile hovering round his mouth, but now he lifted his eyes to Myrtle and raised his cap at the same time, and behold! it was her champion of the evening's battle!

"Miss Hazeldine and I are comparatively old friends," he said shaking hands with her. "Though I didn't know she was such a distinguished young lady. If I had I might not have been so bold as I was. This is the brave young lady I told you about last night, Eleanor."

"Oh, are you?" she exclaimed turning a beaming face upon the confused young authoress. "I am so glad; it was splendid of you to speak out so fearlessly! Do you know," she added laughing merrily, "We have often discussed you before, and conjectured what you were like. I must say we were right in very few things. You see she is English, Mervyn, so you were quite wrong about her nationality and I was right. He thought you were probably American or Canadian."

"And she thought you were an old maiden aunt, with white curls and a pair of spectacles," commented her husband, smiling whimsically at Myrtle. "She thought too that you lived in a little cottage on a cliff, and always ate biscuits and milkless tea and wore green baize frocks."

"Oh I didn't, Mervyn!" cried Eleanor protestingly. "All that last part is made up, Miss Hazeldine, I never said anything of the sort. You are a tease, you bad boy!"

"Please I wish you wouldn't call me Miss Hazeldine," said Myrtle plaintively. "I am only plain Myrtle, because Ruby is Miss Hazeldine. And I wish too that somebody would change the subject, because I hate having my childish books talked about in my presence. You don't know how uncomfortable and embarrassed it makes me feel!"

They all laughed, except Ruby, who was listening with a dissatisfied expression on her proud face. What were her younger sister's silly stories worth to be talked about like this as though they were works of art, or even products of great research as hers had been? Why were not her (Ruby's) volumes discussed and praised as well, or rather instead, for surely they contained much more thought and weight and wealth of learning than four litttle tales to amuse children, entertaining though they might be? It was all nonsense to call them delightful and charming, for she had read them all through and could find nothing of the sort in them! In fact Ruby was at that moment overcome by the monster jealousy and her clear judgment was clouded and spoiled so that she could not see that Myrtle's simple tales contained a mighty something and someone, which her books with all their learning had failed to lay hold upon, and therefore lacked the power to charm and delight.

Happily however her clouded face was not noticed, or if anyone noticed it, no remark was made, and no look betrayed the consciousness of her gloomy brow.

"You poor thing, I am so sorry to make you feel awkward," said Eleanor laughing and continuing her painting. "I should love to call you Myrtle if I may, for it's so much less formal. To change the subject, isn't that sunset lovely?"

Relieved, Myrtle looked away over the rosy billows at the gold and crimson west, where the cloud glories of violet and indigo, orange and purple began, and mounting up in huge fantastic piles spread themselves out like a curtain, to north and south, leaving a broadening band of gold, that slowly faded to palest primrose, hanging above the spot where the sun had plunged beneath the waves.

"Beautiful," agreed Torrence, regarding the glorious colors critically, but with quiet appreciation in his eyes. "One of the most beautiful I think I have ever seen. No sunset can be perfect without clouds I think."

"It's not so beautiful as an Egyptian sunset," corrected his wife quickly, and Myrtle wondered at the challenging note in her voice and the flash of her dark eyes. "Not nearly."

"Oh yes, it is, far more beautiful," he contradicted. "The Nile never looks so fine as the sea does this evening, and all the sunsets from Alexandria or Port Said, where one does get the sea, are daubs in the sky compared with this."

"They're not! Egyptian sunsets never are daubs. How can you talk of a sunset as a daub, Mervyn? My sketch of this sunset is a daub when compared to my Luxor painting if you like!"

(*Continued on page* 16)

PLEASE MENTION CHURCH LIFE WHEN WRITING TO ADVERTISERS.

Women's Work and Social Service.

A discussion of considerable interest and of really first-class importance has been going on in some of our papers during the past few weeks on the subject of the municipal bread supply. The question has been brought before us for several years at different times and in various forms, and the manner in which it has been debated is a good sign, I think, of the public education that is going steadily on in regard to matters of public health, as well as of social reform in a more general way. More people are thinking over these things, and they are thinking upon data drawn from a wider area, and they are learning to give their thoughts clearer and more cogent utterance.

* * *

As far as I remember, the bread question was first being widely discussed in regard to the size of the loaf, and to the delivery of bread wrapped in paper; then early this summer a reporter's description of his visit to certain city bakeries produced a prolonged shudder of disgust and apprehension. No one seems to be very clear as to the authority under which the city bakeries do their work, but some department of municipal government must, I suppose, be ultimately responsible.

Meantime, a great many people have been thinking over the question, and many people have been having their say,—remarkably good says, too, are some of them,—in various newspapers.

* * *

Some people are inclined to use the whole episode as an argument in favour of women's suffrage, and I think it may be fairly so used. Women are perhaps the people most directly concerned with matters affecting the food supply, with the purchase, the cooking and serving of food, and with the conditions under which it is supplied and prepared. Hence, in what may be described as "municipal housekeeping," they would seem to be the ones most vitally interested, and they possess a certain amount of experience, which may almost be dignified as "expert" knowledge.

* * *

All these matters are more or less closely connected with the exercise of the franchise. However, the vote is not ours yet, nor when it comes shall we, I suppose, find in it the panacea for all the evils which we now rather look to it to cure. It certainly is an instrument which, used with energy of purpose, with courage, sincerity, disinterested public spirit and the accompanying civic virtues, may be trusted to accomplish much good in many of the causes that we all have at heart. But, in the meantime, the municipal franchise does belong to many women (widows and spinsters), who will not take the trouble to use it, as every municipal election shows These must learn to value the treasure which is theirs; and while many of our women are exerting all their energies to procure the vote, and are concentrating upon that, many others are trying to educate themselves upon lines that will fit them to exercise the franchise when it is theirs, and incidental to this education is the furthering as far as possible of certain civic and social reforms.

* * *

But we are wandering off from the very practical matter of our bread supply. One far-reaching suggestion is that of municipal bakeries operated under a civic commission. A simpler one is that householders should personally investigate the conditions under which their bread supply is made and sold. Publicity is often a great help in effecting cures, and if bakeries were liable to unannounced visitors in the persons of their patrons, the conditions of the bread manufacture would become more uniformly clean and wholesome. All of us could do this if we cared to take the trouble, could we not? And many of us could take another step and make our own bread.

No baker's bread, I suppose, ever quite reaches the quality of home-made, and the making of the family bread need not be a very troublesome or lengthy process. I can testify from experience to the excellence of the bread made, for instance, by the "Universal Bread Mixer," through which the family can be supplied in an easy way with bread that is both wholesome and delicious. And there are many good methods.

But, of course, home-made bread will not solve the whole problem. It is not enough to secure the cleanliness of our own supply. We must here, as elsewhere, consider the claims of the growing population, some part of which is too ignorant, too indifferent, too really hard-worked, to care for these things. The health of our whole population is a matter of public concern, of our personal concern; what is not clean enough for us is not, or should not be, clean enough for our foreigners, or for our poor, and we who do realise the importance of clean food should set ourselves to secure it for them in some real and efficient manner. After all, public health, clean food, pure water, decent housing,—all these essential and fundamental things can be secured only by a wide-spread civic missionary spirit which will look not only on its own things, but also on the things of others

* * *

I have been reading with considerable interest an account of the Health Conference and Exhibition held at Westminster, London, a few weeks ago. Among other items, it was pointed out by Dr. Raffles, school medical officer for South Shields, that the excellent teaching in domestic economy given during the past 25 years had largely proved a failure, because it had never really reached the homes for which it was intended. He thought this was because school appliances for domestic teaching were often too grand, too complete and too entirely remote from the conditions of the home in which the lesson would have to be reproduced if it was to mean anything. A thoroughly well-equipped workman's cottage will produce little or no result upon slum children; what is needed is a simple kitchen, just a little better than that which they would have at home—the sort of equipment that a poor home might reasonably possess—and in these surroundings simple lessons in cleaning, mending and cooking would be helpful. If the ideal is too far away, its action becomes depressing; it must be near enough to the child to be possible at least, if it is to become a real incentive and stimulus.

* * *

The same speaker stated that from one-fifth to one-fourth of the children under his observation showed malnutrition, defective clothing, want of personal cleanliness, and he considered his area a typical one of the conditions prevailing in industrial centres. The cause, however, he thought, is not so much poverty, as it is laziness, ignorance, want of economy in house management, lack of home discipline. To this the writer from whose report I am quoting says another cause must be added, namely, too many children in the home without any help afforded to the mother. "I have more than once seen a young woman manage fairly well a husband and two children in decent comfort and cleanliness. The same woman with four children—no poverty or drink to crush her—had degenerated into dirt and disorder; at the present rate of *dégringolade,* with six children to toil for, nothing will remain of her youth, good looks, good temper, good intentions. Why do our social reformers so rarely allude to one of the most potent causes of child-neglect? The real beast of burden in our civilization is the working man's wife,—overworked, under-fed, insufficiently rested—the marvel seems not that some drink, but that so many have the heart to go on. As a matter of commonsense, it is the old error of all civilizations that ails our own; the under-payment of the workers that the wealthy may wallow in senseless luxury; and the under-payment and depreciation of women, which brings in its train a host of evils, evils that recoil on men, particularly the men of the working-classes."

* * *

The report speaks of the extraordinary fact that in these conferences nearly all the speeches and discussions were left to men,—"a bad omen in things dealing with the home." I could not help smiling as I read this, not that I do not agree with the sentiment, or doubt that in this particular case women did not avail themselves of an opportunity really offered them. But as far as my experience goes, I do not find a very burning desire to draw upon the experience and talents of women even in matters generally recognised as being within their cognisance. Take the fact that in our own high schools, where at least half the pupils are girls, the principal is necessarily a man; take the various girls' schools, whose governing boards are entirely masculine in quality. Take, oh, well, a number of other rather significant facts of a similar kind. Softly be it spoken, of course, I do not think that the majority of people realise or are prepared to admit as yet that women can give any real assistance in matters touching the larger issues of life. There are innumerable, most generous exceptions to this, but they are still exceptions. However, I believe that men and women are learning to work together, and will learn increasingly to do so, and it is through their joint consultation and joint action that the solution of most of our difficulties will ultimately come.

HONOUR BRIGHT.

It is stated upon the authority of the British and Foreign Bible Society that the Gospel of St. Matthew, and therefore the Lord's Prayer as well, has been translated into five hundred and nine different languages and dialects. It is the universal prayer; the one in which every human being who believes in God can join. There are no other limits to its unique adaptability.

—

Many shipwrecks of faith are made upon the icebergs of frozen philosophy.

—

A cheerful face is more glorious than sunshine, and it shames all weathers.

—

Society never gets all in a ferment without there having first been decay somewhere.

—

Many people go to church in so solemn a march that one would think they were keeping time to a funeral dirge.

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Prayers for the Departed — Are They Reasonable?

(Continued from last week.)

Is it possible, then, to think that they who on earth lived lives of unselfish devotion and service to others would in their higher life forget those whom they can still help by their intercessions?

And if it be true that they so intercede for us, why should we not, on our part, offer our humble prayers to God on their behalf, being careful not to exceed the limits which the Church has thought it wise to observe? How can the Communion of Saints, the essential unity of the whole Body of Christ, be better realized than by such reciprocal prayer?

We cannot, of course, make any dogmatic statements about the precise degree of efficacy of our prayer on behalf of the departed. The small extent of our knowledge of the needs of the souls in Paradise must make our prayers for them of a general nature, as were the prayers of the early Church. But the fact that our prayers must be in general terms, and not definite as our ordinary prayers usually are, does not forbid such prayers, any more than our ignorance of the circumstances and even the whereabouts of an absent friend prevents our commending him to God's care and protection. The objection which has been made to prayers for the departed, on the ground that they must necessarily be less definite than our prayers for the living, overlooks the fact that all our ordinary prayers are not definite. We are even taught by our Church to pray for "those things which for our unworthiness we dare not and for our blindness we cannot ask." Yet this is a prayer, and a very real one.

Notwithstanding, however, its general acceptance by the Primitive Church and its apparent reasonableness, prayer for the departed could not be justified if it were contrary to scripture. It has been objected that we have no warrant for such prayers in the New Testament, and that "prayer must be based on revelation." The assumption seems to be that the New Testament contains a full list of all the things we may pray for. Nowhere does the New Testament attempt a complete catalogue of the sort. It authorizes certain petitions, but nowhere says that these are the only ones we may present to God. In regard to prayer it lays down broad and comprehensive principles. Prayers are to be made "for all men" (1 Tim. II. 1). And Christ says, "I chose you—that whatsoever ye shall ask the Father in My Name, He may give it you." (St. John XV. 16). And if it be objected that prayers for the departed are beyond the scope of this promise, because in the phrase "in My Name" the "Name" means "the revealed character and will of God, all that we know of Him, and that this must of necessity be the limit of our prayers," we would ask for some evidence that prayer for the departed is contrary to God's revealed will. None exists. In praying for the departed the early Church was not praying for something contrary to God's will. Her prayers were for the faithful, for those who had departed this life in His faith and fear. The prayers were general in tone, consisting largely of petitions for rest, light, refreshment, and peace: and where sin was mentioned the prayer was for the washing away of those sins of human infirmity, and the removal of those sinful stains, to which all men, even the best, are liable. In no case was prayer offered for those who had died in wilful sin: in no case was God asked to reverse His just and righteous judgment. The Church felt that she had no right to make such intercessions, knowing that whatsoever the Judge of all the earth did would be right. Therefore her prayers for the departed in no degree lessened the emphasis placed upon the necessity of a holy life, nor did they hold out before men hopes of a further period of probation hereafter.

The more general revival of prayer for the departed would lead to the fuller realization among us of the Communion of Saints, such as the early Christians had, which added so much to the hopefulness and happiness of their fatih. This is sadly needed now. Who has not known men and women who, when some loved one was taken away, sorrowed almost as those who had no hope, simply because they felt that between them and the departed was a gulf which nothing could bridge over? To such mourners the privilege of approaching God in prayer for the soul of the departed, feeling that the departed is praying in Paradise for those left behind, is a comfort which cannot be described—it must be felt. And, too, there are those, (it is sad to think how many), out of whose lives, after a season of sorrow, all thought of the departed passes almost completely. Would not the general revival of this practice tend to keep alive in many a heart that loving remembrance which is surely a Christian duty?

Is it possible to recover in our public worship this part of our Catholic heritage? A revision of the Prayer Book has now been undertaken by the Canadian Church. Why should not direct prayer for the departed be restored to its rightful place in our Liturgy? It is true that one of the principles governing the revision is that no point of doctrine is to be touched. But this is not a question of doctrine: it is one of practice. The Church's doctrine of the intermediate state would remain unchanged. There would simply be the restoration of a primitive Catholic custom, of which we have been deprived in our public worship mainly through the influence of men who were out of sympathy with the principles of the English Reformation.

But whether we may hope for this restoration or not, we may still—we must still—continue to remember the departed in our private prayers. Not to do so is to put on one side the natural promptings of love, a part of our higher nature. We do not know the needs of those beyond the veil, but we do know that they are in God's holy keeping, and we cannot do otherwise than continue to pray that He in His goodness will give them those things which are prepared for them that love Him, those good things which pass man's understanding; and God, who Himself is Love, will not refuse to hearken to the prayer which is the expression of a love which death itself cannot weaken.

How can I cease to pray for thee?
Somewhere
In God's great universe thou art to-day.
Can He not reach thee with His tender care?
Can He not hear me when for thee I pray?

What matters it to Him who holds within
The hollow of His hand all worlds, all space,
That thou art done with earthly pain and sin?
Somewhere within His ken thou hast a place.

Somewhere thou livest and hast need of Him:
Somewhere thy soul sees higher heights to climb:
And somewhere still there *may* be valleys dim
That thou must pass to reach the hill sublime.

Then all the more because thou canst not hear
Poor human words of blessing, will I pray—
O true, brave heart! God bless thee! wheresoe'er
In His great universe thou art to-day.

F. W. COLLOTON.

Are You Saved

This question was once put to one of the eight missionary sons of the late Bishop of Durham. Whilst a student he had walked one day into a hall where a revival meeting was being held. At the close a young lady helper, possessed with greater zeal than knowledge, put to him this pertinent question, "Are you saved, brother?" The young student was at a loss how to answer, but returning home the thought occurred to him that perhaps his saintly father, the Bishop, might help him out of his difficulty; so, "Father," said he, describing the incident, "supposing the same thing had happened to you, what would you have said?" "Well," replied that learned divine and exact scholar, "I think I would have asked her whether she meant *sozomenos,* or *sotheis,* or *sesomenos.*"

How dangerous is faith without knowledge, and how much depends, in such delicate issues, on the exact rendering in reading and propounding the Holy Scriptures.

Putumayan Outrage

Canon Henson, as reported in the "Guardian" of August 9th, recently preached, in Westminster Abbey, a sermon on the outrages inflicted on the native collectors of rubber in Putumayo by the Peruvian Amazon Company. After dwelling on the circumstances which gave rise to the present situation, namely, the great consumption of rubber in modern times, the difficulty in collecting the rubber-juice, and the high price obtainable for the rubber when placed on the market, and consequently the strong temptation to employ barbarous methods in order to force the natives to collect the rubber, he quoted the following extract from the Blue-book:

"The number of Indians killed, either by starvation—often purposely brought about by destruction of crops over whole districts or inflicted as a form of death-penalty on individuals who failed to bring in their quota of rubber—or by deliberate murder by bullet, fire, beheading, or flogging to death, and accompanied by a variety of atrocious tortures, during the course of these twelve years in order to extort these 4,000 tons of rubber, cannot have been less than 30,000, and possibly came to many more. A population officially put at 50,000 should in ten years have grown by natural increase to certainly 52,000 or 53,000 souls, seeing that every Indian marries—a bachelor or spinster Indian is unknown—and that respect for marriage is ingrained in uncivilized Indian nature and love of children, probably the strongest affection these people display. By computations made last year and the year before by officials and by those interested in the prosperity of the Peruvian Amazon Company, the existing population of the entire region is now put at from 7,000 Indians (the lowest calculation) to 10,000, the highest Around some of the sections of rubber centres whence this drain of rubber has been forced the human sacrifices attained such proportions that human bones, the remains of lost tribes of Indians, are so scattered through the forests that, as one informant stated, these spots 'resemble battlefields.' Moreover, these unarmed and defenceless people, termed indeed in the language of prospectuses the 'labourers' of this particular company, were killed for no crime or offence, and were murdered by the men who drew the highest profits from that company. They comprised women and children—very often babies in arms—as well as men and boys. Neither age nor sex was spared, all had to work rubber, to perform impossible tasks, to abandon home and cultivation of their forest clearings, and to search week by week and month by month for the juice of rubber-yielding trees, until death came as sudden penalty for failing strength and non-compliance, or more gently overtook them by the way in the form of starvation or disease."—V. Bluebook, p. 158-9.

(Continued on page 14.)

Letters to the Editor.

(We do not hold ourselves responsible for the opinions expressed by our correspondents.)

Singing in Church.

To the Editor:

I was interested in the leader in Church Life of August 15th in reference to the much-debated question of church singing, a question which will be a subject of argument possibly as long as the Church lasts, but there is no reason whatever why something approaching mutual satisfaction should not be arrived at between parson and layman. There are the same difficulties in the Old Country as in Canada, but less surmountable here, where music, in its highest expression, receives a greater meed of recognition.

One feature of Divine service that appeals to the congregation is the hymn, and in the Dominion this form of praise is raised to a high level. Whether a man is musical or not, the hymn seems to vibrate through his very soul and lifts his heart upwards by the force of its sweetness, its grandeur, or its pathos. One Sunday, recently, a strange man, whom I learnt had just arrived in Canada from England, was standing next to me at Evensong. It was the closing hymn, Charles Wesley's "Jesu, lover of my soul." At the words, "Leave, ah leave me not alone, still support and comfort me," only great restraint kept back a sob from that aching heart. If a congregation, no matter how well educated, has plenty of hymns with the original tunes, those that are lisped in childhood days, the choir can go much in its own way unless it attempts the impossible, as one choir in a church in Ontario was in the habit of doing. I almost felt compelled to leave that church.

Good hymns, chants for the Psalms, or what is infinitely more devotional, Gregorians, if there is a good volume of bass voices to render them with fitting solemnity, and a Magnificat and Nunc Dimittis—Bennett, for example—that the majority can join in, should satisfy. The choir has the anthem and the singing of the Eucharist. Even the music of the great service of our Church is joined in with fervour when the congregation has grown accustomed to it, but surely no one who loves his Church will grumble when the sublime outpourings of Mozart, Gounod, or some master whose heart bursts forth into glorious song in contemplation of the Real Presence, ascend from our sanctuaries to the throne of grace.

It is, sir, I think, a matter of give and take. It cannot be expected of a choir intensely musical, educated, and that probably gives its services Sunday by Sunday, to sing only those things that are of small musical worth.

With regard to the neighbour in church who sings lustily and not too well, should we not remember he is giving of his best to the glory of God? It is a pity more Church-people do not expand their lungs in the services of the church. The lolling, indifferent attitude of many church-goers would be accounted impertinent in a drawing-room.

ANGLICAN.

Co-operation in Theological Training.

To the Editor:

The arrangements for the inauguration of the inter-collegiate lecture course of the four theological colleges affiliated with McGill University during the first week in October are now completed, and a few words of explanation concerning this unique movement may be of interest to your readers. The colleges affiliated with McGill have united in providing inter-collegiate lecture courses in a large number of the subjects which form the curriculum of these colleges.

A joint calendar setting forth these courses has been issued, copies of which may be had on application to either of the colleges interested. The inauguration of these courses and the re-opening of the colleges is fixed for the first week in October. Those interested have been fortunate in securing the services of Bishop Boyd Carpenter and Mr. Robert E. Speer in connection with the opening week of the course. Bishop Boyd Carpenter is probably the most acceptable speaker in the Anglican communion to-day, and Robert E. Speer is the outstanding layman in Presbyterian missionary work on this continent. The fact that these two important representatives have consented to be present and take part in the opening proceedings is only one of the many indications of the interest that is being manifested in this new departure in theological training. The programme for the first week in October includes inaugural address by the distinguished visitors on Tuesday afternoon, with a large banquet in the evening, and a course of lectures by Bishop Boyd Carpenter on the afternoons of the remaining days of the week.

There is naturally some anxiety and much misapprehension concerning the real nature of this new movement in theological training. The scheme does not involve amalgamation or union of existing institutions. The great object in view is the economical use of the present teaching force of the several colleges, with a view to increased efficiency, while safeguarding the special interests of each institution. Several colleges and universities have entered into co-operation in Toronto, so as to offer intending students a more effective and extensive course in theological subjects than has hitherto been available in any Canadian institution. The liberal course thus provided at the Diocesan college, under a large staff of men who are experts in their several subjects, is already attracting the attention of men who are anxious to secure the most effective training for their life's work.

ELSON I. REXFORD.

Montreal, Aug. 20.

Open Churches.

To the Editor:

It would be interesting to know the churches in Toronto that are open during the day. One wishes to be perfectly fair. St. Alban's cathedral and the church of St. Mary the Virgin, near here, are open—that makes two more in this city.

The English church at Grimsby, the rector of which is one of the most charming of men, the Rev. Mr. Ballard, is also open. This is the oldest Anglican church, I believe, in the Dominion, and the service is beautiful in its catholic simplicity. Visitors to the fruit town should not miss the little church on the mountain side.

E. T. COOK.

Carling Ave., Toronto.

Canons of the Canadian Church.

To the Editor:

I see that there is a question in your "Question Box" column asking where copies of the canons of the Canadian Church may be obtained. I may say that the canon can be found at the end of the Journal of the General Synod. Copies of the Journal, 1911, sufficient for the clergy of each diocese have been sent to the secretary-treasurer of each diocese, asking him to see that each clergyman receives a copy.

There are a number of copies of the Journal, 1911, still remaining, I will be glad to forward copies to any of the laity who may wish them if such laymen will be good enough to send me ten cents in stamps for each copy. The clergy may have them on application to the secretary-treasurer of their own diocese.

CHAS. L. INGLES,
Hon. Clerical Secretary,
General Synod of Canada
408 Brunswick Ave.,
Toronto

Truth and Charity.

To the Editor:

Church Life assures us that men like straight talk. Perhaps the following will be straight enough. Literature upon unity is being sent out broadcast. Great professions of pure charity and real catholicity are made. Let us take one statement and see how it stands testing, viz., "all Christian ministries" will be represented in a convention. Toward 324 A.D. Ischyras claimed to be in the Christian ministry. His ordination was declared to be null and void by a council held at Alexandria in 324 A.D. Another council dealt with this affair at Alexandria in 340 A.D. Athanasius gives us the decision, "How, they ask, is Ischyras a presbyter? Who appointed him? Colluthus, was it not? But that Colluthus died a presbyter, and that his every ordination is invalid, and all who were appointed by him in his schism have come out laymen, and are so treated is plain, and nobody doubts it." Bishop Wordsworth remarks, "This case shows conclusively what the judgment of the ancient Church was concerning Presbyterian ordinations," and, "This case reminds the student of church history that Presbyterian ordination received no sanction from Athanasius and the catholic Church, and that ordinations by those who have not been ordained, even by presbyters, would have been strongly condemned by Athanasius and the catholic Church."

This is indeed straight, manly talk by two councils, by Athanasius, and by the whole Church. Colluthus made a sect, not a church, and in his sect his preachers were only laymen living out of proper communion with the Church of our Lord. To say that this decision and treatment by two councils, Athanasius, and all churchmen, sprang from uncharitableness would be genuine slander, would it not? Catholic truth was put into speech and action by all churchmen, clergy and laity, in catholic charity, to the honour of God Incarnate, Who gave His Church His ministry.

Do not men who use flattering language about all kinds of preachers in their sects having "Christian ministry" in "churches" contradict and oppose the catholic Church as we hear its decision and see its action when unity was unbroken? Let men decide where truth, right and charity are to be found, in the language and conduct of the undivided Church, or in individuals who now substitute popular evasions of truth and righteousness for the original Christian straightness of word and deed.

S. D. HAGUE.

Combermere.

Clerical Scientist Dead

The death at Nanaimo, B. C., on August 26, of the Rev. G. W. Taylor, has removed one who was noted in the scientific field. While incumbent of St. Barnabas, Ottawa, he was active in social and scientific societies, but ill health took him to the Pacific coast, where he became rector of the church at Wellington. His scientific work lay in two departments, viz: in marine zoology, especially conchology, and in entomology. As an entomologist he was known not only throughout Canada, but in Europe, and it is stated that eminent authorities upon insect life in France, Germany, and Britain frequently consulted Mr. Taylor.

Placid and Eternal

Religion has learned to contemplate with equanimity discoveries which might seem to upset all its beliefs, having found itself placid and eternal after the sweeping away of many garments that seemed to be a part of itself. It matters nothing to religion by what process God created; it remains more and more evident that God created and creates.

Some one has said that "The difference between the optimist and pessimist is droll; the optimist sees the doughnut, and the pessimist sees the hole."

Human efforts are steadily diminishing the necessity for human effort, and all the time finding fresh work to do.

Our Old Country Letter.

August 13.

Last year's tropical summer is succeeded by an unusually cold and wet year. A letter from the West of England says:—"We are having rain every day and every night. The hay has been quite spoilt. The Severn and Warwickshire Avon are in flood, and hundreds of tons of hay are floating down, so that men have to be kept by all bridges in order that a block may be avoided. All the meadows bordering these rivers have been cleared of their crops; and a great deal of hay which lies on higher lands is being left to rot, as it is impossible to get it together. Unless the weather very soon improves, the corn crops will also be ruined! It is a very serious outlook all round." All over the British Isles the summer has been unusually rain-soaked and unsummerlike. In Ireland the crops can still be saved if the weather improves soon; but otherwise the prospect is a very gloomy one.

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The Putumayo atrocities still receive a good deal of attention from press and pulpit. Canon H. Henson preached a sermon in Westminster Abbey in which he expressed the opinion of a great many thoughtful people—that members of the rubber companies at home who profited by the doings of their subordinates and made no effort to restrain them, should be prosecuted and made responsible. It is satisfactory to know that a select committee has been appointed by the Government to inquire into the question of the responsibilty of British subjects connected with such companies. Meanwhile, we learn that Sir Edward Grey, foreign minister, has definitely ascertained from the Peruvian Government that non-Roman missions are barred by Article 4 of the Constitution.

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The new Church Hostel in connection with Sheffield University is an experiment which will be watched with interest and hope. It is intended for ordination candidates, who have matriculated or are at least of equivalent standing. Three years are, in normal conditions, to be devoted to the obtaining of a degree—not necessarily in arts—and at least one year to theology. All students living at the Hostel must take up Greek. The first warden is the Rev. C. E. Hoskyns. The Hostel has been endowed by Lady Stephenson in memory of her late husband, Sir Henry Stephenson.

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Admirers of "Lewis Carroll," the inimitable author of "Alice in Wonderland," will be interested to know that a font to his memory has been erected in the parish church of West Llandudno—a place which will always be associated with his memory, for it was there that he first told the story of Alice to the little daughters of Dean Liddell.

Many, if not most, of our Bishops, are away for a holiday, and large numbers of the clergy and laity have followed or anticipated the episcopal example, so that there is very little news to report, and the church papers of all schools of thought have shrunk to famine proportions. The Bishop of Manchester has been holding his annual mission on the sands of Blackpool, the most crowded of all the seaside resorts in his populous diocese. This mission is welcomed with ever-increasing appreciation by the thousands of trippers who pour into Blackpool from the mills and factories of Lancashire at this season of the year. The Bishop has lately come into conflict with the Roman Catholic Bishop of Salford, Dr. Casartelli. Bishop Knox declared in his *Diocesan Magazine* that "the logic of the Roman Catholic position is such that toleration, as we undestand the word, under a Roman Catholic Parliament is impossible." Bishop Casartelli replied that if Bishop Knox wanted to know what religious toleration could be, he might look at Catholic Belgium. This elicited a letter from Rev. N. H. Louwyck, formerly a Roman priest in Belgium, and now Anglican curate of St. Ignatius', Salford, proving from his own experience, that Belgian toleration is by no means ideal; and Bishop Knox has returned to the subject in the August number of his magazine.

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The universities of Switzerland are largely patronised by women students from other countries, especially from the Slavonic states, where female education is still in a very backward condition. The Student Christian movement has opened *foyers* or club-rooms in five out of the six Protestant university towns. In these new-comers may obtain information and guidance, and everything is done to mitigate the loneliness of the stranger in a strange land. The Geneva *Foyer des Etudiantes* stands close to the university; all sorts of activities are centred in it—weekly lectures on scientific, moral and religious topics, tennis and boating, mixed tea-parties, etc. At Geneva there is also a *foyer* for men students. Membership is not restricted to any association.

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It is a wholesome sign that, in spite of the hurry and rush of modern life, the subject of mysticism is attracting much attention at present, if we may judge from the articles which are appearing in church papers and reviews. Two of these are worthy of special mention—one by Father Kelly, of Kelham, in the *Journal of Theological Studies*, and the other by the Rev. Charles Courtenay in *The Churchman*. Though differing in their treatment of the subject (Mr. Courtenay's being what may be called introductory), both papers are instructive and deeply interesting.

W. O'CONNOR.

An Ontario doctor says: "Your paper is very much appreciated in my home."

Question Box.

Q. What do you mean by Tractarian or Tractarianism?—T. C.

A. A name given to a party in the Church, who in the second quarter of the last century took united action for the revival of primitive theology in the Church of England. The Reverend Hugh Rose was probably the originator; the Common Room at Oriel College became the chief scene of the consultations; Newman, Pusey, Keble, Froude, Williams, Palmer and Wilberforce were the greatest names among the supporters. They eventually decided to influence public opinion by the publication of a series of pamphlets, which they called "Tracts for the Times," and which gave the name of Tractarian to the party. The earlier tracts aimed at familiarising the minds of churchmen with primitive principles as presented in the writings of the Ante-Nicene Fathers, and adopted into the theology of the English Church by the great seventeenth century theologians as Cosin, Beveridge, Wilson and Bull. In the later tracts different questions were taken one by one—as Apostolic Succession, Baptism, the Eucharist—and the Church view of them set forth in argument, or supported by strings of extracts from the great Church writers of all ages. At last Tract 90, on the Thirty-nine Articles, appeared, and raised a storm of opposition. The object of the tract was to show that the Articles were capable of an Arminian, or High Church, as well as of a Calvinistic or Low Church view. The tract was condemned by the University of Oxford, in spite of an appeal for time to explain a misunderstanding. Two years later a sermon on the Eucharist, by Pusey, was also condemned by the University These two condemnations resulted in the secession of a number of people to the Church of Rome, among whom were Newman, Maskell, Manning and Wilberforce. Rome, on the one hand, anticipated the possibility of the recovery of England to the papal obedience, or at least of a vast schism which would utterly break the power of the Reformed Church of England. On the other hand, it was thought that the shock of these secessions to Rome would afford such an evidence of the dangerous tendencies of the new theological school as would effectually drive the bulk of the Church and nation into opposition to it. Neither expectation was fulfilled. Rome received a certain number of converts, mostly people of high social position; but the nation showed itself capable then, as at the time of the Reformation, of distinguishing between sound, primitive principles and the usurpations and corruptions of Rome.

Q. Which name should a bride sign on the marriage register, her name, or the name which she has just discarded? Why?—G.

A. She should sign her maiden name, for she signs her name as a witness to the marriage contract to which she has just consented, and to this she gave her consent before she changed her name. Besides, if she gave her new name, there would be no evidence as to the identity of the person who had been married, and any other person by taking the name of the bridegroom could claim to be his wife.

Church Lads' Brigade

The Duke of Connaught has become patron of the Canadian Lodge of the "C.L.B. Old Comrades"—an association to draw ex-members (of which there are 350,000) together all over the Empire, so that they may find a welcome wherever they may be.

Mr. W. M. Gee, the founder of the C.L.B., is touring the Dominion to form lodges in the different centres. There are very large numbers of ex-members in the Dominion, and it is hoped that they will communicate with Mr. Gee, and address him, care of the Brotherhood of St. Andrew, 23 Scott St., Toronto, as the Brotherhood have kindly undertaken to forward any letters for him.

The Archbishop of Canterbury has forwarded to their Graces of Rupert's Land and Ottawa an earnest commendation of Mr. Gee and his work.

The British News of Canada

(Weekly)

For those who love the Old Land and the New

Edited by ARTHUR HAWKES

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The British News of Canada

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Putumayan Outrage

(*Continued from page* 11.)

Canon Henson then dealt with the remedy, which he stated to be protection of these helpless people on the part of the Powers and proceeded to speak of the responsibility of the directors of the company, and the duty incumbent on the nation to utter a strong protest.

He concluded in these words:

THE DUTY OF THE ROMAN CHURCH.

But while these necessary changes are being effected the miserable remnant of the native population is being destroyed by the vile brutalities which this Blue-book has disclosed. Something must be done at once if this great iniquity is not to be accomplished. The prompt action of the Governments of Great Britain and the United States might effect something (and that such action may be taken there is urgent need that public opinion should show itself insistent on the subject), but political action must be slow, and can at best only be temporary. There is need of another kind of action if the hand of the oppressor is to be arrested and his victims relieved and rescued. Sir Roger Casement, who has fully earned the right to direct us, holds that the establishment of a Christian mission in the Putumayo district would do this, and that, in the circumstances, that mission must be organized and carried on by the Roman Catholic Church. "No other Church," he says, "is recognized in Peru, and the very constitution of the country declares this to be the case in the most explicit terms. Other forms of Christian belief have no hold on the mind or feeling of the people, and no recognition could be accorded by the Government to anybody outside the Roman Catholic Communion." Sir Edward Grey supports this view, which is indeed almost self-evident. It would seem, therefore, that the duty of attempting this work rests primarily with the Roman Catholic Church and that the members of other Christian Churches will best fulfil their own duty in the matter by supporting the efforts of that Church. I venture to hope that many English Churchmen will send contributions to the fund which has been opened by the Duke of Norfolk and others, in order to raise without delay the sum (£15,000) which is said to be required. It has been officially announced that the projected mission is to be intrusted to the English Franciscans, an arrangement which will undoubtedly give satisfaction in this country. This is no time, when the Indians are perishing, to debate the merits of Churches and to inflame the mind with the recollections of ecclesiastical differences and conflicts. For my part, I prefer to recall the glorious achievements of Roman Catholic missionaries in the past and in the present. I refuse to see in them any other character than that of fellow-Christians called to an urgent and heroic work. I rejoice to aid their effort, and I pray God to bless it.

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The Church in Canada

(*Continued from page 7.*)

Messrs. King (Armstrong), Merrick (Okanagan mission), Robertson (Okanagan centre), Solly (Summerland), Plummer (Lumly), and Principal Seager. The Lord's Supper was celebrated every morning by Messrs. Seager, Solly and Robertson, respectively. The addresses were given by Mr. Seager, and were grouped around the three central thoughts, Man, God, Self. The lections at the meals were read by the others. A part of each day was reserved for recreation.

The rural dean, Rev. Thomas Greene, has been twenty years in the West, and was in his earlier life assistant for three years to the famous Father Dolling. Mr. Plummer is a son of the well-known commentator, Rev. Alfred Plummer. Mr. King worked for some years in Rupert's Land before going to Kootenay.

The Kootenay diocese has an interesting group of clergy, and will elect its own Bishop at its next Synod, the necessary episcopal endowment having been provided.

—

Vernon's New Rector.

The gap between the last rector of Vernon, Rev. C. A. Seager, and the next rector has been filled by Rev. Professor Wright, of Huron College. On Wednesdays during July and August he delivered a series of lectures on the "Prayer-book," the proceeds being devoted to a native worker for Honan, China.

The new rector, Rev. J. M. Comyn-Ching, begins work Sunday, Sept. 1st. He comes from Souris, Man., where he was rural dean as well as rector. The church at Vernon is a strong, influential organization, having a large, commodious church, a beautiful rectory, with a valuable garden plot annexed, and a very numerous congregation. Mr. Comyn-Ching's large experience of western church life at Dawson City and other points will fit him for the important and onerous duties of this influential congregation. The congregation made rapid strides during the short pastorate of Mr. Seager, and looks for continued progress in the future, as Vernon seems to be attracting a steady stream of settlers, many of whom are Church people.

DIOCESE OF ALGOMA

The Rt. Rev. George Thorneloe, D.D., Lord Bishop of Algoma.

Canon French Buried at Emsdale.

On August 12, there entered into rest, at Emsdale, Canon W. H. French, incumbent of Emsdale for seven years. Canon French, who came from England to Canada in the early seventies, was one whose sense of duty and responsibility was the guiding principle of life and conduct. He did faithful duty in several parishes, his longest incumbencies being Coldwater and Emsdale. Active to the very last, he died at the age of 74 years, after a short illness, leaving a loving family and an attached congregation. The body was taken to St. Mark's church, Emsdale, where Canon A. H. Allman, Burk's Falls, the Rev. A. W. Hazelhurst, of Baysville, rural dean of Muskoka, and the Rev. E. J. Harper, of Huntsville, kept watch all night. Canon French was buried on Friday. Holy Communion was administered in the morning to the family of the deceased, and at 2.30 p.m. the funeral service took place in St. Mark's church, which was crowded. The following clergy were present: The Lord Bishop of Algoma, Canon A. H. Allman, Rural Dean Hazlehurst; the Rev. E. J. Harper, Huntsville; the Rev. C. E. Emerson, Seguin Falls; the Rev. L. Sinclair, Novar; the Rev. P. T. Bull, Powassan; Mr. Palmer, student in charge of Emsdale; the Rev. E. R. Allman, Texas, U.S., and the Rev. W. H. A. French, Fenelon Falls, son of the deceased. The burial service began with the hymn, "Hear our Prayer, O Heavenly Father," composed by an old member of the family. The hearse was followed by the robed clergy and the congregation to the cemetery, where the Lord Bishop of Algoma, who came all the way from Manitoulin Island to attend, took the committal at the request of Canon French himself. He is buried in the next plot to a predecessor in the parish, the Rev. Rural Dean Chown.

—

Mission of Torrance.

On August 14th the "Willing Workers" of Torrance gave their annual garden party and sale of work in aid of St. Alban's mission church, and the event was the most successful in the history of the mission, the receipts amounting to over $185. The booths were beautifully decorated, and the guests, who came from all parts of the lake, were delighted. The utmost credit is due to the women of the W.A. The concert given on the 19th at Mrs. Beddoe's, Sandy Point, was also a great success, the receipts amounting to $50. This leaves a clear profit for the mission of $181. The thanks of the mission are due to Mr. and Mrs. Beddoe, who undertook most of the responsibility and hard work, and to their daughter, whose delightful singing was a feature of the evening.

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There was a large congregation at the recent confirmation in St. Peter's, Sheguiandah. Seven candidates were confirmed. After the service a reception for the Bishop was held at Mr. R. Stringer's, when a life membership in the W.A. was given Mrs. Prewer. His Lordship and Mr. Fuller of the Sault spoke on the significance of the gold badge.

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St. George's Church, Bruce Mines.

On Wednesday, August 21st, the Lord Bishop of the diocese was present in the above church and held a Confirmation, seven candidates being presented for that Apostolic Rite. The candidates were prepared and presented by Mr. O. L. Jull, student-in-charge, after previous examination by the Rev. John Tate, of Thessalon, Mr. Jull's supervising priest. The service was well attended, and both the solemnity of the service and sermon preached by His Lordship were most impressive.

DIOCESE OF HURON

The Rev. David Williams, D.D., Lord Bishop of Huron, London, Ont.

There was an ordination in Cronyn Memorial church, London, last Sunday, when Mr. S. R. Heakes was admitted to the diaconate by the Bishop of the diocese. Mr. Heakes was manager of the Kerr Lake mine at Cobalt, when he decided to enter the ministry, and has a fine reputation as a mining engineer.

Wrong Envelope

Mr. M., a missionary, shortly before leaving England received two letters —one from Archbishop Tait asking him to dine, and the other from the secretary of a religious society, a very old friend, asking him to preach. He accepted the Archbishop's invitation, and at the same time wrote to the secretary, but put the letters into the wrong envelopes. After the dinner at Lambeth, the Archbishop said to him, "Mr. M., do you always answer your dinner invitations in the same way?" "I do not understand your Grace." The letter, which was then shown to the missionary, ran thus: "You old rascal! Why did you not ask me before? You know perfectly well that I shall be on the high seas on the date you name."

One of our Saskatchewan subscribers, sending in a renewal, says: "I cannot do without your paper, as we have had no services of our Church for the last three years, and we miss them so much." She evidently realizes that a church paper serves to keep church people in touch with the Church.

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Late News

DIOCESE OF ONTARIO

Boy Scouts' Camp.

The choir boys and Scouts of St. George's Cathedral had a very successful camp at Brophy's Point for a fortnight, closing on August 24.

They had invited their comrades from the surrounding district to join with them, and Gananoque, Napanee and Newburgh each sent contingents. The rainy days and cold nights failed to dampen the Scouts' cheer or wash off the sunny smiles, and as a result there were no colds or cases of illness, and each boy went home with considerably more "pounds" than when he marched in.

The Brigade Sergeant-Major Hagan, of the R.C.A., was a strict disciplinarian, and the working hours were told off with military precision. Towards the close of the camp, Col. Benson, officer commanding the district, made an inspection and highly complimented the boys on their excellent training. A sports day was also held, with competitions in swimming, boxing, scout tests, and general athletics, for which badges were given as prizes.

Each day the Church's service was held, and an address given on the Scout's duty as a Canadian and a Christian.

The Mother's Meeting, one of the most flourishing of the societies in the Cathedral, had a very enjoyable outing recently. The "Mothers," about 45 of them, were taken in motors, lent by friends within and without the congregation, to Lemoine's Point, and there had a feast. A feature was the gift by an enthusiastic churchman, the manager of a very large manufacturing concern, of cigars, so each "Mother" was enabled to take home to her good man a souvenir of the happy day.

DIOCESE OE TORONTO

Laid Foundation Stone.

At eleven o'clock on August 27, the Governor-General, using the same silver and ebony trowel with which the late Archbishop Sweatman laid the existing portion of the Cathedral of St. Alban the Marytr, June 1*, 1887, laid the foundation stone of the extension of the cathedral. The Royal party, consisting of the Duke, the Princess Patricia and staff, were met at St. Alban's by the Bishop of Toronto, Bishop Reeve, and the clerical and lay members of the chapter who had assembled in the crypt. From the entrance to the park to the entrance to the cathedral ground the pathway was lined by a guard of honor of one hundred Knights of St. John of Jerusalem, and nurses of the order in uniform. In front of the stone was drawn up the 20th troop of Boy Scouts under Scoutmaster Hills, in charge of the Royal Standard, which was raised on a staff at the cathedral door and was broken out on the arrival of their Royal Highnesses. The choir, under Canon Plummer, precentor, and Mr. Coombs, choirmaster, led the singing.

Bishop Sweeny read the service for the laying of foundation stones. Before the reading of an address to His Royal Highness by Archdeacon Warren, a bouquet of roses was presented to the Princess Patricia, and a bouquet of lily of the valley to Mrs. Sweatman, widow of the late Archbishop, by three little girls. A replica of the trowel used was given the Duke.

The foundation stone weighs seven tons, and is of Bedford Indiana, limestone, of which the building is to be constructed.

Maple Leaf and Oak

(*Continued from page* 9)

"You're not doing justice to this one, that is the reason," retorted Torrence promptly. "Look at all the time you used to spend over that one canvas, and you never allowed anyone to talk to you when you were engaged on it!"

"Look at the size of it compared to this," returned Eleanor, lifting her eyes from her sketching block, but catching sight of Myrtle's troubled face, she broke into a merry laugh. "Don't look so disturbed and alarmed, my dear authoress," she exclaimed, her eyes full of fun now, and not shining like angry stars as they had been the moment before. "We always do quarrel dreadfully over Egypt and Greece, we two, so please don't be disturbed. We are not at all a model couple, I assure you, and I don't think we agree on more than two subjects, although we have only been married twenty months it is far more interesting to differ than to agree!"

"You are looking quite scandalized, Miss Hazeldine," observed Mervyn, gravely, purposely mistaking her disdainful expression. "Don't you think we ought to dispute?"

"Well, it certainly isn't setting a very good example to other married people," answered Ruby slowly, "I think that when people marry, one or other ought to give in when subjects are brought up, on which they do not agree. One of them ought not always to give in of course, because that would make the other selfish, but they ought to see that each gave way equally. If neither can give way, then all subjects on which they do not agree should be avoided and tabooed."

"A very admirable plan no doubt," remarked Mervyn drily, "but a very dull one. What do you say to it, darling?"

"Well, I should not like to be a hindrance to anyone," replied Eleanor seriously. "But really I know that plan wouldn't answer with us in the least. We are both too fond of our own opinions and too decided upon them to feel like meekly giving them up to one another, I am sure, and we never agree properly. We never have ever since we first met when I was not much older than Doris!"

"Why are you so fond of Egypt, Mrs. Torrence?" asked Myrtle.

"Because of her perversity," put in Mervyn.

"Your opinion was not asked for, sir!" cried Eleanor. "You can keep it to yourself till it is. Why do I like Egypt so? Because I spent some of my happiest years there and because—oh because I do, I suppose."

"Illogical!" murmured Torrence.

"Well, I am not going to ask you why you like Greece, because it will start you off on an endless dissertation, and end you up with a great argument on the relative merits of the two countries, which will be dull for our companions though not for us," retorted Eleanor, putting up her brushes and other accessories as she spoke, for the beautiful light of the western sky had faded into a uniform blue. "I won't have you run down the Egypt I love in front of everybody. Now tell me the time, darling."

Mervyn raised his expressive eyebrows a fraction of an inch at this imperious order, and put his hands in his pockets. "When I was young," he began in a tantalizing drawl, "we were taught to say 'please' when we made a similar demand. Was your education so neglected?"

"Yes, it was," said Eleanor laughing, and seizing upon his watch, "I was a child so many years after you were, that that teaching had gone out of fashion, and we were taught to do whatever our superiors told us without making stipulations. My dear, do you know that we have only a quarter of an hour before dinner? Do pick up all those brushes I have dropped," then as he stooped obediently to do as she told him, she opened the face of his watch with a swift dexterous movement, and pushed the hands back half and hour, and closed it again silently, doing it all so quickly and quietly that when he straightened himself again, she handed it back to him with a face full of innocence and meekness. But when she turned round and met Doris' grin of delight, there was neither innocence or meekness in the mischievous dark eyes that flashed a caution for silence to the girls.

She said nothing however till they were walking down the deck on their way to change for dinner, when breaking away from Ruby, by whose side she was walking, she darted back to Doris and caught her arm.

"Don't tell on me," she whispered, in a voice of mock alarm, her bright face fairly sparkling with mischief. "It's my way of punishing him for being so rude, or rather one of my ways. I love to tease, don't you?" and without waiting for a reply she skipped back to Mervyn's side and put her hand through his arm, looking so demure and modest that no one could have suspected her being capable of such mischief.

In the privacy of their own cabin the girls severally gave out their opinions of the new acquaintances.

(*To be continued.*)

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CONTENTS

The Church in the West.

The Continent's First Forest School.

Woman's Work and Social Service.

Letters to the Editor.

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A Bishop's Commendation

ONE of our Canadian Bishops writes us as follows: "CHURCH LIFE as it is now appearing is simply splendid. We have long felt the need of such a definite, loyal, and charitable paper. Anything I can do to help you I will. ..... A good Church paper will do much to develop Christian character, and bring home to our people the obligations that devolve upon them as members of the most glorious Church in Christendom. Family worship, the study of God's word, and the reading of a Church newspaper, will bring about the due recognition of God, and prevent the growth of indifference and materialism in our homes."

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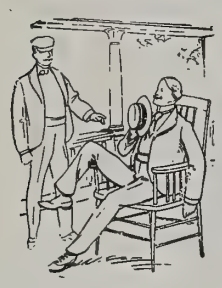

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Provincial Synod of "Canada"

PRELIMINARY NOTICE.

A meeting of the Provincial Synod of "Canada" will be held by order of His Grace the Metropolitan in the City of Montreal, beginning on the Seventeenth day of October now next. All notices of motion and of business to be brought before the Synod must be sent to the Secretaries not later than the 18th September next, in order to be included in the **List of Business** required to be issued by the Secretaries under Rule of Order No. 31.

Montreal, 30th August, 1912.

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Church Life

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Correspondents—All matter for publication in Church Life should be in the office not later than Saturday morning for the following week's issue, addressed to the Editor.

Office: Room 347 Confederation Life Bldg.
Phone Main 4793. Box No. 296.

Calendar for September.

1—Giles Abbot.
7—Enurchus.
8—Nativity of Virgin Mary.
14—Holy Cross Day.
17—Lambert, Bishop.
20—Fast.
21—St. Matthew.
26—St. Cyprian.
29—St. Michael and all Angels.
30—St. Jerome.

The Week.

MR. BORDEN AND THE SUFFRAGETTES.

There is no doubt that men and women of both political parties in Canada will, metaphorically, pat the Hon. R. L. Borden on the back for the manner in which he received the suffragette deputation which waited upon him in England. Especially will Canadian women applaud him for the calm assertion that they would not be influenced in the least by any suggestions as to their conduct regarding the obtaining of the suffrage, or in kindred matters, which would come from outside their own country. He also intimated that in matters which affected Britain only he would not attempt to interfere and would expect the same non-interference in questions which had a bearing on Canada alone.

"As far as your actions at the present time are concerned, let me be permitted to make one remark. I think the women of Canada sufficiently capable to be intelligent judges of these matters themselves," was the Premier's even-tempered remark.

To the suggestion thrown out by one of the deputation that if the suffragettes' demands were not promptly acceded to in Canada, militant methods would be employed here as elsewhere, Mr. Borden's reply was calm. "I am perfectly ready to listen to reason and argument, and weigh them with the utmost possible care, but if I am to be subjected to methods which are to make my life unpleasant or inconvenient, or even shorten it, I frankly tell you the latter considerations will not govern my action in the matter in the least." But it is reported that it was given with much definiteness.

Whatever variety of opinions may be held on woman suffrage there is but one on the manner in which those who advocate it in England have behaved themselves. As a youth mild of speech and gentle of voice remarked once, at the close of an oration by one of the suffragettes of the militant type, "It may be quite all right for English women to want votes, but its beastly annoying to see them forgetting to be English ladies."

Mr. Borden's urbane pronouncement will, it is hoped, save Canadians the annoyance of being bothered with any of the militant tactics of the old land 'gettes. Women in this country are too much occupied with being either useful or ornamental and occasionally both, to have time to go to prison for harrassing shop-keepers by throwing stones through their windows, etc.

JUST A MISTAKEN VIEWPOINT.

Very soon we shall have in our midst a very noted English clergyman, a man deeply interested in social and economic problems, and a man who is numbered among the great preachers of England. He has also very much at heart the subject of the reunion of Christendom. It is indeed devoutly to be wished that more were like-minded with him in this last desire. But, unfortunately, he makes the mistake that many other souls zealous in this cause have made, he thinks that it will come, as the Record from which we quoted last week said, "along the path of compromise."

In this he, and others who think with him, do an injustice to those who are outside the Church. He takes it for granted that they will be willing to give up their principles, or some of them, if only the Church will, on her side, give up some of hers. Now, this is treating the Nonconformist conscience unfairly, and assuming that it is not governed by the purest integrity. Churchmen in Canada, in general, respect the Nonconformist conscience too much to make any implication of this sort, and they also are too wide-awake to think that any action, such as preaching in their places of worship, is going to further the cause of unity or to even gratify the best men among the bodies separated from us. There is no such thing in Canada as being grateful for condescension, in business life, in social life, in ecclesiastical life, and no matter what he may say, no matter how he may honestly try to persuade himself that he feels, the priest of the Church who takes part in a regular service of any of the various Christian bodies outside of the Church has at the bottom of his heart a sensation of condescension in so doing. And that subtle sensation communicates itself to those with whom he desires to be on brotherly terms, and we can venture to say that the cause of unity is not sensibly furthered.

This judgment is given from a purely Canadian standpoint. In this country there is, in reality, no State Church, and therefore no "Nonconformity," and the Church is forced, perhaps, back upon its principles to justify itself in its attitude more than it is in the old land, where the difference is marked in more material ways.

Possibly the uselessness of trying shortcuts to unity, at any rate in Canada, may impress itself upon this earnest-minded priest of whom we speak, during his visit here.

We had not intended touching upon this matter, as the most charitably-intentioned words are liable to misconstruction, but several clerical correspondents requested that it be spoken of editorially.

A WELCOME INVENTION.

A boon to the publishing world, if it is successful, will be the invention by an aged American, Burdett Loomis, which he says will utilize grass for the making of paper. The cost of paper has been soaring, soaring, soaring, till at last many publishers began to say that curtailment in the size of their publications was the only apparent solution.

Mr. Loomis' invention will also still the cry of those who have been protesting against the annihilation of our forests in the quest for pulpwood. His process, which guarantees paper forty per cent. cheaper than the present cost, takes the acids from the grass and leaves the fibre. Ten thousand acres of land in the Southern States, on which to raise the raw material, will be prepared at once.

The next thing we want is an invention which will make high-priced, union compositors into ordinary, capable printers.

HANDICRAFTS.

A most beautiful specimen of wood carving has been attracting the attention of those visitors to the Toronto Exhibition who are interested in the beautifying and adornment of our sanctuaries. The work in question is a reredos of walnut and oak, the three panels inset with most beautiful embroidery on heavy white silk. Standing out from the central panel is a crucifix, a floriated cross in solid gold thread embroidered on the silk showing from behind the figure. The whole was designed and executed by a Mrs. Calverley of London, Eng., the granddaughter of Anthony Salvin, the architect who restored the Abbey. There is other exquisite work on view in the Applied Arts building—beaten brass, wrought silver, beautifully tooled leather, all hand work, and much of it done by women. What some women have done others may do. Might not our young women be encouraged to give of their talents more largely to the beautifying of the sanctuary? Many hours and much skill often go into the fashioning various forms of what is known as "fancy work," the latter has but a fleeting day, and skill, and ofttimes beauty, soon find their way to the garbage heap or the rag bag. Not so with work done for the church and the sanctuary. From year to year the result of devoted labor abides to testify that there was here and there one who was glad to give glory to God by using talents bestowed in the glorifying of His House of Prayer. In earlier years needlework was about the only outlet for the devoted skill of churchwomen, but now with the revival of handicrafts—a beneficent achievement to be largely laid to the credit of the Woman's Art Association—the field has widened, and women can work silver and brass, wood, leather, even iron, and all these materials are needed in the furnishing of the sanctuary. Will not some one come forward to undertake the work of urging our women of fair means and leisure to devote some of it to "cunning work for the courts of the Lord's House?"

BARE PRAIRIE CHURCHES.

We make the above plea with the object in our mind of the churches on the prairies bare of even the barest

necessities; of the churches in our Canadian backwoods which are devoid of any furnishings at all suitable. Particularly is it desirable that the churches in these newly-broken districts, where there is often little physical beauty and where the temptations to forget the beauty of religion are so many, should be adorned and made attractive. In the congregations which gather, especially in the West, there are those who know nothing of the church and her ways, and who need to be taught by the outward sign. One priest there has spoken of the difference he noticed in his congregation when a gift was made of a cross for the small altar in the little church building he had put up, and of the instant practice of greater reverence which followed the gift of kneeling pads and a covering for the nude altar.

We have never heard a sermon on the subject of devotion of skill in handicraft to the adorning of the sanctuary, but we have no doubt that such a subject would be not only interesting but productive of fruit.

✱

CONGRATULATIONS TO FREDERICTON. We regret that pressure on our space forbids us giving in this issue an account of the opening service of the restored Cathedral of Fredericton on St. Bartholomew's Day. We offer our very sincere congratulations to the Bishop, to the Dean and chapter and to all those whose consecrated zeal and energy have caused the repair in so short a space of time, of the destruction wrought by lightning on the night of July 3, 1911. The words of the beautiful hymn, "Lift the strain of high thanksgiving" sung as the choir and clergy entered the new yet old cathedral, found an echo in many hearts who are not worshippers there, for the building has appealed to all since their earliest recollection, and its destruction was a personal loss to every citizen of Fredericton. Therefore the labor of love and devotion of the Bishop and his faithful co-workers and its result have filled the hearts of many with gratitude.

✱

THE HARVEST HOME. Once again—the subject has been often treated in our columns, sometimes sadly, sometimes badly, sometimes laughingly, sometimes chaffingly—(but always, believe us, with an undercurrent of deep feeling) why is it that the "annual harvest festival," to quote from diocesan correspondents, is put off till the grain has fallen from the straw, till the lesser fruits of the earth are but things of memory, till the flowers have been seared or destroyed altogether by frost? Here and there is a joyful exception to the rule of waiting to give thanks for the harvest till the prospects for the ice crop are fairly well established, and in these there is an abundance of all that the earth gives in our golden harvest time, and the harvest hymns and the harvest anthems of thanksgiving have a reality in their tone that seems lacking when the shrill winds and often the cold rains of October lead the thoughts to furs and fires.

"The valleys stand so thick with corn that even they are singing"—we suppose choirs will blissfully sing again this year as they have for many years past, while members of the congregation endowed with a sense of humor, smile as they remember the ploughed fields, the fields of stubble, and often the lonely little apples which swing high on topmost boughs, out of reach of the apple-pickers, and which have lost the plump roundness of their prime as they have shrunk away from the snowy blasts which seldom fail to visit us before October goes.

The Archdeacons' Association.

A neat little pamphlet of 19 pages, in sight like unto an infant synod journal, has come to us, entitled "The Archdeacons' Association in Canada." The association which was organized at last General Synod (1911) had its origin in the meeting of representative archdeacons from five continents at the Pan-Anglican Conference of 1908. At this meeting the Archdeacon of London gave an address on archdeacons ancient and modern, and their duties and privileges, and on motion of the Archdeacons of Halifax and Cyprus, it was resolved to form a society of archdeacons for the Anglican Communion.

The Canadian society has Archdeacon Scriven, of Vancouver, as president, the Archdeacons of Saskatchewan, Winnipeg, Nova Scotia, and Columbia as vice-presidents, the Archdeacon of London as secretary-treasurer, with the Archdeacons of Halifax, Hamilton and Calgary as the executive.

A most interesting article on the office of archdeacon is contributed to the pamphlet by Archdeacon Armitage, and there is also a summary under the head of each diocese of the duties and privileges of that office as the particular diocese understands them. One diocese seems somewhat hazy on the subject, as we read that there the archdeacons are only "supposed" to do various things. This diocese evidently does not wish to be considered as unduly burdening its archdeacons or as desiring to place them in any danger to life or limb, for it says that they are only to "attempt to compose parish grievances if so ordered by the Bishop."

We heartily commend the last few words of the pamphlet, to which the signature W. J. Armitage is appended: The most cursory study of the regulations laid down by our Bishops and synods is sufficient to show what an important place the archdeacon fills in the Canadian Church. We are at the formative period of our Church life. It is important that an office which has yielded such splendid results in the history of the Church, should be widely and wisely used. There is no part of the world where the work which an archdeacon is called upon to perform, can be used to richer advantage than in this great Dominion. It will be the part of wisdom if our Canadian Church makes large use of an officer who has has not only served the Church well from primitive times, but is still capable of doing the most active and aggressive work in the living present."

The Old-Fashioned Garden

I want the old-time garden,
The dear sweet-scented flowers,
With yellow bees a-buzzin'
Through all the peaceful hours.

The gate that hung a bit awry
For little feet a-swingin',
The sod beneath the lilac bush
With early violets springin'.

Low pinks and bouncin' Betties,
An' marigolds in rows,
Wee, snowy, sweet alyssum,
An' dainty button rose.

White phlox like girls in weddin' clothes
An' poppies swayin' light,
And perky, gay snap-dragons,
In velvet coats bedight.

The very names are music
Like elf horns blown in dreams,
They're swayin' now before my eyes
Till each a presence seems.
If God gives me no garden
In answer to my prayer,
But just keeps me a-waitin'
Till I get over there,

The first thing I will ask for—
An' keep on askin', too—
Will be an old-time garden
All shinin' with the dew.

An' hummin' birds an' butterflies,
An' I among 'em kneelin',
'Twould even give to Heaven, I think,
A kind o' homely feelin'.

Alice E. Ives, in Harper's Weekly.

Passing of the Coachman.

The Bishop of Llandaff will follow the example of many episcopal brethren, and will make use of a motor car. This necessitates the retirement of Mr. Joseph Howe, who has been for thirty-seven years coachman to three successive Bishops of Llandaff. He recalls with pride that he has driven six Archbishops, viz., Tait, Benson, Temple, Davidson, Lang, and the Primate of Ireland.

Two Hundred Years of Protection.

Two hundred years ago a benefactor of the human race, Jonas Hanway, inventor of the umbrella, came on the stage of life, and dry and comfortable multitudes have had reason to bless his name, though few there have been to know it.

It must have been during weather such as we have recently been experiencing that a certain Bishop, on finding someone had "annexed" his gamp was responsible for the following lines:

The rain it raineth every day,
Upon th' just or unjust fella,
But chiefly on the just, because
The unjust's got the just's umbrella.

"Mother's Love!"

At creation's dawn—so runs a legend—an angel visited this earth, and before returning looked about for something to carry back to heaven. Three things attracted his attention—a bouquet of sweet flowers, the smile of an infant, and a mother's love. But, when he reached the gates of paradise, the flowers had withered, the baby's smile had vanished, and only the mother's love remained. And all the angels in Paradise exclaimed, "There is nothing on earth pure enough for Heaven except a mother's love!"

The Three E's

A kindly gentleman, addressing some children, advised them to remember the "three E's—"Edward, Empire and Entegrity." This reminds one of a story told of a former Mayor of Birmingham, who apologized to an audience for his late arrival on account of another engagement. "I am not ambiguous," said he. A friendly alderman, anxious to prevent misunderstanding, chimed in with: "Of course, what his worship meant to say was that it was impossible for him to be amphibious."—London Opinion.

What Would You Rather Be?

I'd rather be a Could Be,
If I could not be an Are,
For a Could Be is a May Be.
With a chance of touching par.
I'd rather be a Has Been,
Than a Might Have Been, by far,
For a Might Have Been has never been,
But a Has was once an Are.
The worst of all's a Would Be,
For you never want them near.
But the Best of All—you know it,
Is to be an Are—that's clear.

When shall we see the day dawn
When we shall see in every church
"All Seats free?"

Richard Tattersall

Organist and Choirmaster
St. Thomas' Church,
Toronto

SOLO PIANIST

Teacher of Advanced Grades of Piano and Organ

STUDIO: COLUMBIAN CONSERVATORY OF MUSIC, TORONTO

The First Forest School

To the "end of steel" eastward of Toronto, and then along a roadway newly-cut through wooded land, with two small girls choking with the importance of recent wasp bites, as guides, then up through a gap in the fence to the right and into the woods. Somewhere out of sight, childish trebles, steadied by a woman's sweet soprano, sang lilting words to a lilting tune—

To the days of summer we give our praise,
The sunny-sweet, honey-sweet daisy days.

Along a rough cart track, flecked with sunlight and bordered on either side by Michaelmas daisies, (blooming a full month ahead of the feast day of the warrior angel) and by wreath golden rod, the song lured on, till in an open space the source was found—between forty and fifty of the city's poorest little ones at work in the first forest school on this continent. A school of the same nature has been a successful experiment in Charlottenburg, Germany, for eight years, and the methods used there have been adopted here. A blackboard, hung between two birch trees, was the "schooliest" thing there, for "teacher's desk" was a roughly-built table, and the pupils sat about three sides of a hollow square.

Of these, some were little Canadians, some of the Jewish race, some little strangers from Finland, finding lovingness and gentleness in a strange land, and repaying both with a devotion that must have made those who cared for them find their labour very much worth while. There were other nations represented too, but all were alike in this—they were all from homes through which the dread disease, tuberculosis, had passed.

The hour and a half of school in the morning, and the three-quarters of an hour in the afternoon are but a fraction of the teaching that the little ones get. At least seven baths a day are given, for the scholars are not always sent out from home as sweet as they might be, and there is a grand wash before dinner at 12.15, and so interested in this part of their education do the small boys and girls become that a limit has to be put on the thoroughness of the ablutions. One youthful Finlander takes a special interest in his flaxen head and would joyfully shampoo it several times daily, did not the lady who rules and loves them all indiscriminately and interchangeably, say no.

The children are taken to the school, which is up on one of the Scarboro bluffs, and looks out over Lake Ontario, on a private car, and on arrival are given breakfast. At half-past ten there is a glass of milk and a biscuit; sometimes malted milk. One day there is a milk dinner—milk soup, custard and so on—but meat on nearly all the other days. Then after dinner comes one of the most blessed features of the school—a sleep from one to three, not in tents, not even on the open pavilion where tables are set for dinner and where they gather to listen to gramaphones, and so on, but out in God's open, on cots, with blankets and pillows, all sweet and clean. At three there is another glass of milk, then the short school hour, frolic and finally a good tea. Toothbrushes play a conspicuous part in the regeneration, and the display of these aids to health in neat rows on a board, with the owner's name alongside, was only matched for educative value by the way in which a regard for the beauties of clean nails is inculcated. The clothes some of the children wear are far from lovely, some of them are patched beyond recognition, and some need mending badly, but all are clean, for they are washed at the school. Thus manners, the rudiments of education, bodily health, spiritual health—it was worth much to see the little ones stand reverently and sing—some with quaintly-twisted wording, our English "Praise God from Whom all blessings flow," before they began their meal—are given these little mites and they are all made attractive by the devoted trained nurse and the devoted teacher, who tried and have made successful the experiment. A good deal of the money which made it possible, $700, came from the Toronto Star, (may its circulation never grow less!) and small gifts of money have come in for clothing and sundries, beyond that which the Board of Education supplied. The school will be kept up, if possible, till the 20th of this month, but it is hoped that next year the period will be longer.

Just think what it means to the child from the crowded, noisy street, from the sound of words rough and unloving, because perhaps the soul and body of the utterer are being crushed beneath a burden too grievous to be borne, to be taken where voices are gentle and childish stories are heard patiently, where caresses are frequent and where the rare punishments are always just. Think what it is to baby ears to hear the singing of birds instead of the grinding trolley, and to go to peaceful sleep with the lake rippling in to shore instead of to the uneasy rest which is disturbed by the myriad noises of the city street. Not fearful any more, of either nature or human nature, the little ones make friends with all kingdoms. "Its a cricket; they sings," said one small boy coming up with the insect carefully held on his shirt sleeve. "Some times the sky is black an' the clouds is black, black an' they come down and the waves just reach up an' there's lightning an', there's just the grandest storm," said a little girl as she explained, in her own naive way, that old Ontario was not alway blue and dimpling, and that sail boats could not always go dipping and gliding over it like lazy swallows. Fifty children being braced to fight disease, fifty children being made fearless, fifty children being taught the beauties of cleanliness, fifty children living under the law of kindness, fifty children learning of God and His wonderful works—may the angels, as time goes on, look down on many more such sights as are to be seen in North America's first forest school.

A Scout Tragedy

The August holidays will be remembered by Boy Scouts not only in England, but in other parts of the world, in a very sad way. On Sunday the 4th, nine members of the 2nd Walworth troop, all belonging to the Church of St. John the Evangelist, Walworth, London, S.E., and nearly all communicants, were drowned by the capsizing of their boat off the coast of Sheppey. On Saturday five adults and twenty-three scouts, headed by the Scout-master, boarded at Erith an ex-naval cutter, rigged with foresail and mainsail, and set out for the Isle of Sheppey, where there was a large camp of Boy Scouts. On Sunday on the journey to Leysdown, they proceeded through the boisterous weather with every caution, and the coastguard at Leysdown gave them the signal when to turn inshore. Just as they had done so, a gust of wind capsized the vessel. Some of the party were thrown into the water, but the cutter righted itself. But the wind again capsized it, and all were now thrown into the water, the nearest land being two miles off. All except one boy could swim, and Scoutmaster Marsh shouted to them to "keep cool and hang on to the boat." Supported by the cutter and her dinghy, and being good swimmers, the majority managed to keep afloat. But nine boys were drowned.

The Government conveyed the eight bodies to Walworth on a warship and till the interment they lay before the altar in St. John's, where watch was kept day and night. All South London was in mourning and there were three celebrations on the morning of the funeral. The church was transformed by the flowers sent, into a mass of color, and among the tributes was one from the Chief Scout, Lieut. Gen. Sir Robert Baden Powell. Among the congregation at the burial service were British land and sea scouts, Belgian, American, and Dutch scouts and some members of the Netherlands Pathfinders.

The route throughout the four miles to Nunhead was lined many deep with people, and a solemn hush prevailed. In the procession walked the survivors with Scoutmaster Marsh. All the bodies were buried in one grave, and after the interment six Scout buglers sounded the "Last Post." The procession was headed by the cross-bearer and the clergy, vested in their robes. For long after all was over, the traffic was held up throughout a wide district.

The Rev. W. Wilks, who produced the famous Shirley poppy from the common field variety, is retiring from the vicarage of Shirley, near Croydon, which he has held since 1879.

North America Not Unique

A correspondent sends us the following:

"Children with very obedient parents" was the description given by a noted European traveler and keen observer when he recently visited America. Evidently they are suffering from a similar complaint in the old land when we read that a new league has been formed to combat "indiscipline" in home and school. The league aims to teach parents how to control their children, and has the support of 1,200 distinguished persons, including Cardinal Bourne, Rev. F. B. Meyer, Archdeacon Sinclair, the Duke of Devonshire, Earl and Countess of Meath, Viscountess Hood, Sir George Reid, and Mrs. Bramwell Booth. Their principles are the exaction of instantaneous and unquestioning obedience from children from their earliest years and the continued instillation of ideas of order, obedience, industry, concentration, punctuality, politeness, patriotism and loyalty.

Possibly the exclusion of the Church Catechism from the public schools, and its banishment from many of our Sunday schools has something to do with the want of respect and lack of discipline amongst the present generation. "To love, honor, and succour my father and mother: to honor and obey the King," etc., can nowhere be more soundly inculcated than in "My duty towards my neighbor," and yet how often is it relegated to the musty documents of the past.

F. B. Meyer once said that the servants in his employ who worked faithfully, so that the household ran smoothly, leaving him free and unhampered to devote his mind to preaching, had their share in winning those souls who came to Christ through his words.

Searches in the old register of Shoreditch, have led to the discovery that several well-known Elizabethan actors were buried in the churchyard. Efforts are now being made by Mr. William Poel and the London Shakespere League to erect a tablet in the church in memory of their once famous brethren.

St. Mildred's College
Walmer Road, Toronto

A Church Boarding and Day School for Girls — Kindergarten to Matriculation — Physical Culture, Music. Painting, Wood Carving.

For Prospectus Apply to Sister in Charge. Re-opens Sept. 11th

The Church in Canada.

DIOCESE OF ONTARIO

The Rt. Rev. William Lennox Mills, D. D., Lord Bishop of Ontario, Kingston, Ontario.

The Bishop of Fredericton and Canon Paterson Smyth were the preachers at St. James, Kingston, on Sunday, September 1. The Rev. J. Heber Hamilton, Bishop-elect of Japan, spoke to the Sunday school children in the afternoon.

BISHOPS IN CATHEDRAL.

The Lord Bishop of Montreal and the Lord Bishop of Fredericton preached at high celebration and at evensong at the cathedral on the first Sunday in September. All his old parishioners were glad to see and hear the former prelate, and the latter's brilliant sermon and forceful personality made the same deep impression as they did on his first visit to Kingston some years ago.

A very handsome frontal of red satin damask was used upon the high altar for the first time on the thirteenth Sunday after Trinity. A large I.H.S. with cross, all worked in solid gold, fills the central panel. The embroidery of this and the making of the frontal are all due to the devoted work of the members of the altar guild. The arms of the cross and the turns in the letters are filled with stitchery in blue silk.

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MRS. SAVARY'S DEATH.

St. James', Kingston, is again in mourning, this time for the young wife of the vicar, who was taken suddenly early on Saturday morning, August 31, leaving an infant but a few hours old. Mrs. Savary had been out boating the night before apparently quite well, but it is thought that a sharp attack of appendicitis, from which she suffered some time ago, and from which it is now thought she had never quite recovered, was the cause of her sudden death.

Mrs. Savary, who won the hearts of all who met her when she came as a bride on a brief visit to Kingston, was as warmly welcomed as her husband when he returned from Winnipeg as vicar of the parish which he had served as curate. Quiet and gentle in all her ways, she filled her place helpfully, in home, in parish and diocese, being for some time diocesan treasurer of the Extra-cent a day fund for the Woman's Auxiliary. Besides her husband, Mrs. Savary, who, before her marriage, was Annie Edna Neve, of Winnipeg, has left a father and mother, four brothers and two sisters.

The burial office was said in St. James' on Monday afternoon, the Lord Bishop of Fredericton, the Lord Bishop of Montreal, and the Dean of Ontario taking part in the service. The pallbearers were the churchwardens past and present, and many exquisite flowers were sent, among them a cross from the St. James' Junior Woman's Auxiliary.

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MADOC WITH QUEENSBOROUGH.

Besides the principal churches in the parish of Madoc and Queensborough, there are two outstations, the Rockies and the Guild Hall, Crookston. Attached to the latter congregation is a Sunday school with twenty-nine children in attendance and a Woman's Guild with nine members. This Guild held a lawn social on Mr. R. Bruce's grounds on Aug. 7th. The attendance was large in spite of threatening weather and the proceeds, $85, will be spent in providing a new shed at the Hall.

The congregation of St. Peter's, Queensborough, held their annual social on Aug. 8th. Owing to wet weather proceedings were held in the Orange Hall instead of on the church lawn, and with satisfactory results, $91 being realized. Mr. Robert Cooke, M. P. P. of Rawdon gave an address on the future of Canada.

On August 25 the rector, Rev. C. J. Young, was assisted by Mr. W. Bott, of the Montreal Diocesan College, whereby services were held throughout the parish; at St. John's, Madoc, morning and evening; at Crookston and at the Rockies in the afternoon; and at Queensborough in the evening. It is a new thing for the people at the Rockies to have a Sunday service, and they showed appreciation by all being present, 28 all told. The little church, built of hewn pine logs, during the incumbency of the late Rev. W. W. Burton, whose missionary enthusiasm in N. Hastings is well known, is probably unique among churches in older Ontario, and will accommodate about 35. At Crookston services were also commenced by Mr. Burton, who conducted them for a short time in a hall over a blacksmith's shop. Subsequently they were supplied from the mission of Rawdon.

The rector and Mr. Bott in order to give these services travelled forty-four miles and superintended two Sunday schools, while the Sunday school at Queensborough was under the direction of Mr. George Love.

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August is apparently the month for lawn socials in this diocese. There was a most successful one at Easton's Corners on the 16th, and one at Sunbury, on Christopher Langwith's lawn, on a recent date. This also was a great success financially and otherwise.

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St. Thomas', Morven, has been greatly improved by a coat of paint. The cost of this was defrayed by Mr. N. E. Booth, formerly of Odessa, and a great friend of the Rev. F. T. Dibb, under whom the Morven church was built. Mr. Booth, who is now a prosperous manufacturer of Brooklyn, N.Y., gave a handsome oak lectern to the church, and has subscribed $25 to the Dibb memorial window fund.

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The congregation of St. John's church, Madoc, are much indebted to Canon Bogert of Belleville, who has donated several articles which were much needed. At a meeting recently held a resolution was passed thanking the canon for his gift, and undertaking to have the things in use and properly cared for.

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Those who will write for priests' orders this month are the Rev. S. E. Harrington, Pittsburgh, and Rev. A. F. Dumas of Bannockburn. There will probably be a candidate for the diaconate.

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Miss Hannah Caldback, who has been for some time a teacher in St. Luke's Sunday school, Kingston, was given a prayer and hymn book by the school before she left for Toronto, where she will live in future with her sister, Miss Gladys. The latter, who has been one of the best members of the choir of St. Luke's, was given a gold pendant and chain by the other members. The Rev. R. S. Forneri spoke appreciatively in both cases of all that these two earnest workers had done.

DIOCESE OF NIAGARA

The Rt. Rev. William Clark, D.D., Lord Bishop of Niagara, Hamilton, Ont.

All church activities are beginning, holiday time generally seeming a cessation from militant work.

At the harvest home of St. John's, Ancaster, thankoffering of $200 was made at the service and $100 made at a concert.

OPEN CHURCHES.

During the incumbency of the late Rev. E. J. Fessenden, St. John's, Ancaster, was always open for prayer: the practice, no doubt, is still continued.

The little chapel of the cathedral is always open. Its carved invitation over the porch door, "Enter, Rest, and Pray," has been accepted by many a weary soul, longing for just such a place for quiet converse with God.

St. Mark's, Hamilton, has, from the first, had open doors. To Canon Sutherland, I believe, the initiative of this work in Hamilton is to be credited.

Rev. Napier Burns, St. Luke's, Hamilton, has returned from vacation in Muskoka. His people showed their appreciation of his work by the presentation of a handsome festal stole, silk cassock, and master's hood, an appreciative address accompanying the gifts. Mr. Burns sees to it that there is ever an open church. In a crowded part of the city this boon is gladly accepted by those who otherwise could not find a place for a quiet hour.

St. John the Evangelist is also among the number of free and open churches.

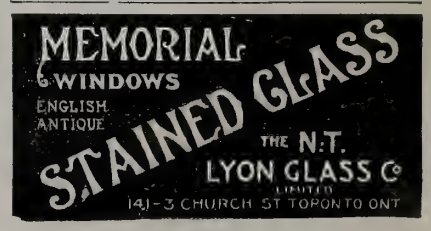
Thus we see that in the Church there are many praying places for the weary and disconsolate. Why such houses of prayer are closed during the greater part of the year is a great mystery. So few of our homes have private chapels, or indeed places at all where one can privately enter for a quiet hour with God, that it is comforting to learn of those places where this boon can be secured.

Canon Howitt last Sunday evening resumed his course of sermons on "Current Events in the Light of Prophecy."

ST. PHILIP'S, HAMILTON.

On Sunday, September 1, the most impressive service ever held in this church took place. The occasion was the visit of the Bishop to consecrate the new altar and to confirm the dedication of other pieces of furniture already in use. At 11 o'clock, his Lordship, preceded by the surpliced choir and clergy, entered the church to the strains of "We Love the Place O God," and with the clergy and servers took up his position at the chancel steps. The wardens bearing their new wands of office, then approached and Mr. W. J. Carson, people's warden, read an address to the Bishop, mentioning the various articles to be blessed and stating the sources from which they had been obtained. His lordship then blessed in turn the pews and choir stalls, the organ, the pulpit, the lectern and bible, and the rood screen. The hymn, "The King of Love my Shepherd is," was then sung, during which the Bishop and his attendants entered the sanctuary. Standing before the altar in his scarlet habit, and wearing a magnificent white stole embroidered over its entire surface, with Rev. C. B. Kenrick on his right as deacon and Rev. W. J. McAndrew on his left as subdeacon, the latter also bearing his Lordship's silver staff, and with two acolytes on either side, this made a striking scene. The Bishop consecrated the altar, using the prayer appointed from the form for consecrating churches in the Priest's Prayer Book. The Bishop and clergy then retired to the side of the sacrarium and while the psalm "O how amiable are Thy Dwellings" was being sung two servers prepared the bare altar for service. First the under linen cloth, then the upper one with a frontal of Buckinghamshire lace attached and then the fair linen cloth were put upon the holy table. Then the flower vases, filled with white and mauve blossoms, were brought, then the cross, and finally the candlesticks. The tapers were then lit, and after the book and the vessels had been placed upon the altar the sacred ministers returned to their places and the celebration of the Eucharist, sung to Monk in C, began. In his address the Bishop expressed his entire approval of all that had been done and congratulated the rector and congregation on the beautiful appearance of the church and its furniture.

The altar and reredos, being possibly unique in this country, call for some description. In design and arrangement they follow in the main the drawings in Percy Dearmer's Parson's Handbook, and Illustrations of



the Liturgy by the same author. The design is modified by details taken from an old print of the altar in the Charterhouse in A. D., 1535. The holy table is a massive structure, nearly 9 feet long of quartered oak, stained dark and with a dull finish. The mensa is of white marble framed in oak and is supported by ten heavy round pillars resting on an equally massive base. On the panelling behind these, which is deeply recessed, are the three letters of the sacred monogram. Except for these and the words simply carved on the low table, "Behold the Lamb of God," the altar is entirely plain. At each corner stands a lofty riddell post with rods for the riddells at the sides and a massive carved cornice over the dossal, all of quartered oak. On each post stands an angel with upraised wings swinging a censer. These figures are finished in light colors chiefly cream and white, ornamented with real gold. The festival dossal and riddels are of white and gold tapestry with orphreys of gold plush. The footpace is of oak to match the altar and is partially covered with a Wilton carpet of Oriental design reaching down to the floor of the choir. This altar, remarkable for the beauty of its design and proportions, is a memorial to the late Edgar B. Kenrick, of Winnipeg. The pulpit, which is the gift of Mrs. Kenrick, of Montreal and is also of quartered oak, is also a memorial to Professor Kenrick. The lectern, which is likewise of quartered oak with an eagle to hold the book, was presented by James McMahon in memory of his wife. The bible came from Allan Slack, one of the servers, and is in memory of another server, the late Joseph H. Selkirk. The pews and choir stalls were provided by the congregation, the organ is the gift of the Kenrick family and a few friends. the rood screen was the offering of the parish W. A. and a few men of the congregation.

The rector, Rev. C. B. Kenrick. will be glad to give any information regarding the altar and reredos to any who may be desirous of providsimilar articles which all depend for their effect upon beauty of design and proportion rather than on unnecessary and expensive ornamentation.

The congregation, largely of English descent, and good Lancashire English at that, bring with them all the reverent devotion and loyalty of motherland church people. The Bishop, in most glowing and commendatory terms, spoke of Rev. Mr Kenrick's work, and besought the congregation to be loyal to the Church, closing with the words of St. Paul: "Watch ye, stand fast in the faith, quit you like men, be strong."

DIOCESE OF NOVA SCOTIA

The Rt. Rev. Clare L. Worrell. D.D., Lord Bishop of Nova Scotia, Halifax, N.S.

KING'S COLLEGE.

Rev. R. D. Bambrick, of Yarmouth, has been admitted to the degree of D.C.L. by King's College, Windsor, at a special convocation.

The new wing which is being erected at King's will contain accommodation for eighteen students, additional lecture rooms, and a laboratory. It will be ready for use early in October. It is to be connected with the main building by a covered cloister. It is hoped, eventually, to complete the quadrangle. A large increase in the attendance is expected this fall.

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The rural deanery of Avon recently met at Rawdon, a very extensive parish in the county of Hants. Rural Dean Wade, presided. Addresses were given by the rural dean and by Rev. H. A. Harley of Windsor, the sermon ad clerum being preached by Rev. R. F. Dixon, of Wolfville.

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The contract for a rectory at Annapolis Royal has been let. Strange to say this, the oldest of our Canadian parishes, has been without a rectory till the present time.

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The Rev. Goddard-Fenwick, of New Waterford, has organized the children of his mission into a society, "Children of the Holy Name," whose object is to honor the name of God, keep the third commandment, and try to influence others to do the same. The sin of profanity is very great at the collieries, and the open air meeting a few Sundays ago, at which over a thousand men, women and children were present, and addresses delivered on the subject of profanity, has set people thinking. Much good must come from such proceedings.

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The marriage of Rev. W. Goddard-Fenwick, of New Waterford, and Miss Major, of Sackville, N.S., will be solemnized at Sackville on 24th September.

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The next meeting of Sydney rural deanery will be held at Louisbourg on Tuesday and Wednesday, 10th and 11th September.

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The cross on the spire of St. George's, Sydney, which was shattered by lightning some weeks ago, has been restored, and the spire improved in appearance by a coat of paint.

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Centenary Lodge of Oddfellows held a church parade to the mission room, Dominion No. 6, parish of Morien, on Sunday afternoon, September 1. The service was conducted by the rector, Rev. W. I. Lockyer, and Rev. E. B. Spurr, of Glace Bay, was the preacher.

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Canon White, of the Cathedral St. John's, N.F., and his brother, Doctor Arthur White, visited their sister, Mrs. Lockyer, at the rectory, Port Morien, during the past week.

Rev. Professor Harley will spend September in Cape Breton in the interests of King's College, Windsor.

DIOCESE OF TORONTO

The Rt. Rev. James Fielding Sweeny, D. D., Lord Bishop of Toronto.

The Church of St. Mary the Virgin, Toronto, has sold eighteen feet of church property for $400 a foot, and it is expected to sell the remaining 82 feet for $450 a foot. The new church will be paid for out of the sale of the old property.

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The Rev. Richard Cox, who has been *locum tenens* since July 21 at St. Luke's, Toronto, left for Kingman, Kansas, in the diocese of Salina, this week. The rector of St. Luke's, the Rev. A. G. H. Dicker, will be home for next Sunday.

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The Rev. Dr. Lewis of the Church of the Transfiguration, New York, preached in St. Alban's cathedral last Sunday.

On September 2 the Lord Bishop consecrated the Church of the Good Samaritan, Sparrow Lake, the building of which has been largely due to the instrumentality of Mr. C. H. Musson.

DIOCESE OF MONTREAL

The Rt. Rev. John Cragg Farthing, D. D., Lord Bishop of Montreal, Montreal, Que.

THE BROME CLERICUS.

The Brome Clericus assembled in Bolton Centre, Que., on 27th August. Those present were Archdeacon Naylor, Farnham; Rev. Principal Rexford, Montreal; Rev. N. P. Yates, recently missionary in Tainan, Formosa; Rev. E. H. Croly, Wingham, Ont.; Canon Carmichael, Knowlton; Rural Dean Judge, Brome; Rev. H. Charters, Sutton; Rev. J. M. Coffin, Mansonville; Rev. W. Garner, Adamsville; Rev. F. H. Stephenson, Foster; Rev. H. G. Baugh, South Stukely; Rev. W. T. Payne, Bolton Centre; Rev. F. W. Steacy, Glen Sutton.

At 10.45 a.m. the Holy Communion was celebrated in St. Patrick's, by the Rev. Dr. Rexford, assisted by the incumbnt, Rev. W. T. Payne. The sermon was by Dr. Rexford, from the text Proverbs xxix. 15, "A child left to himself causeth shame to his mother."

Some time was devoted to the study of the Fourth Gospel—the topic being baptism; John's baptism being distinguished from Christian, and adult from infant baptism.

Mr. Charters invited the members to meet in Sutton during the latter part of November, at which meeting papers will be expected from Rev. Messrs. Coffin, Stephenson, Charters, Garner and Baugh. Rev. Mr. Charters was elected secretary-treasurer, and thanks were tendered the retiring secretary.

Rural Dean Judge addressed the assembly on "The Quarter Million Dollar Fund" for the diocese. Arrangements were made for the canvass of each parish in the rural deanery. Much regret was expressed at the departure of the Rev. G. A. Mason together with best wishes for his happiness in his new parish of the Church of the Redeemer, Montreal. Dr. Rexford gave an address on the value and organization of a rural deanery Sunday school institute, and the members proceeded to form such an institute, electing as officers: President, Canon Carmichael; vice-president, Rural Dean Judge; secretary-treasurer, Rev. W. Garner. An executive committee of six men and women was elected.

The Clericus expressed pleasure at having with them two former members—Rev. Messrs. Yates and Croly.

Archdeacon Naylor read a paper (being the sixth and last of a series) upon the rubrics of the Holy Communion office. In the subsequent debate, several clergymen took part. A vote of thanks was passed to Rev. Mr. and Mrs. Payne for kind hospitality, to Dr. Rexford, and to Archdeacon Naylor. In the evening a missionary service was held in the church with addresses by Rev. Messrs. Coffin and Yates.

DIOCESE OF RUPERT'S LAND

The Most Rev. S. P. Matheson, Lord Archbishop of Rupert's Land and Primate of all Canada.

It is expected that Rev. Mr. Cawley, late of Ninga, will accept Souris.

—

Rev. N. Hewitt, M.A., after officiating for six weeks at the cathedral and St. James' church, Winnipeg, has returned to Brandon.

—

Rev. A. E. Avery has left for permanent work in the diocese of Salina, Kansas.

—

Canon Stuart of Canterbury cathedral has arrived for the preliminary work of preparation for the mission.

On September 25, at 8 a.m., the Eucharist will be celebrated at the cathedral, and in the evening service will be held at Holy Trinity, when the Archbishop of Rupert's Land and the Bishop of Edinburgh will speak. This will be followed by special preliminary services on Thursday and Friday. On Sunday, the 29th September, the great mission opens in all parishes in Winnipeg chosen for that purpose.

GARRY.

DIOCESE OF ALGOMA

The Rt. Rev. George Thornelee, D.D., Lord Bishop of Algoma.

PARISH OF BYNG INLET.

On Sunday, August 25, the Bishop visited this parish. He consecrated the beautiful little church of St. John the Divine, in the morning, and the cemetery which is situated a mile and a half from the village in the afternoon. Large congregations assembled to witness both ceremonies, and all the services of the day were earnestly and heartily rendered.

The Bishop preached three times, in his usual earnest and touching manner.

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The Rev. R. A. Cowling of Parry Sound was present and took part in all the services. It was a happy day for the rector, the Rev. D. A. Johnson, and the congregation who have been looking forward to this consummation of their labors for some time. Great credit is due to Messrs. Bigwood and Grasswell, who have been church wardens since the parish was organized about three years ago.

—

The Rev. C. Wilfrid Balfour has started "Our Parish Leaflet" in the congregation of St. John the Divine, North Bay. It will be issued monthly, and contains real news. Among its items several refer to the opening of various societies in the parish, to the meeting on S.S. work to be addressed by the Rev. R. A. Hiltz on September 9. The Rev. C. E. Bishop, former incumbent of the parish, is now in charge of St. John's church, St. John's, Michigan, a large and growing town.

DIOCESE OF NEWFOUNDLAND

The Rt. Rev. Llewellyn Jones, Lord Bishop of Newfoundland.

Canon White represented the Newfoundland cathedral chapter at the opening of the cathedral at Fredericton, N.B.

—

The Bishop is now on the west coast. At Burgeo he consecrated the new church, and administered the rite of laying on of hands to 103 persons. In five other settlements of this mission the rite was administered to 156 others, making a total for Burgeo mission of 187 males and 161 females. The Burgeo detachment of the C.L.B. turned out as a guard of honor for the occasion.

—

The new church at Ramea was consecrated and dedicated to St. Boniface, Bishop and martyr.

—

Rural Dean Cunningham of Halifax officiated at the marriage of his niece to Mr. Edgar Moulton, at Burgeo.

—

Rural Dean Hollands of Trinity dedicated a fald stool at St. Matthew's church, Trinity, in memory of the seven members of the congregation who were drowned in the "Effie M" disaster, 1907.

—

A friend in England has kindly donated a beautiful violet super frontal, antependium, silk burse and veil, for use in the new church at British Harbour, mission of Trinity.

On Sunday, August 18, Rural Dean Hollands of Trinity completed eight years of service in the mission.

DIOCESE OF QUEBEC

The Rt. Rev. A. Hunter Dunn, D.D., Lord Bishop of Quebec, Quebec, P.Q.

The bicentenary celebration of the present 1661 Prayer Book was observed throughout the diocese of Quebec just fifty years ago, when appropriate services were held in the different churches. Special services suitable to the occasion were preached in the Cathedral and other city churches, as well as at Levis, and in the church of the last mentioned parish there was a grand musical service by a powerful choir under the leadership of Mr. Carter, when Mendelssohn's anthem, "Hear my Prayer," was given in splendid style. So large was the congregation in the church that many others were unable to find admission.

DIOCESE OF OTTAWA

The Most Rev. Charles Hamilton, D.D., Lord Archbishop of Ottawa and Metropolitan of Canada, Ottawa, Ont.

CORNWALL MEMORIAL CHURCH.

At the late celebration of the Holy Eucharist on Sunday, September 1, in Trinity (Memorial) church, the rector, Rev. T. J. Stiles dedicated a stained glass window in the south aisle of the nave, in the words of the inscription, "To the Glory of God and in loving memory of Edward C. Robertson, entered into rest May 27, 1912. Aged 64 years. R.I.P." The ceremony took place immediately after the sermon, in which the retcor (who preached from the text "To what purpose is this waste?") spoke of love and devotion in the service of God, an offering which the world often counted great waste. The new window is a devout offering to God, as well as a memorial of one who as Churchman and communicant, had shown forth the light of God in the spirit of devotion and integrity. The window, placed over the pew of the late Mr. Robertson, was designed and executed by J. C. Spence & Son, of Montreal, and has two lights—the eastern representing Christ carrying His Cross; the western, a copy of Holman Hunt's "Light of the World." It is of the best modern workmanship and adds greatly to the beauty and dignity of the nave.

The late Mr. Robertson's widow and daughter are at present residing in Pipestone, Man.

Grace for a Little Child.

What God gives, and what we take,
'Tis a gift for Christ His sake:
Be the meale of Beanes and Pease,
God be thank'd for those and these;
Have we flesh, or have we fish,
All are Fragments from His dish,
Here a little child I stand,
Heaving up my either hand,
Asking that Thy blessing fall
On our meat, and on us all.

ROBERT HERRICK (1591).

Intinction.

A correspondent of Church Family newspaper, in the columns of which there has been a good deal of discussion lately regarding the administration of the chalice, mentions the practice of intinction in the cathedral and diocese of Milan. Communion in both kinds but by intinction has been the practice of this diocese since the time of the great St. Ambrose.

Question Box.

"Ask Church Life"

The Editor desires to make the Question Box of real interest to our subscribers. We wish the clergy, when they find questions raised in the minds of their parishioners, to remember that we shall always be glad to do our share of the work, if the parishioner is told to "Ask Church Life."

QUESTION.—(1) Is Wrong's history considered to contain an accurate account of the Church of England? (2) Would it not be wise for Church Life to start a fund for Bishop Blair?

A.B.C.

ANSWER.—We suppose our correspondent refers to a history of the Church of England by The Rev. G. M. Wrong, Professor of Church History at Wycliffe College. The volume in question is a very fair history of the Church from an Evangelical viewpoint.

We shall be glad to receive and forward any money sent in for the work of Bishop Blair in the Falkland Islands.

—

The question sent in by "Capella" which requires a somewhat lengthy and technical reply will be answered in a subsequent issue.

Dismissal for Canada

After a celebration of the Holy Eucharist at Lambeth and a conference there was held a service of dismissal for four workers coming to Canada to work under the Archbishop's fund. They are:—Rev. R. E. Young, senior curate of St. Andrew's, Fulham; the Rev. H. W. Knight, rector of Laceby near Grimsby; Mr. G. S. Garbett who has worked five years as a catechist in Saskatchewan; and Mr. L. H. Lang, a graduate of Trinity college, Cambridge. The three former are hoping to work under the Rev. Douglas Ellison in the Regina Railway Mission, in Qu'Appelle. Mr. Lang is to proceed to Edmonton to work under the Rev. W. G. Boyd, head of the Archbishop's mission in the northern part of Calgary.

The service was taken by the Archbishop, who gave a short address, reminding them of the part they were called upon to play in the unprecedented development of this new land, and in the building up of Christian faith and ideals in the new nation being formed.

Representatives from most of the Dioceses in England and Wales, and several members of the Council were present and the hope was expressed that the work of the fund might go forward and a wider interest be aroused in the pressing needs of the Church in the Prairie provinces today.

—

The object of the Canadian Homesteading and Bush Association, founded last spring, in England is to facilitate the taking up in communities of married and single men, with possibly a doctor and lay reader, of free homesteads by Britishers, to their own advantage and that of Canada and the Empire at large. Twenty-five men have been advertised for.

In Memoriam

"I exhort therefore, that, first of all, prayers be made for such men."
—I. St. Timothy, II. 1.

O'er land and sea, love follows with fond prayers
Its dear ones in their troubles, grief, and cares;
There is no spot
On which it does not drop this tender dew,
Except the grave, and there it bids adieu,
And prayeth not.

Why should that be the only place uncheered
By prayer, which to our hearts is most endeared,
And sacred grown?
Living, we sought for blessings on their head;
Why should our lips be sealed when they are dead,
And we alone?

Idle? their doom is fixed? Ah! Who can tell?
Yet, were it so, I think no harm could well
Come of my prayer:
And O the heart, o'erburdened with its grief,
This comfort needs, and finds therein relief
From its despair.

Shall God be wroth because we love them still,
And call upon His love to shield from ill
Our dearest, best,
And bring them home, and recompense their pain,
And cleanse their sin, if any sin remain,
And give them rest?

Nay, I will not believe it. I will pray
As for the living, for the dead each day.
They will not grow
Less meet for heaven when followed by a prayer
To speed them home, like summer-scented air
From long ago.

Who shall forbid the heart's desires to flow
Beyond the limit of the things we know?
In heaven above
The incense that the golden censers bear,
Is the sweet perfume from the saintly prayer
Of trust and love.

The above beautiful poem was written by the Rev. Walter C. Smith, D.D., a Presbyterian minister.

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Women's Work and Social Service.

(NOTE—The last sentence in this page for the issue of August 22nd, is rather robbed of its meaning by the omission of a line. It ought to have read: We are called to bear one another's burdens, and the knowledge of these evils is a heavy burden in itself. But it is one which must be borne in thought, which must be borne in prayer, by many of us, before real progress can become possible.)

September reminds us that the summer alas! is over; the time of the singing of the birds has nearly gone; the evenings close rapidly into darkness: the grain, even in this rather sunless season, is yellowing; the earlier glories of daisies, buttercups and clover, have yielded to the magnificence of golden rod and of the reddening rowan berries. The holidays are over; the time has come to think of many things, and among them of getting ready for school.

A good many mothers are preparing their boys and girls for boarding schools; this means that they must be out-fitted, and in this relation the great clothes question has an importance of its own, for while it is really part of the essence of education that children should not want too many clothes or too fine ones, and should learn not to expect or to desire too much, it is very important,—yes, really important,—especially for girls, that they should not be handicapped by feeling markedly inferior in this respect to their companions.

A sensitive girl may be greatly injured by the consciousness of being dressed in a way that makes her look peculiar, and for this reason alone I have often wondered that boarding schools do not insist, rather rigidly, upon certain limitations in regard to clothes,—(not necessarily upon uniforms,)—partly because a school rule would remove the sense of inferiority which a poorly-dressed girl may feel from no other cause;—partly because it would help the richer ones to acquire habits of simplicity and economy.

Girls need training to set a proper value on clothes,—not entirely despising them, still less over-rating their importance; and I have sometimes thought that the wearing of shabby, ugly or unbecoming garments is the very way of developing an exaggerated sense of dress. If you want your girl to think rightly and sensibly about it, dress her, simply indeed, but with enough taste and care to save her from the anxious sense that people are looking at her, or that anyone is drawing from her clothes inferences unfavorable to her in regard to more serious things.

Much the same may be said about pocket money. This of course is very often regulated by circumstances. For some parents the struggle to provide the necessary fees,—I am speaking particularly of boarding schools just now,—leaves nothing much for extras in the way of pocket-money. Too little is something of a handicap, but whether it is to be much or little, pocket-money should be an allowance. The boy should know what needs his pocket-money is meant to cover,—he should be encouraged to let it cover these needs, and not to expect that he can at any time get more by writing home. If family exigencies require that he should be kept "short" in this way, take him into your confidence and let him understand the reason for it.

On the other hand, with the young members of rich families, I think it just as wise and necessary to limit the pocket-money as it is to limit the clothes. If a boy or girl is likely, ultimately to be wealthy, better not give him any excuse now for exalting himself over others, for feeling superior to them, or for acquiring luxurious ways of throwing money about. There is something essentially vulgar in the way in which the children of rich parents are so often lavishly allowed money and possessions, and the more at school they can be on the same level as their companions the better. Some of you will not agree with this, I daresay, but I am convinced,—this once at least,—of the truth of what I say.

At the same time, lest the contrary seems to be implied in the above sentences, school is a place where boys and girls are not highly esteemed because of adventitious circumstances like money and luxuries. They learn their place, their companions learn it too: they know better than most of us grown-up people that a man's life consisteth not in the abundance of the things which he possesses, and in the long run they will assign a boy his place for other things than these. This is one of the most wholesome attributes of school.

There is a curious idea among some people that the mere fact of parenthood brings with it complete knowledge and unerring wisdom about one's own children. I once heard a mother say to a woman who, though not the mother of children after the flesh, had yet through observation and experience and sympathy gained considerable insight into some things about them,—"I cannot see what *you* can possibly know about children." As a matter of fact, not even the closer kinship of blood, not even the dwelling together in one family, will necessarily involve mutual knowledge or understanding, and it is better not to be too sure that you know everything even about your own child. You will probably find yourself learning a good deal about him from those who have charge of him during his school days,—that is if you do not feel that the teacher is necessarily wrong and that you are necessarily right, every time that your views do not exactly coincide with each other.

If you really understand your boys and girls, if you have their confidence you have a treasure that is beyond price for you and for them. But we must remember that the heart of another, especially the heart of a child, is a deep mystery, that the nature of the growing boy or girl is an intensely complex growth: they do not understand themselves half the time; they may be carelessly happy or vaguely miserable, they may be nursing all sorts of delicious daydreams and ambitions, cherishing desperate fears and heavenly hopes,—quite unknown to you. There is a good deal of the barnacle in most of us at this age: the boy is going his own way apparently unobserved, but try to get his confidence, or enter his secret chambers, and how instantly all the little tentacles shoot out and make him blank and immovable.

I believe this world of his own is a necessity for him, and though you may long to be admitted into it, it is wiser not to try to enter uninvited; you will find you cannot get in, and you may thus forfeit an invitation that would have come to you all in good time if you had been more patient. There are extraordinary reserves and depths,—as well as shallows,—in the growing boys and girls whose carelessness and frivolity we so often find perplexing, and beneath which the real self is often concealed, not purposely, but just from an instinctive sense of necessity. And this is something that we older people must accept.

But still some of us do possess the precious treasure of our children's confidence,—some of us could have it if we would take the trouble. Of this though some other day.

Well, it is time for school, and it is a solemn fact, this sending of our boy away, especially if it is for the first time. It is a terribly cold plunge, the greatest plunge in life, I suppose, out of the shelter of home, where one is known and loved and surrounded by accustomed things and people, into a perfectly new world, of all sorts of new influences, of struggle, suffering, sin, temptation, as well as of happiness, interest, and growth. Evil will come before him. Sometimes very attractively, in the persons of his companions; there will be new, strange, incomprehensible temptations; all sorts of distractions will surround him; difficulties will have to be solved without advice or help; he will not always meet with justice; even masters are sometimes mistaken and sometimes unfair. He will be stimulated to work and learn and to be helpful and upright, yes; but he will also very likely be tempted to lie, to shirk, to pretend. He is going out of the vale of Hebron now, and he will not come back to tend the sheep, exactly as he used to do. There is no return to exactly the old place.

This is one, but only one, aspect of the school question. Is it a wise thing, then, to let my boy go so easily into this new world? I think so. He must make the plunge sometime; better to do so now than later when mistakes are more disastrous and less easily retrieved; now, when among those responsible for his care are some at least able and anxious to help him through the experiments of these difficult years. And the English "public schools,"—of which Upper Canada College, Trinity College school, Lennoxville and others, aim at being Canadian versions, so to speak,— are wonderful centres in which a boy may "find his level" and learn his place; may come to know the value and exhilaration of sport; may experience that unselfish joy in achievements of others and in the success of the whole, which is the true *esprit de corps;* may learn in the words of a discerning master, "how to get as nearly as possible one hundred per cent. out of himself in life," and so to become more able to serve his generation by the will of God.

"To set the cause above renown,
To count the game more than the prize,
And honour while you strike him down,
The foe who comes with fearless eyes.
To count the life of battle good,
And dear the land that gave you birth,
And dearer still the brotherhood
That binds the brave of all the earth."

It is a high ambition, and not all schools attain it, so that those responsible for them may well question how far their own school is worthy to be the custodian and giver of such gifts as these.

I have wandered away from the girls, but after all, the welfare of our sons and brothers is just as near and dear a concern to us all, is it not?

HONOUR BRIGHT.

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The Cathedral of St. Alban the Martyr.

PRESENT POSITION AND PROSPECTS.

The substance of a sermon preached by the Rt. Rev. The Lord Bishop of Toronto, in St. Alban's cathedral, on Sunday, August 25, 1912, on the Cathedral.

Text, Ezra, vi, 14.—"And the elders of the Jews builded, and they prospered through the prophesying of Haggai the prophet and Zechariah the son of Iddo. And they builded and finished it."

The thing so longed for and prayed for has, at last, thank God, come to pass. The sound of the mason's mallet, the stroke of the chisel, so long silent on this spot, is at length heard again. The silence of over a score of years is at length broken, and work, suspended for a time, is now resumed.

It is not my purpose to review the history of this project in detail, but in order that my remarks may have a certain completeness, there are some dates which, for the information of those who are not in possession of them, I might briefly draw attention to. The chapter of this cathedral was incorporated in 1883, and further empowered in 1885. The site upon which this building stands was purchased on the 23rd of December, 1884, and was, to use the language of my beloved predecessor, "up to 1908, the finest of any diocese in the Dominion for the purposes of a cathedral." Up to 1908, I repeat, because in that year owing to financial stringency, the upper portion of this valuable property was lost to the chapter. Ground was broken on the 20th of August, 1885, and services were held in the crypt on 14th November of the following year. The corner stone of the present building, just below me as I stand, was laid by the third Bishop of the diocese on the eve of St. Alban's day, June 16th, 1887, the jubilee of the late illustrious Queen Victoria. There are many of us in this building this morning who recall the incidents of that eventful day. One historical fact of interest I might revert to, I have in my possession a letter from the Marquis of Lansdowne, then Governor General, who writes sympathetically to the Bishop regretting his inability to be present to show the interest he takes in this important work, and expressing the hope that some time in the future he may have an opportunity to be associated with him in this good work.

Services were held in the present building for the first time in November, 1891, and from that date to the present there ensued the silence of these twenty-one years. Little did the churchmen of that day imagine that for so long a period this important work would stand still. I pass over the alternations of hope and despair, of encouragement and discouragement, of those twenty-one years, in which the pain of disappointment to my predecessor was the keenest emotion of his closing years, and, coming to the situation as it confronts us today, I find there are some things in this connection that I must say, and say very strongly, this morning. This, for instance, is one of them—In every human undertaking we reach a point which we may call a no retreat point, beyond which it is impossible to withdraw. This is characteristic of our impulses for good or evil, bearing us on in swift current of action to the inevitable finish. It is the law of military tactics; it is the instinct of commercial enterprise; it confronts us in this undertaking. Let it be affirmed, with the whole strength at my command, that we have reached this "no retreat point" in this great undertaking—the completion of this cathedral which is before us at this hour.

On Tuesday, the 27th inst., H. R. H. The Duke of Connaught, The Governor-General of Canada, will (D.V.), lay a foundation stone in the south transept to mark the beginning of extension work of this cathedral; and after that event there must be no "withdrawing of the hand from the plough," or looking back towards the ease and silence of these past twenty-one years, but a strong, an intensely strong, determination to wipe off the reproach of those years, and never again to suffer it to be said by the passer by, aiming his shaft of ridicule against these walls, "These men began to build and were not able to finish." Our motto must be that of the writer of the Epistle to the Hebrews, who, speaking of the spiritual parallel of the building of the spiritual temple within, exhorts, "Let us go on to perfection," that is to "completion;" and let us take no rest and give God no rest from our prayers till we make this, His House, a praise in the land.

Again—believers in the cathedral scheme for this diocese must, (and here I give the substance of what the Bishop of Liverpool has said on this subject), be well informed upon at least three points—They must have an intelligent comprehension of the cathedral scheme as:

1. A religious central institution, binding the outside parishes and missions of the diocese to the cathedral as a centre. That what the temple was to the synagogues in the Holy Land, that the cathedral should be to the parishes and missions of the diocese, binding all together and unifying the whole.

2. They must have an intelligent conception of the cathedral scheme as a body spiritual for religious and spiritual education in the Church's history, faith, and practices. A body spiritual for the education of both old and young in these matters, every provision for which is made in the statutes of this spiritual body.

3. They must have an intelligent conception of the value of a building, vast, imposing, and costly, the visible embodiment of the greatness of the Church of Christ, as a witness of the faith of the diocese in God and the unseen.

Believers in the cathedral scheme for this diocese must be enthusiastic for Christ and His Church, filled with a God-like zeal, the only ground of interest of a proper quality. To be enthusiastic in this wise will constrain them to be missionaries of the cathedral cause, and they must tell others what they themselves believe. There can be no such thing as a silent missionary. No board would tolerate such an anomaly for one hour. He would be at once recalled. The object of his being sent forth is to tell of what he knows and believes. In this sense I ask all of you to be missionaries in the sphere in which you live. This is your side of the matter. What about mine? I realize that I too, have a side, that leadership—strong, courageous, undaunted, like that of Nehemiah, and Zerubbabel—is expected of me in this enterprise. I realize that the note I have to sound must ever be optimistic, and never otherwise. I am prepared to sound it. I realize that there is something suggested by the text which I must do, namely, to encourage by my prophesying of success all who are working together for this final result. It would seem that in the context the points of encouragement of the twenty-one years of the building of the Temple during three reigns are here brought together as in a sort of summary, and amongst them the prophesying of Haggai the prophet and Zechariah the son of Iddo. These Temple builders had their period of cessation and silence, and stoppage, only to begin again, and finally to finish—a parallel, to our own case, which will also touch three reigns, and if finished in 1915, will have covered a period of thirty years. What shall be thought of this rate of progress in these days of swift advance?

LAYING OF CORNER STONE OF EXTENSION OF ST. ALBAN'S CATHEDRAL.

As the result of the laying of the foundation stone I trust that you are all getting a clearer vision of what that noble structure is, we hope so shortly to be. We find ourselves in this vision standing in a great and imposing structure in the centre of a crossing forty feet square. Glancing from left to right in this cruciform church we see a stretch of transept from tip to tip of 130 feet, and above us, rising to the height of 195 feet, points the giant tower upward to the firmament of heaven. The dimensions and character of this early English transitional structure, with its slightly decorated details suggests the cathedral of the Old Land, and especially that of Hereford, a see as old as the sixth century. This noble structure shall be a challenge, with its open door, and daily offices, to the men and women of the coming generations to "come and worship and fall down and kneel before the Lord their Maker." Standing in the midst of a

community prone to worldiness, commercialism, and pleasure-seeking, it shall constitute a silent, yet insistent protest against the spirit of the age. Its massive proportions shall dominate its surroundings, and be seen far out from land by the traveller over the sparkling waters of the lake which bathes our shores. Like the wall of Nehemiah, "the work is great and large." Like the building of the Temple of Zerubbabel a mountain of difficulty seems to be standing before us. But the promise of God to Zerubbabel I appropriate to myself, and believe that it shall become a plain. And further, as it is written of the hands of Zerubbabel that they who "laid the foundation of this house, his hands shall also finish it." So may God grant that he whose hands shall have something to do with the laying of the foundation and extension work, that his hands shall also finish it, and that "he shall bring forth the headstone thereof with shoutings, crying, "Grace, Grace unto it."

Recent Utterances

Bishop Joscelyne, Jamaica:

Whatever question there may be as to the need of Prayer-book revision, there can surely be no question as to the need for Prayer-book teaching, simple, scriptural, devotional, constant.

Bishop Joscelyne:

There are, I believe, in all parts of the world, far more people than one generally thinks, who instinctively look to the Church of England as their spiritual home and to her Prayer-book as their spiritual guide.

Bishop of Chicago:

Let us learn to play fair, and, if we have to fight, to fight fair. Teach the Catholic faith positively. To do this requires no negatives and no anathemas.

Bishop of New Guinea:

In spite of all physical and temporal disaster the work of God goes straight on.

One distinguishing feature of the Quakers is their readiness to co-operate with others in any philanthropic movement or charity. They give liberally to foreign missions, though they do not maintain any of their own. In England last year the contribution of the Friends to foreign missions averages one pound each for membership.

The bell of the monastery of Svlovetsky on the White Sea captured by British soldiers in the Crimean war, has been returned to its original home. For years the bell has hung in the belfry of St. Ann's, Portsmouth Dockyard. King George was loudly cheered when the long lost bell arrived home.

We are told of the saintly authoress, Charlotte M. Yonge, that she used to repeat the Apostles' Creed at the daily services in Hursley church, in a "loud, thoughtful, joyous way," especially the last triumphal clause, "the life everlasting."—*Words to Worshippers.*

The Church in the West.

At the present time our hearts and minds are fixed on the Mission of Help; and our hopes and expectations with regard to its results are very high. It could not be otherwise. The inception and organization of the Mission, speaking of the good hand of our God upon us, is an inspiration and carries with it a promise of blessing.

The Mission originated in the conversation of a layman on a bed of sickness with a clergyman who was visiting him. In the isolation of illness the thought had taken shape that some special effort should be made to invigorate and develope the spiritual life of the Church in the West, and under the influence of this inspiration he consulted his clergyman as to what could be done.

As a result of this conversation, a resolution, moved by Canon Murray and seconded by Dr. Speechly, was unanimously passed by the Provincial Synod at Prince Albert in 1910 for the appointment of a committee to organize a general mission for the Ecclesiastical Province. Through the action of this committee a similar committee, with the Bishop of London as chairman, was formed in England.

Thus the Church in the old land and the Church in the new—mother and daughter—united in prayer and work for the Mission of Help. From the outset prayer, public and private, has been the foundation of the work of preparation. This work has been, to the present time mainly one of organization; now organization is practically complete, and the energy of the workers is devoted to arousing intensifying and extending interest in the mission itself.

The committees in England and Canada have encountered disappointments and difficulties, and churchmen generally will probably never know how much they are indebted to members of the two committees and especially the secretaries, Canon Murray and Rev. G. T. Irwin for their unselfish labors. After several changes, due to illness or other unavoidable causes, a band of missioners has been collected, whose names are a guarantee of success. They have wrought for God in many and varied fields, and their labors have been stamped with His approval in the blessings that have followed.

The missioners are the Rt. Rev. the Bishop of Edinburgh, the Rt. Rev. A. E. Joscelyne, assistant Bishop of Jamaica; the Rt. Rev. Dr. Ingham, formerly Bishop of Sierra Leone; Rev. J. J. Robinson, formerly Dean of Belfast; Canon Stuart, leader of a similar mission in New Zealand two years ago; Revs. Paul Bull and Guy Pearse of the Community of the Resurrection; Revs. C. S. Quainton, C. P. Wilson, F. L. H. Hillard, Guy Rogers, D. J. Stather Hunt, E. R. Price Devereaux, Cyril Hepher, W. H. R. Morrow, A. B. Body, F. T. R. Kirk, C. L. Burrows, F. G. Newton, S. M. Warner. These men are giving themselves generously to the work. Some are coming at their own expense; the others receive only a small allowance for travelling expenses and, in two cases, a small additional sum for assistance in their work at home during their absence.

While we are looking forward to their arrival the work of preparation is progressing vigorously in most centres. Gatherings for prayer are more frequent and are more largely attended; appeals for private prayer are more insistent and are meeting with a ready response through the press and by the distribution of literature. Attention is being called to the varied services of the mission. In one urban centre at lease there have been outdoor processions to awaken public interest, while in the country districts telephones and automobiles are to be used in getting people to the services.

All that the mission will mean for us none can say; but we know that there is blessing in store if we will have it so. As one thinks of what the mission will accomplish in our midst, one recalls the words of St. Cyril, quoted by Bishop Gore: "One and the same rain comes down upon all the world, yet it becomes white in the lily, and red in the rose, and purple in violets and pansies, and different and various in all the several kinds; it is one thing in the palm tree and another in the vine, and all in all things. In itself, indeed, it is uniform and changes not, but by adapting itself to the nature of each thing that receives it, it becomes what is appropriate to each. Thus also the Holy Ghost, one and uniform and undivided in Himself, distributes His grace to every man as He wills. He employs the tongue of one man for wisdom, the soul of another He enlightens by prophesy; to another He gives power to drive away devils; to another He gives to interpret the Divine Scriptures; He invigorates one man's self-command; He teaches another the way to give alms; another He teaches to fast and train himself; another He trains for martyrdom; diverse to different men, yet not diverse from Himself."

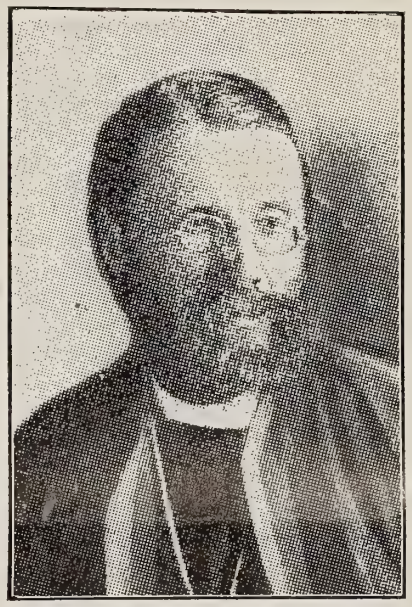
Here the lot is fallen unto us in a fair ground, we have a goodly heritage; but the fairness and goodliness have a character of their own. In the flat and treeless prairies, the one rain, the gift of the one Life-giving Spirit, paints the wayside flowers with a distinctive beauty; the heavens declare the glory of God with a voice not heard elsewhere; the clear atmosphere speaks of infinite truth open before us and unseen only through the limitations in our powers of vision. Our human nature, one with our brother's in other lands and other times, has, it may be, been influenced by peculiarities of climate and the air we breathe, moved by new social conditions, and modified by the concourse of different peoples. But as in His Kingdom of nature inanimate and animate, the influence of the Holy Spirit is adapted to the nature of that which comes beneath it; so in His Kingdom of Grace, His gifts will be adapted to our dispositions, necessities and aspirations.

G. H. BROUGHALL.

Book Notices.

We have before this noticed the helpful little books put forth by the Rt. Rev. A. E. Joscelyne, coadjutor Bishop of Jamaica. We have before us now a small volume, "Words to Worshippers," a helpful and devotional series of talks on the Prayer-book, its services, its teaching, its power in the spiritual life.

The author is to be one of those who will take part in the great Mission of Help through the North West.



THE RT. REV. E. S. TALBOT,
Bishop of Winchester.

Free as a Bird.

The cloud-swept downs lie still and sweet
Where perfumed zephyrs float and meet,
And brood o'er slender paths that run
In varying distance, pale and dun;
The birds in joyous flight trill there,
Their liquid music on the air;
No taint of man's ungentle word,
Or strain of sorrow there is heard.
The atmosphere is unalloyed
By inharmonious speech; the void
Is rich with silent joy that spies
Upon the eager soul, the skies
Smile on the dear and lovely scene,
And shimmer o'er the pleasant green.
And holy places, where no foot
Has trod, or hand has put
A finger on a hermit flower,
That counts not here, the day or hour
But blooms and fades for God alone,
Unnoticed else or all unknown,
And tuned to harp of Seraphim!
The air is heavenly pure and thin,
The silences are woven through
With blessedness, that never grew.
Where voices break, and busy days
Obscure all higher thoughts and ways.
Then seek this place, serene and lone,
And build an altar there of stone
Bow down and worship then, and see
The Lord of Love's infinity!

CHARLOTTE M. HOLMES,
Duxbury, Mass.

Letters to the Editor.

(We do not hold ourselves responsible for the opinions expressed by our correspondents.)

—

REVISION OF HYMNAL.

To the Editor:

As we expect a future revision of our Hymn Book, full and frank criticism is needed. But critics ought to be exact. "A Lover of A. & M.," in your issue of August 15, complains of uncomfortable, nasal, double sibilants in the "Hymn for those at Sea." The words in the hymn book are "the winds and waves submissive heard" and not "Sank submissive." But these changes are a matter of taste. A great many prefer the amended verse in "Forty days and forty nights." It is just as forcible as the old version and suggests a reason for the Lenten fast, viz: "strength for after time to gain," and is free from exaggeration. The same is true (I think) of the altered lines in the second verse of "Christian dost thou see them."

Will your correspondent give a list of the dozen hymns he wants restored. And why does he throw all the blame on Mr. Jones? Surely the rest of the committee are responsible for some of the defects. No revision is possible, and no additions can be made, without some action in the General Synod. There are some things which we ought to remember. The greater part of the criticism comes from the users of Hymns A. & M. Harmonies and words are condensed because they are a change from A. & M. People ask for the "original" of this and that, memning the use of A. & M. Certainly Hymns A. & M. was largely in the majority, but other books were in use, and had to be considered when it came to providing a Canadian hymn book. Hymns A. & M. is a valuable book, and I don't suppose we could begin to estimate the debt the Church owes to it, but the edition was out of date, and was likely to go out of print, if the revision lately undertaken had been a success. What the owners of A. & M. thought of the old edition is shown by the totally different character of their revised edition.

It is largely familiarity and usage that give the book its value and importance (supposing the book to be a reasonably good one to begin with). About 30 years ago (I think) we were using "Hymns A. & M. with appendix," and then it was withdrawn, and a new book was issued. I can remember how people complained and discussed the new book—its harmonies, etc., just as they are now discussing the Canadian Hymn Book. But time brought its cure, and will do so again. We will get further away from A. & M. and a future generation will judge our book on its own merits. At present, our book is new, and it is ours, and so it is on trial in a way that Hymns A. & M. never was.

Long usage helps us to attach certain tunes to certain hymns, and we resent changes. But again we must remember that A. & M. has created many of these associations. I have several times played the tune "Sandon" for "Unto the hills," and several people have remarked "Oh! that is the tune for Lead, Kindly Light." They hardly knew Dykes' tune. Every hymn book has its special association of words and tunes, and Hymns A. & M. is not the only book.

We hear much about "original" keys, and transposing. I suppose we often mean the "familiar" keys. The "original" key of "Melcombe" is E, according to the usage of A. & M. I have it in F, published in a collection of Webb's music, and the harmonies are very different. The same is true of "Lo! He comes" and other well known tunes. When we talk about a tune being in a certain key, we must remember that "pitch" is not an absolute term. There is more than one standard of pitch. A "C" of to-day is not necessarily the "C" of one hundred years ago, and I am told that all "C's" to-day are not the same.

I would also point out that what we like very much is not always the best. We are governed by familiarity. But when a committee is appointed to get up a new hymn book, which in one form or another, is for all time, we want them to give us the best, and I believe that the committee acted on that principle. They did not want change for sake of change, they did not want to push personal likes and dislikes. The work was done with a full sense of their responsibility to the whole Church, and with a desire to get the best book that was possible. The methods adopted were not new. Every compiler assumes that he has a right to "improve" the hymns he puts into his book. They tell us (many of them) how careful we ought to be and what are the limits, but they all change and rewrite. Once that is granted, changes are a matter of judgment and opinion. I have great faith in the judgment of Prof. Clark, Canon Welsh, Dr. Scott as regards words, and of Dr. Martin as regards music.

A LOVER OF
BOOK OF COMMON PRAISE

—

A NEEDED REFORM.

To the Editor:

Some time after the introduction of the new Canadian hymnal I asked a fellow layman how he liked the new hymn book. He answered in the following vigorous terms: "What difference does it make what book we use, so long as the rector has his dozen old standbys that he gives us over and over again?" So in regard to the proposed improvement in the Prayer Book, it may be asked—what difference will it make what kind of Prayer-Book we use so long as the clergy persist in rendering the services so badly? For one clergyman who appears to take the slightest pains to make his parts of the service intelligible and edifying there are easily ten who skurry along as though quantity and speed were the only considerations of moment. On the hottest Sunday mornings, although the appointed lessons may be uncommonly long, and perhaps five or six psalms are allotted for that date, and the Lord's Prayer comes up three of four times, the Litany, or communion service are used in addition to morning prayer; many of the clergy are so superstitious that it would be sacrilege in their eyes to abate one jot or tittle of this burdensome programme, to cut a chapter of holy scripture in half or read one lesson instead of two, or say the Lord's Prayer but once instead of three or four times, or read one or two psalms instead of five or six. But there is no sacrilege at all in going through the whole performance in such a heedless, hurried, slipshod fashion that thoughtful people are pained and disgusted and thoughtless ones are confirmed in their indifference. Is such a travesty worthy the name of worship?

I have sometimes spoken with non-Anglicans about our peerless liturgy and stately services, but they have laughed and said: "If your clergyman could read the Prayer Book or the Bible as well as a fifteen-year-old school boy, we would gladly attend your church; the prayers are a meaningless gabble and the lessons might as well be in Dutch or Hindostanee for anything the hearers can make out." I attended a funeral recently where these hard sayings were fulfilled to the letter. I, for one, was filled with humiliation and anger, and I heard a high government official refer to it afterwards as a disgraceful circumstance.

If clergymen who read this indictment really care and really wish to do good work, they will stop and ask themselves "Is it I? Am I doing all that in me lies to make the service intelligible and impressive—to make it a means of spiritual refreshment and blessing?" It is far from pleasant to say these things anonymously, but how else can it be done? If my name were appended to a communication of this sort it would be given a purely local and personal interpretation, a most disagreeable sensation would follow, and the desired object be defeated. Hence I must subscribe myself,

ANON.

—

PRAYERS FOR THE DEPARTED.

To the Editor:

I was very pleased to read the article in the last number upon "Prayers for the Departed." It is so rarely that one meets with any clear and logical statement upon the condition after death. In fact I have only heard one sermon in all my life upon the subject. In these things, apparently, the layman has to think for himself and formulate his own doctrine.

We know that there is a spiritual, intellectual, and physical evolution upon earth and it is only logical to suppose that the same thing applies to our souls hereafter. What holds true here should hold true there, the supernatural being only an upward projection of the natural. To suppose that any man, however holy, is fit to enter the immediate presence of God is to fall short of the realization of the Glory of God and His purity.

We have it that there are seven heavens, and is it not natural to suppose that even when we attain the first that we are at least six stages removed from the Presence, and that in the majority of cases a long schooling and training is necesary before we are even fit to enter the lowest.

Then again, there is all eternity before us and what better occupation for this inconceivable vastness of time, than lifting ourselves up nearer and nearer to the awful majesty and splendor of our Father, becoming ever more His true children: and taking ever more upon us His likeness. Eternity itself would prove but a small time. Isn't this more natural and more in accordance with what we can conceive of God, than a state of know-nothing and be nothing, lasting from now until the Judgment day?

I think that if preachers would deal more with this and also more with Christianity as it applies to everyday life, and less with abstract, scholarly disquisitions on matters totally foreign to the essential things of life that the churches would no longer complain of lack of interest or indifference on the part of the multitude. Let the people be taught, let them realize their spiritual life, and then we should perhaps be a truly Christian people, that is Christian and law abiding by force of conviction, and not by force of convention and law.

R. FARTHING.

Peterboro, August 28.

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THE ATHANASIAN CREED.

To the Editor:

As one who favors the view that something should be "done" in regard to the Athanasian Creed, I think it would be regrettable if the effort to do something, reasonably effectual should be frustrated merely because Drs. Pusey and Liddon were opposed to any alteration. Far be it from me to question their title to our respect and reverence, but our regard for truth ought to be greater even than it is for those great and learned men. So far as this creed teaches the Catholic doctrine of the Trinity, nothing can reasonably be said against it, but I may point out that this Creed embodies the unauthorized interpretation which is found in the Nicene Creed, and affirms that "the Holy Ghost proceeds from the Father and the Son." This is a question on which to affirm anything beyond what is ex-

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plicitly stated in scripture, is to say the least, rash. The scripture says the Holy Ghost proceeds from the Father, (St. John, xv. 26) and so the Nicene Creed, in its original form, affirmed, but the Latin part of the Church added, without lawful authority the words "and the Son," for which a larger part of the Church believes there is no scriptural authority.

To require people to affirm that no one can be saved unless they receive this interpolation, is to require them to affirm something which I believe is false. It is almost as bad as the Creed of Pius IV, which requires people to believe that no one can be saved unless they accept all the additions attempted to be made to the Faith by that creed, and among things, all the decrees and decisions of the Council of Trent, about which most people know absolutely nothing. Who but theologians could have promulgated such an absurdity?

The object of a creed is surely to set forth the Faith truly without any untrue or questionable additions. The Apostles' Creed and the Nicene Creed do not contain so called "minatory" clauses, why should the Athanasian Creed? It is true these clauses are claimed to be warranted by the words of Christ as recorded in St. Mark's gospel, but this passage is not found in the earliest extant MSS. and its authenticity is doubted. But even supposing it to be authentic it does no justify the clauses in the Athanasian Creed. The belief referred to in the gospel is not necessarily a belief in all the elaborate theological statements of the Athanasian Creed, as the Creed appears to affirm, but a belief in Christ, but how imperfect a theological belief in Christ may suffice for salvation, who can tell? and it is surely not for us to attempt to twist it.

In the interests of truth, therefore something should be "done," and that something I humbly think, should be the elimination from the creed of all statements, direct or indirect, of a so called minatory character, and also the statement of the alleged procession of the Holy Ghost from the Son, a matter concerning which we are not in a position to dogmatise. These statements, which are objected to, are not necessary to the proper affirmation of the Catholic doctrine of the Trinity which it is the main purpose of this creed to affirm. Such statements get into creeds at the instance of theologians who have an undue confidence in their own infallibility.

GEO. S. HOLMESTED.

Whilst reading a lesson on a recent Sunday, at Stoke church, Coventry, the Rev. Edward Borncamp, of St. Paul's Episcopal church, Winoria, Minn., faltered and sank down. Death took place immediately from heart failure. His last words were: "Who shall separate us from the love of Christ."

A visitor to England from the West Indies notes with gladness "the absence of empty churches so often bewailed."

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Our Old Country Letter.

August 20, 1912.

The Bishop of the Falkland Islands has taken a step which has attracted a good deal of attention. A year ago he came home after a brief stay in his huge diocese, for which he was consecrated in 1910—a diocese which includes (as far as Anglicans are concerned) Chili, Peru, Bolivia and Ecuador. Having found that the work of the Church was grievously hampered by want of funds, and that British capital is largely and profitably invested in South America, he made an appeal for a sum of £100,000, which he declared to be absolutely necessary for the efficient working of his diocese. The appeal was taken up in a sympathetic manner not only by ecclesiastics, but by business men in the city of London; and Bishop Blair made a new departure—for a Bishop—by making his appeal in many of the cities and towns of England with the accompaniment of two motor cars and a cinematograph. But in spite of his enthusiasm and the high hopes with which his campaign was started, he finds at the end of eleven months that the financial results of his campaign do not exceed £6,150. He has now taken the unusual step of announcing through the columns of *The Times* that unless the remaining sum of £93,850 is raised during the next month he will feel it his duty to resign his see.

Much as we may sympathize with the Bishop's disappointment, the conclusion at which he has arrived is open to unfavorable criticism. A member of the committee of the South American Missionary Society (who does not give his name) writes a presumably inspired rejoinder, complaining that the Bishop had chosen to make a somewhat sensational appeal entirely on his own initiative, ignoring the society which recommended him to the Archbishop of Canterbury for consecration, which actually contributes a portion of his stipend, and whose stores of knowledge and experience would have been at his disposal had he availed himself of them. Apart from this criticism—which is couched in somewhat acidulated language—many churchmen will feel that the Bishop has hardly acted with the dignity and the sense of responsibility which are usually associated with the holders of the Episcopal office. If all the Bishops of under-manned and under-financed dioceses followed his example, where would our foreign missionary work of the church be today?

—

Last week reference was made to the absorbing subject of mysticism. Since then a little book, published by the S.P.C.K. at the price of sixpence, has come under my notice, and perhaps your readers will be glad to have their attention called to it. The title is "St. Theresa," and the author is Canon J. M. Wilson, formerly Archdeacon of Rochdale. St. Theresa was a great Spanish mystic, and in this brief account of her life Canon Wilson gives an eminently sane and sensible, though necessarily brief, estimate of the meaning and value of mysticism in the Christian life.

—

It is cheering to note that the famous and historic Guildhall of London will be used on December 3, 4 and 5 for a series of religious addresses to "men"—that is, men engaged in business of various kinds in the city. The addresses will probably be given by Bishop Winnington-Ingram himself. The arrangements have been made by his Evangelistic Council.

—

The report of the British and Foreign Bible Society is a document of great and, in some places, thrilling interest. During the year eight new versions of the Scriptures or portions of the Scriptures have been published. The critical edition of the Vulgate, for which Dr. H. J. White is responsible, has made its appearance; and Dr. Ginsburg is at work on his new edition of the Hebrew Bible. The sales department has realized £7,000 more than in the previous year. There is not a dull page in the volume; and the adventures of the colporteurs in many lands, including Peru of unenviable notoriety, make quite exciting reading.

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The Church Missionary Society has also issued its annual report. The African portion is a record, on the whole, of wonderful progress. Uganda has its 70,000 converts, and the zeal of many of the native pastors and evangelists is declared by the missionaries to be truly inspiring. We may have occasion to return to this remarkable work at a later date.

—

The Unionist victory at North-West Manchester—where a minority was converted into a majority of over 1,200 votes—is said to have largely turned on the Welsh disestablishment bill. It would seem that the longer English people look at this measure of confiscation the less they like it.

W. O'Connor.

How to Sing in Church

The vicar of Holy Trinity, Eastbourne, in the parish magazine, appeals to visitors to take their part in the singing and the responses. "What does it matter," he writes, "if some good lady in front of you, who is herself accustomed perhaps to a service where the congregation does not join in, turns round and looks at you? As long as you sing in tune you may go on with a good conscience, and you will help others to sing also. In the Confession, Lord's Prayer, and other places where the choir takes a given note and monotones, it is better not to try to keep to the note the choir takes, for that is often painful to those around you, but to respond in your natural voice."

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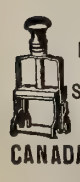

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VOL. IV., No. 37. CHURCH LIFE, TORONTO, THURSDAY, SEPTEMBER 12, 1912. 5c. PER COPY

CONTENTS

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Letters to the Editor.

Old Country Letter.

News of the Canadian Church.

Woman's Work and Social Service.

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Calendar for September.

1—Giles Abbot.
7—Enurchus.
8—Nativity of Virgin Mary.
14—Holy Cross Day.
17—Lambert, Bishop.
20—Fast.
21—St. Matthew.
26—St. Cyprian.
29—St. Michael and all Angels.
30—St. Jerome.

The Week.

HOPEFUL SIGNS. In spite of the many and grievvous discouragements which confront us all the while when we look at the moral condition of the world, there are equally as many encouraging features if we search for these. A recent despatch sent from Kingston indicates one of the many ways in which conditions have improved. At the present time there are only 492 prisoners in the Penitentiary there, whereas before the parole system came into force, in 1899, there were 630 men and women confined there. At one time during the period between this date and 1899 there were only 450 prisoners under confinement. Thus the parole system is justifying those who advocated the humane measure and proving, also, that human nature is not so black as it's painted. There are more than a hundred ticket-of-leave men out now, and of those who have been let out on this system, but few have returned to the walls of the Penitentiary. When man gets to the point of trusting his fellow man, a penitentiary bird, and when the fellow man, a penitentiary bird, shows himself worthy of the trust, this old world is by no means wholly given over to the dogs.

WANTS FIFTEEN WOMEN. Who does? The Rev. Heber Hamilton, whom the Canadian Church is going to send to Japan as Bishop of the Canadian diocese there after his consecration on St. Luke's Day, October 18th. Will fifteen young, intelligent women respond? They must be young, for the language must be mastered in youth or remain an unknown tongue; they must have a flexible intelligence, for the Japanese are alertly brainy, and above all, they must be filled with that perfect courtesy which is inborn and which is the only thing that will open the door of the courteous Japanese heart to the truths of Christianity. Whether or no fifteen girls, thus equipped, will be willing to devote their gifts to missionary work in the East, the future alone can tell, but it is certain that our own Bishop will deserve the fullest support, not only in money, but in men and women.

THOSE PREVENTABLE DEATHS. "Healthier Hastings," the happy nickname affixed to Toronto's present medical health officer by one of that city's evening papers, never earned his title better than by the health exhibit at the Toronto Exhibition, for which we are told, he was largely responsible. In this exhibit there are incitements to war of all kinds, war on the fly, on the unclean milk evil, war on tuberculosis and on the diphtheria and typhoid germ, with illustrations sufficiently realistic to make the blood curdle. And scattered about among the pictures and the object lessons in the right and wrong way of living are placards bearing simple maxims which, if followed, would materially curtail the income of the undertaker.

But the most striking part of the exhibit is the corner devoted to illustrations depicting the ways and means used to kill off 3,500 babies under one year old every year, in the Province of Ontario alone. Think of that, 3,500 babies, Canadian babies, babies, many of them, children of parents of the highest character, being taken off by *preventable disease,* while the Government is reaching out its hands, filled with inducements, to entice foreign babies to our shores.

But these figures and reflections are weak and futile beside the silent rebuke of 3,500 tiny dolls, fixed in rows upon a black background, while below a little cemetery contains such headstones as "Measles," "Diphtheria," "Cholera Infantum," and so on. A further ingenious mechanical toy revolves bringing in its revolutions a series of bonny little ones. But as one out of every four passes, Death, grim and horrible, reaches out with his sickle and strikes it down.

The "bottle" method of feeding infants comes in for condemnation, both in the printed word and pictorially, and the use of the "comfort," disease-bearing and disgusting, comes under the imperative "Don't."

There are many other striking illustrations of the ways in which the yearly sacrifice of 3,500 babies is made to the Moloch of diseases that need not be, were care and cleanliness regarded, but one most appealing, a picture that most know well, "The Madonna della Sedia," (the Madonna of the chair), focuses the attention on the positive side of the question by drawing eye and mind to the perfection of pure Motherhood and to the perfection of healthy, happy Babyhood.

THE GEORGINA HOUSES. Again we take much pleasure in referring to a work which it is hoped to make Dominion-wide, though at present it is being taken up only in Toronto. This work is the providing, on the same principle as the Young Women's Christian Association provides, of comfortable lodging, and abundance of wholesome food at reasonable rates, for girls and women, all under the aegis of the Church and imbued with the Church's spirit. Such a work has been successfully- carried on in the Georgina House, 106 Beverley street, Toronto. The third annual report is out and we advise all churchwomen interested in the welfare of our girls and women, to secure a copy. A few months ago we gave a detailed description of the house, with a cut of its chapel, where prayers are said daily, both morning and evening, and at that time were glad to be able to say that in the few years since its inception the work has been put on a soundly paying basis. Its promoters, however, will not be satisfied with its success in the city of its birth, they desire that similar institutions be established in every city of the Dominion. It is a laudable desire and it can be accomplished, if, with the support of the clergy, church women set their minds to making it bear fruit.

In the mean time we should advise that a small card bearing rates and other information, which will be supplied by the secretary, be secured for every parish hall, so that Church girls going in to the meetings of their various societies may know of at least one institution which will give them a home should they come to Toronto and be in search of a lodging place. The Georgina House is a real home, that is, a really pleasant home, where pleasures are encouraged, and kindness meets the transient and envelops the regular boarder. The name of her who thought of such a place will by many generations be called blessed.

FOR COURTESY. A league, *"Pour la Courtoisie,"* has been formed in that home of good manners, Paris, by a well-known society leader, Mme. Anteree Alberta, who represented the women of France at the last Hague conference. The league looks back to the old days when gallantry ruled and when the finest flower of courtesy prevailed and seeks to re-establish them. There are five commandments in the league, and four of them may be summarized in the fifth, "Do unto others as you would that they should do unto you." The league advocates its members becoming apostles of politeness and so commending their society wherever they go. Let us hope that some one will form such a league here, where twentieth century pressure is making us imagine that our honest hearts and good intentions will do us instead of good manners. They won't, of course, and often our excellent moral character goes for naught because our very faulty manners blot out all else. Our excuse, at least the excuse of those who know what good manners are, for never displaying them is that we haven't time. This idea of there being no time for anything is largely imaginary. The people who are forever putting up the plea of no time, are generally those who waste it by the half section. Between the times when we are saying we have no time, and the energy we expend in lamenting the fact of our being so hard driven, we might develop graces of speech and manner almost Chesterfieldian. Let us all, all of us now thinking upon this subject, encourage the "please" and "thank you" side of our character, if for nothing better than the object of making things easier for ourselves. Courtesy oils the machinery of life in an amazing manner, and acts and reacts to the comfort of our souls in a way that will astonish us when we begin to practice it.

As to a courtesy league, when we

come to think of it, there is no need for us of the Church forming such. We have but to get out our Prayer-book, look up the Catechism, seek out the long-forgotten "Duty to our Neighbour" and there read the finest set of rules ever constructed for the building of the truest good manners. Obeying them—and as children of the Church we are bound to do so—we shall find ourselves in no need of leagues for the cultivation of courtesy.

❦

Better Sunday School Music. While Sunday schools exist, it must be the hope of all earnest workers therein to make them as efficient as possible in themselves and also to fulfil the function of preparing children for taking a useful, intelligent place in the Church. A conspicuous factor in the Sunday school is, of course, the music. If this be poor the effect will naturally be harmful. Caroline Bourgard, the supervisor of public school music in Louisville, Ky., deals with this subject in a recent article. From a wide experience she unhesitatingly says that "the innate taste of little children is unequivocally good, unhesitatingly and unerringly reaching out for the highest and best." She then goes on to say that the taste for ragtime, and for trivial, commonplace Sunday school songs is acquired, not natural, and she considers that the practice of "reaching down to the child's level" in hymnology is all wrong, for the impulse in each soul is upward and outward. The conclusions of the writer quoted can be verified by many Sunday school teachers who have found their scholars asking for hymns and tunes of the best poetical and musical quality, in preference to tawdry music and twaddling rhymes. There is a large number of hymns, full of vitality and colour in wording and set to music satisfying to the best musical standards which would appeal to the imagination of the children in our schools and at the same time give them religious teaching in an easily remembered form. It is a pity to substitute for these songs against which all but the most vitiated taste rebels. Boys, especially, are repelled by the wishy-washy, and can hardly be expected to hold very firmly to a religion which often expresses itself in the style that prevails in some Sunday schools.

❦

The Old Evangelicals. Sir Walter Phillimore, speaking in England recently, touched on the Old Evangelicals, declaring that there was much virtue in their creed. It may have been narrow and mistaken, but it influenced their lives. They acted up to it, they were not ashamed of it, it meant to them a genuine truth. Their religion was not for Sunday and for Church alone, but it affected their social and business life, it entered into the teaching of their children. "We should," said he, "be ready to return to the old ways; ready to preach the faith, and, if necessary, suffer for it."

The Old High Churchmen. Precisely the same as is written above, may be said of the old High Churchmen. Their creed may have been a bit narrow here and there, but it meant something to them. They were willing to suffer for it and they did suffer for it. It was not a matter to them of colored stoles and altar lights, but of doctrine. There is room in the church to-day for men like the High Churchmen of an earlier age, who humbly and reverently taught the doctrine of the Real Presence, but wore a black stole while they did so.

No age can ever reproduce another, our era can never be developed by men who are copyists of another era and another set of conditions, but we could all learn from the past, and while both "parties" in this age are immeasurably the gainers over their forbears by reason of lost animosity, they are immeasurably the losers by reason of the adoption of an attitude based on expediency of the unworthy sort.

❦

Too Little Preparation. The disparity between the number of those who are confirmed yearly in England and the number of communicants returned is still proving a live topic. The Record is now devoting some of its space to the opinions of the various prominent clergy on the cause of the disparity, a heavy one, viz., 59,109 communicants returned in the past year out of a total of 254,283 confirmed. Leaving the deaths and immigration out of the question, there is yet left an all too wide margin. One great underlying cause lay, in the opinion of many of the clergy, in the shortness and the carelessness of preparation of the candidates. One writer declared fourteen weeks to be the minimum. And the explanation given was the attempt too often made to have a large class irrespective of everything else. "Parishes," declared one writer, "are treated statistically like railway companies or the soap business."

Judging by the poor sort of Churchmen many of the English immigrants to our shores prove, these charges seem to be true. But they carry a lesson for this country, too. The hastily-prepared confirmation class is a too frequent object of regret to those who care for the welfare of the Church. The desire to sacrifice fitness to numbers is also, too often, a regrettable tendency in Canada.

The suggestion by one writer in The Record is an excellent one, and we know that where the plan has been tried in Canada it has met with success. This plan is for the priest of the parish to have a class under his own teaching, where this is at all possible, all the year round. This instruction will be such as confirmation candidates should have, both mental and spiritual, and from this class he can draw such as desire, and he sees are fit for, confirmation. The result will repay the extra outlay of effort in that the clergyman will always have a reserve force of young people in training for their duties as active members of the Church, and also, when the time for confirmation draws nigh there will be no high pressure needed to prepare his candidates, and the candidates themselves will not be exotic specimens forced into spiritual flower.

The hot house plant fades quickly, and the hastily-prepared confirmee has little to sustain him beyond the rush of religious enthusiasm which comes at the confirmation hour.

❦

The Problem of Life. The last word for the moment in science has been spoken. One of the great scientists of the day has declared that life can be produced from the inanimate; that the living organism can come from lifeless matter. Possibly the real attitude of the world to-day towards that which is not seen and is eternal, could not be better shewn than by the way the component parts of that world have received the pronouncement. But a few years ago such a statement would have called forth angry denunciations from one side, the orthodox Christians as they would have called themselves, assailing the investigators and their investigations as subverters and subversions of the faith. From the other side would have come the joyful shout over the probability that religion, or as it would have been called, superstition, had received its final blow. To-day, from the pulpit and from the religious press we hear none of the angry tones of the alarmed, and no voice calls to protect the citadel of the faith against the onslaughts of the devils of scientific research; and on the other hand, the man on the street and the daily press, which reflects his view, as well as the scientists themselves, are quite willing to admit that what is now deemed lifeless matter may, after all, be such only to their imperfectly developed human sense. One man has learnt that science is not an enemy of faith, the other has learnt that faith may penetrate to regions closed as yet to science. An editorial in the Toronto Globe of Friday last, dealing with this present subject, closes in words which are not alone eloquent, but point out the great meeting place of the scientist with his pure reason, and the orthodox Christian, with his unquestioning belief. We venture to reprint it for its beauty and its truth:

"Once on the Judean hills, ages before Tyndall, or Hegel, or Shakespeare, a Teacher talked calmly, dispassionately, as one with authority, of the immanence of spirit in the world of things. He it was who, with no flourish of trumpets, hinted that were men to continue blind to the truth of Life at the heart of things and dumb in its praise the very stones of Jerusalem's streets would find articulate voice. What the modern physiologist calls 'inanimate chemical matter' would become vocal, a tongue in every leaf, a voice in every rill, and the line between the living and the lifeless would not be 'less sharp,' as Professor Schaefer says, but the lifeless itself would testify in Reason's ear. 'The hand that made us is divine.' Who knows? When the man of science does indeed 'penetrate into the heart of things' he may find there not 'a substance called harmonas,' but a Spirit called God, and awaiting his coming the Man of Nazareth."

❦

Self-Importance. There is nothing more trying for ourselves and our friends than our own self-importance. It gives us heartaches and it gives our friends headaches. It causes us to make fools of ourselves, and it causes them to indulge in a gamut of sensations ranging from pitying contempt, to homicidal mania. Self-importance inflates us when there is no cause, and depresses us without reason. If we are men and allow self-importance to eat into our system we get fussy—and there is nothing worse;—and if we are women and nourish the microbe of self-importance, we get old before our time, worrying because we cannot innoculate our fellow women with the virus of our own ego.

Self-importance has other than ludicrous aspects, too. It will stop at no revenge for a fancied slight, it will shrink from no defamation of character if so be there is any chance of the self being glorified, it will stoop to any form of underhand action which may result in its own increase. Self-importance wants the centre of the stage and the spotlight and would rather be there, a target for abuse, than quietly and peacefully among the audience or behind the scenes. "Kill me with any form of cruelty," says Self-Importance, "but do not, oh! do not, let me alone."

❦

The Wayside Flower. The wayside flower is the possibility for the many, the actuality for the few. A free gift, it is plucked not by the multitude, but by perceiving spirits who stroll along the path of life alive and aware. Sometimes the flower is the sudden smile of a stranger child, sometimes it is the trustful look in the dog's brown eyes, sometimes it is the free and open confidence of the boy whom no one understands, sometimes it is the horse's ear pricked forward and his nose thrust out in greeting. Sometimes, too, the wayside flower may be the written word, sometimes the spoken one that tells us we are not forgotten. Happy are they who pluck the wayside flowers of life, they will never lack loveliness about them.

Richard Tattersall

Organist and Choirmaster
St. Thomas' Church,
Toronto

SOLO PIANIST

Teacher of Advanced Grades of Piano and Organ

STUDIO: COLUMBIAN CONSERVATORY OF MUSIC, TORONTO

The Charge of Materialism

The Canadian correspondent of The London Weekly Times, writes in the issue of August 9th:—"It is not easy to maintain the balance between social groups in Canada. In Great Britain there are three bases of distinction —(1) family and culture, (2) intellectual eminence in all the fields of human activity, (3) money. Whether or not the time approaches when this order will have to be reversed in England, it is certain that it has been reversed in the United States and Canada. Here if wealth deliberately sets itself to the task it can conquer any social position. It has been said that in America we are concerned only with where a man finishes and not with where he began. Nothing could be sounder if we are allowed to apply the tests of worth and service to the achievement. There is no necessary dissociation between wealth and character or between wealth and culture, but there is a society on this continent whose whole creed is to feed and be fed, and whose chief glories are the adornment of the body and the speed of the limousine."

All of this, while it contains many grains of truth, is much too sweeping to be of real use. The basis of argument is at fault—comparisons between the old country and the new are impossible, as well as unwise, as conditions differ so widely. For instance, family, in the sense in which it is understood in England, has certainly no recognition here. That is, the fact that the ancestors of a man or woman were upright, courteous, honourable in all the most delicate shades of meaning of that word, ruling with grace, while they served under the motto *noblesse oblige,* living lives of the highest usefulness, even if they had gold and lands at their command, is not going to guarantee respect to a descendant who has none of these qualities, at least in this country, whereas, in the old land, birth, very often, receives recognition apart from worth. In Canada, however, we venture to say, the gently born men and women who live up to the highest traditions of their race, do receive, and will continue to receive, the fullest respect and the highest regard. Possibly the outward signs of such respect will not be so varied or so obtrusive as in the old country, but they will be none the less sincere, and will lose nothing by reticence in demonstration.

The next veiled charge, viz., that intellectual eminence does not count as it should here, seems rather mistaken. With sons of the plough, with sons of the poorest, with sons of the obscure, holding the highest places in government and in collegiate life, its wideness from the mark is very apparent. It is not the sons of wealth who rule Canada intellectually, but the sons of poverty. We feel that we can honestly say that intellectual eminence is a very great factor in Canadian life.

Number three, money. Here we are on dangerous ground, for undoubtedly money is more of a power here than is good for any people or nation. There is, however, one obvious explanation of this we think. It must be remembered that many of the money-mad citizens of Canada are but one generation removed from old country parents—we say this in no unkindness of spirit—and the early recollections of these Canadians are filled with poverty, poverty brought on often because the father of the family had had no experience of money-making in the old land, and had no training towards self-support, and because, probably, the mother had no power to adapt herself to changed conditions and possibly no wish to do so. The result was poverty with no ameliorating circumstances, and its natural outcome in the minds of suffering children is "Let us get money, at any cost, at any sacrifice, and save ourselves from the pains of indigence." This is one reason for the apparent hold that the money question has upon us. Another is that we are a new country, we are developing in every way, and development cannot be divorced from financial considerations. We have great resources, yet we must have money to make them available to ourselves and to the world, and the getting of this money, with an entirely laudable object in view, absorbs much thought and conversation. At the same time, we think we can say that at the root of the matter we are not one whit more absorbed in the getting or the holding of money than they are in the old land. We may talk more loudly of money, but actions in the land of our forbears often speak louder than words. The "colonial," with eyes wide open, cannot fail to see that money is no less sought for and no less prized in the old land than in the new. The grasp on it is firmer there, we venture to say, and the search for it as keen, though much more discreet silence on both pursuit and capture is kept, we are willing to admit.

Again, "if wealth sets itself to the task it can capture any social position." Here it is rather foolish for any one to begin comparisons with the old land. Many instances in which social position in England has been sold to wealth whose holders were considered outside the pale by much of the best society in their own land, has brought to Canadians many a blush of shame. The perfect urbanity, the ancient lineage of the sellers do not alter the facts that noble lords go deliberately forth to repair damaged fortunes by the acquisition of millions made in trade, and that noble ladies put up marriageable daughters for sale to the highest bidder with a cold-blooded calculation that, thank God, is never dreamed of in this land.

The fact is, hasty judgments, based on comparisons err, as we said in the beginning, because essential differences are forgotten. We hold no brief for materialism, only we feel that articles such as that from which we have quoted, are likely to defeat their own end, supposing that end to be the leading of Canadians towards the development of the finest qualities of honour, courtesy and social helpfulness. There is much, very much, that Canada can learn from the motherland; all are familiar with the story of the American lady who remarked to an Oxford don that she wished her gardener could make as fine a lawn as the don's college boasted. "Roll it and cut it for a space of 500 years or so, madam, and you will have it." This is just the sort of thing, the rolling and cutting of the centuries, which results in culture, in the power to stand aloof from petty vexations, in the capacity for appreciating fully all that is highest in the realms of art and literature. None so well able to roll and cut us as our motherland, but the processes of perfection are only retarded by ill-advised writers and speakers who rouse us to wrath, not by condemning our sins of omission and commission, but by comparing us, to our detriment, of course, with the inhabitants of older countries.

We are materialistic here, alas! but it is a materialism which is frank and uncalculating, the materialism of childhood which does not necessarily cloud the vision of the spiritual nor block the way to its entrance.

Expenses of a Bishop

The fact that the late Bishop of Norwich left $215,000 is likely to lead to the usual comments as to the opulence of the successors of the fishermen of Galilee. This, however, Dr. Sheepshanks anticipated several years ago by publishing a private balance sheeet

"I may premise," he said, "that I have a very large old palace. My official income is $23,500 a year, and my expenditure in two years has been as under:—

Paid in checks (household expenses and outside bills, such as bookseller, doctor and chemist)	$12,840
Cash (weekly bills, wages, traveling expenses, gratuities, etc.)	12,980
Episcopal payments (legal secretary, private secretary, repairs, rates)	5,105
Education and necessary disbursements for my children	3,325
Holidays	700
Charity and church objects	11,310
Total (roughly)	$46,260
Income for two years (income tax deducted)	43,310
Debit balance	$2,950

"It will thus be seen," said the Bishop, "that I have during the past two years infringed upon my private means to the amount of $2,950. "From my official income I am making no provision for my family after my death. We gave four dinner parties in the two years. I keep no expensive wines. For house and gardens we have four male servants—two and two boys."

The Bishop further said that he owned neither carriage nor horse, and that his life was not insured.

Fredericton's Cathedral Restored

His Grace, the Lord Archbishop of Ottawa, the Duke of Connaught, the third of the Queen's sons to attend service at Fredericton cathedral, and a distinguished body of priests attended the re-dedication on St. Bartholomew's Day of Christ Church Cathedral, Fredericton, restored after the fire of July 3rd, 1911. The Royal party, which had passed through lines of Boy Scouts, was met at the door by Dean Schofield and the procession of choir and clergy came down the southern aisle and up the central passage, the Rev. E. Hailstone, curate of the cathedral, director of ceremonies, leading. Matins was said as far as the Benedictus, by the dean, the lessons being read by the Rev. T. W. Street, formerly sub-dean, and by Archdeacon Forsyth. The celebrant was the Lord Bishop of the diocese, the epistoler Canon White of St. John's cathedral, Newfoundland, gospellor, the dean, Canon Simpson and Archdeacons Newnham and Raymond were the administrants. The preacher was the metropolitan, who was consecrated in the cathedral in 1885.

Evensong was sung by the Rev. H. H. Collins and the dean, Canon Smithers and Canon Hanington read ing the lessons.

On the Sunday following the dedication the celebrant was the Archbishop of Ottawa and the preacher the Bishop of Nova Scotia Canon Smithers and the dean epistoler and gospellor, and these with the Rev. F. H. Brewin and the Rev. E. Hailstone administering. At evensong Archdeacon Bogert, of Ottawa, read the first lesson, and Bishop Worrell the second.

A set of service books is being given the cathedral.

Attending the re-dedication service and for whom seats were reserved specially were the following, who with Rev. T. W. Street, were the only ones present, as far as known, who attended the consecration service on August 31st, 1853; Mrs. L. W. Bailey, sr., Mrs. J. Harrison, Mrs. King Hazen, Mrs. W. Hubbard, Mrs. John Lister and Mrs. John Robinson.

King Edward, on his visit in 1860 as Prince of Wales, left a Bible containing his autograph and a few years ago the Duke of Edinburgh was in Fredericton and was present at service at the Cathedral.

It was expected that a new Bishop's throne would have been in use at the service, but it did not arrive in time from England. It is being presented by the clergy of the diocese as a memorial to Bishop Kingdon.

The late Queen had a deep seated respect and affection for both Gladstone and Disraeli, possibly her affection for the latter being deeper. A reason for this is suggested by Disraeli's own words: "Gladstone treats the Queen like a public department, I treat her like a woman."

The Church in Canada.

DIOCESE OF ONTARIO.

The Rt. Rev. William Lennox Mills, D.D., Lord Bishop of Ontario, Kingston, Ont.

Rev. J. R. Serson Dead.

After months of suffering, bravely borne, one of the faithful priests of the diocese, the Rev. J. R. Serson, rector of Christ Church, Gananoque, was released from pain on September 9th. But a few Sundays ago Mr. Serson celebrated at midday in his church. Mr. Serson was unobtrusive, conscientious, seeking no reward, but receiving the very highest regard of his brother clergy, and his people. His widow, a daughter of Mr. Charles Macdonald, of "Blinkbonnie," Gananoque, and a small family, survive.

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The death took place on September 6th of Mary A. Shortt, wife of the Rev. William Shortt, one of Canada's aged priests. Mrs. Shortt, who has made her home chiefly with her daughter, Mrs. Mortimer Atkinson, in Brockville, has been for some time at "Otterburn," the summer home in Kingston, of her son, Mr. William Allaire Shortt, of New York. Mrs. Shortt was an unselfish and devoted helper to her husband in the time of his parochial work and in age was one of the dear mothers in Israel that are such bringers of peace in this day of hurry.

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The organist of St. George's, Owen Sound, Mr. Reginald Geen, while visiting his father and mother, the Rev. A. L. and Mrs. Geen, in Belleville, recently, gave an organ recital in Christ church there, giving the music that expression which only a born musician can give.

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The Montreal Star "File of Thirty Years Ago," on September 4th, published the following:—"Rev. W. L. Mills, M.A., late rector of St. John's, P.Q., whose appointment to a similar position in connection with Trinity church, Montreal, has been already published, will assume his new duties to-morrow."

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The Rev. George Backhurst, lately of Port Greville, N. S., has been appointed to New Boyne and Lombardy. He built up the last parish he was in and has left it in excellent order

DIOCESE OF TORONTO.

Rt. Rev. James Fielding Sweeny, D.D., Lord Bishop of Toronto.

Rev. A. G. H. Dicker Resigns.

The Rev. A. G. Hamilton Dicker, who has been rector of St. Luke's, Toronto, for six years, since the death of Dr. Langtry, has resigned and will leave for England by the Laurentic on October 12th. Mr. Dicker's regisnation is due to the sudden death, in a motor accident, of his eldest brother, the Rev. C. W. Hamilton Dicker, and upon the Rev. A. G. H. Dicker has devolved the guardianship of his family. The latter has been appointed to the charge of St. James' church, Buxton, in Derbyshire.

During Mr. Dicker's six years at St. Luke's, the heavy mortgage debt on the church has been reduced one-half and all the other finances of the church are in a satisfactory condition. This all quite apart from the other parts of the work, which all shew great vitality—and great harmony between priest and people.

St. Jude's church, Toronto, was dedicated on September 12th by the Lord Bishop.

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Mr. E. Strachan Cox, a well-known churchman of Toronto, died after a long illness, on September 1. Mr. Cox, who was prominent in business and civic life, was the son of the Rev. Robert Gregory Cox, and was born at Hillier, in Prince Edward county, when his father was incumbent there. He belonged to the congregation of St. Simon's.

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Rev. H. S. Musson, rector of the Church of the Advent, Louisville, Ky., who with his family, is visiting in Toronto, preached at St. John's church, on Sunday.

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Miss Bowman, one of the M.S.C.C. missionaries in Japan, is home from the East on furlough.

DIOCESE OF ALGOMA.

The Rt. Rev. George Thorneloe, D.D., Lord Bishop of Algoma.

The Rev. W. S. Weary was given a purse of $100 before leaving the diocese to work in Qu'Appelle.

A new church was opened by the Lord Bishop at Bear Island in the beautiful Temagami region recently.

DIOCESE OF MONTREAL.

The Rt. Rev. John Cragg Farthing, D.D., Lord Bishop of Montreal, Montreal, Que.

Most of the city clergy have returned from their summer holidays. The Rev. Dr. Symonds was in his place at the cathedral on Sunday last; so was the rector of the Advent, Westmount. The Rev. Dr. Paterson Smyth was attending the meeting of the Prayer-book revision committee in Kingston.

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Two churchmen well known throughout the Anglican communion will be in Montreal shortly. The Rt. Rev. Edward G. Talbot, Bishop of Winchester, was formerly a fellow collegian with the Rev. Arthur French, M.A., of St. John the Evangelist. The Bishop is announced to preach in St. John's on Sunday, September 15.

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Canon Hensley Henson, of Westminster Abbey, preached in the Crescent street Presbyterian church on Sunday morning last, and in Christ church cathedral in the evening. He is spoken of as being one who has the "courage" to preach in churches of another denomination to his own. It is a very great pity that a clergyman of such power and ability as Canon Henson is, when on a visit to this country, could not see his way to give consistently his energies to strengthening the work of the Church of England in this land before giving his patronage and blessing to Christian work outside his own communion. Many Anglican churches would gladly have welcomed him, but he passes by their doors to go elsewhere, and church people wonder what loyalty means.

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The Rev. Frank Coombs, M.A., B.D., a graduate of Trinity College, Toronto, has just commenced work as the second assistant priest at Holy Trinity church, Montreal, under Canon Almond. He was ordained by Bishop Farthing at the Trinity ordination.

DIOCESE OF QUEBEC.

The Rt. Rev. A. Hunter Dunn, D.D., Lord Bishop of Quebec, Quebec, P.Q.

Canon Von Iffland Resigns.

After 43 years' service as secretary of the diocesan board of the Church Society of the diocese, Canon Von Iffland, M.A., D.C.L., has resigned. He was for many years rector of the Church of St. Michael. Canon Von Iffland has been superannuated, and will spend the rest of his life in England. He is one of the best known clergymen in Quebec and his departure will be much regretted. His successor is Rural Dean Robertson, of Cookshire.

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Sincere regret and sympathy is felt in Quebec at the news of the sudden and unexpected death of Dennis Brewer, only son of the Rev. J. S. Brewer, formerly curate of St. Matthew's church in this city, now rector of Compton and chaplain to King's Hall Ladies' College. The death of the boy came quite unexpectedly. Only a few days ago he was in Quebec, when he seemed healthy and cheerful, and there were no indications that the bright young lad would come to such a sudden end.

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The Lord Bishop of Winchester, accompanied by Mrs. Talbot, arrived in Quebec on September 7th, and preached in the cathedral on Sunday morning. Dr. Talbot's visit to America is in connection with the work of the continuation committee of the recent Edinburgh conference, of which he is a member. He is the father of the Rev. E. K. Talbot, one of the Mirfield Fathers, who preached last April in Quebec during Holy week at St Matthew's church.

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The Rev. O. G. Lewis sailed for the Canadian Labrador on September 7th, where he will be senior missionary on the coast. He will soon be followed by another priest. For years past this diocese has maintained a regular mission on the Canadian Labrador consisting of two priests, a layman and other workers. Rev. A. E. Burgett and Colonel Wm. Wood arrived home the beginning of September, after having safely delivered the new launch to the mission.

Rev. A. W. Dutton has been appointed to Bourg Louis in succession to the Rev. R. B. Nevitt, who is going to England.

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Rev. N. H. Snow, missionary on the Transcontinental at La Tuque, with Rev. W. L. Archer, has been appointed to Shawinigan.

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Dr. Heneker, sometime chancellor of Bishop's College, Lennoxville, died at Bournemouth, Eng., on August 18, aged eighty-nine. He was a fine, staunch Churchman.

DIOCESE OF NOVA SCOTIA.

The Rt. Rev. Clare L. Worrell, D.D., Lord Bishop of Nova Scotia, Halifax, N.S.

The members of Centenary Lodge of Oddfellows, Manchester Unity, of Dominion No. 6, parish of Morien, held a church parade to the mission-room there on Sunday, Sept. 1st. The service was conducted by the rector, Rev. W. J. Lockyer, and the sermon preached by Rector Spurr, of Glace Bay. The service was reverent, devotional and instructive, and those who were not churchmen were deeply impressed with the Church's ways of worship and instruction, and will come again.

Rev. William James Lockyer has resigned the rectorship of Port Morien, owing to ill health. This was Mr. Lockyer's first parish, where he has laboured for nearly thirty years, and those who know how rough the Cape Breton roads have been, and are, will not be surprised to hear that the ninety thousand miles travelled by him during those years, have well nigh broken his back, and rendered him unfit for parish work. He and Mrs. Lockyer will go back to live at their native place, viz., Trinity, Newfoundland.

DIOCESE OF NEWFOUNDLAND.

The Rt. Rev. Llewellyn Jones, Lord Bishop of Newfoundland.

The Rev. Father Massiah, chaplain of St. Mary's convent, Edgware, London, Eng., was the celebrant at the offering of the Holy Sacrifice in the cathedral on the thirteenth Sunday after Trinity. Some nineteen years have elapsed since he last officiated here, and many of his old friends in the parish were delighted to meet him once again.

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The church is making notable progress at Grand Bank in the mission of Harbour Breton, where a few families have been received into the church and presented for the Sacrament of Confirmation. The energetic parish priest, Father Mercer, contemplates holding a mission very shortly as a number of the inhabitants have

signified their intention to come home to the church of their fathers.

The Rev. Father Law, formerly of Qu'Appelle, now curate of Heart's Delight, is doing splendid work along pioneer lines in what was formerly the home of the "Reformed Episcopal" movement, and which has long since gone the way of its predecessors. Whenever he is at headquarters the Holy Eucharist is the chief act of worship on Sundays, and training the rising generation in the first principles of our most holy faith forms an important feature of the work in which he is engaged.

The Rev. Herbert Feaver, rector of Sydney Mines, Cape Breton, is on a brief visit to his parents in St. John's.

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The Society of United Fishermen recently attended service at Pouch Cove, the Rev. Charles Jeffreys, priest-in-charge, delivering an appropriate sermon.

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The Rev. Geo. H. Bolt, chancellor of the diocese, visited Bay Roberts last week to attend the funeral of the late Rev. W. L. Mosdell, formerly curate of St. Mary's church, Southside.

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The rector of the cathedral attended the dedication of Fredericton cathedral as a representative of the Newfoundland chapter. This is his second visit to the maritime provinces, and it was enjoyed very much. During his absence from St. John's, Canon Bolt is officiating at the parochial services.

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The first church service ever held on the S.S. *Fogota,* took place on the morning of the twelfth Sunday after Trinity, when the Rev. Henry Earle, of the diocese of Toronto, a son of Mr. H. J. Earle, M.L.A., for the district of Fogo, officiated. It was attended by all on board excepting those on duty. Mr. Earle delivered an interesting address.

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The annual flower service will be taken in the Church of England cemetery, St. John's, by the rector of St. Mary's on the eighth of September. One must be thankful for a service of this kind where definite teaching concerning the faithful departed is more honored in its breach than its observance.

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The Rev. Father Masseah has returned from Bonne Bay, and leaves for England by the S.S. *Carthaginian.*

DIOCESE OF HURON.

The Rt. Rev. David Williams, D.D., Lord Bishop of Huron, London, Ont.

There will be a Sunday school and A. Y. P. A. convention in Christs Church, Chatham, on October 28th and 29th. The speakers on S.S. work will include Rev. C. R. Gunne, Rev. C. K. Masters, Rev. T. B. Howard, Rev. R. S. W. Howard, Rev. R. W. Norwood, Mrs. Atkinson, of Detroit, and Mrs. Parsons, A.Y.P.A. matters will be in the hands of Rev. T. B. Howard, Rev. W. H. Thorne, Rev. A. Carlisle, Rev. C. R. Gunne, Rev. E. Appleyard, and Rev. R. J. M. Perkins.

DIOCESE OF NIAGARA.

The Rt. Rev. William Clark, D.D., Lord Bishop of Niagara, Hamilton, Ont.

The Lord Bishop confirmed a class of six at St. Barnabas, St. Catharines, on Sunday week. A growing church spirit, under the hard working parish priest, the Rev. Mr. Caslor, animates this congregation.

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Canon Sutherland, M.A., sub-dean, will celebrate his 35th anniversary as rector of St. Mark's this month. He is the first and only rector of St. Mark's, and in these days of unrest and change this record is unique, and speaks well for priest and parish.

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It is encouraging to learn of efforts made to inform our people and keep them in touch with the Church and her work. Next to Church Life, which should be in the home of every one vitally interested in her doings, the "St. James Bulletin," published monthly, and localized by many of our clergy, is doing its modicum of good work. Its aim is to keep us in touch with parish work, to deepen the spiritual life of churchgoers and arouse the interest of non-churchgoers.

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Archdeacon Forneret was in Toronto on Wednesday, attending an executive meeting of the Church Missionary Society.

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The parish magazine, "The Sign," localized for the church of St. John the Evangelist, gives a programme suggestive of busy times. The churchwardens have sent out a special appeal to clear off all outstanding accounts which the late improvements called for. Four envelopes are given out, and the debt will soon be paid if every member puts something in them quarterly. The rector has arranged for a continuation of lantern slide lectures on church history. The first six dealt with the history of the English branch of the Church, down to the Reformation. The present course will date from then to the present time.

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At Welland the Woman's Auxiliary of St. James' resumed active work by holding a most successful tea on the rectory lawn Wednesday last.

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During the absence of the rector of Hagersville, Rev. H. J. Leake, who was spending a few days in Oshawa, Rev. S. Bennetts, of York, conducted the services at All Saints'.

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Rev. H. F. D. Woodcock, Oakville, will hold confirmation classes in St. Jude's schoolhouse on Friday evening at eight o'clock. His Lordship paid an informal visit to this parish last Saturday.

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Owing to the meeting of the Provincial Synod at Montreal on October 7th, the meeting of the standing committee has been postponed a week, to Oct. 8th.

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Rev. Dr. E. J. Rexford, principal of the Montreal Diocesan College and Chairman Sunday school committee, was in the city last Sunday. Dr. Rexford, who is one of the greatest experts in the country in teaching and religious education, was in Hamilton in connection with rally Sunday of the Church of the Ascension. He preached in the morning in the Ascension. In the afternoon he spoke at the rally of teachers and scholars, and in the evening preached at Christ Church Cathedral, and on Monday again addressed the clergy and Sunday school teachers at Ascension school room. The public were invited, how well and to what purpose we shall hope to say in next issue. The large congregations spoke appreciation of his handling of a very live topic, (and to us personally, it was like key bugles on the night air, to hear the voice of an old friend, one, who, in early days, was a devoted Bible class student in my husband's parish at South Boliere, Que).

For the Lone Labrador.

On the Horse Shoe Heights, where the broad St. Maurice river widens and rushes into the magnificent falls has arisen, within the decade, the great power city of Shawinigan. Here, on one of the bluffs, stands, amidst the tall trees, the pretty and well -appointed church and parsonage, from which the ministrations of the Church have been strenuously and loyally carried out by the Rev. Owen Lewis, M.A., during the past four years. Having offered himself for missionary work on the Canadian Labrador, his last Sunday in his old parish was made the opportunity of a farewell service, when there were a large number of communicants, and at the evening service, which was fully choral, there was a crowded church; the sermon was preached by an old college friend and neighbour, the rector of Grand Mere, the Rev. W. F. Seamon, M.A., who took for his text, "In these days came prophets to Antioch," Acts xi. 27—"A call to a fuller appreciation with a truer Catholic spirit in the faith and practise of the religion of Christ, which it had been their happiness to have brought to them—not to be confined to the parish, but to extend itself to the full extent of the mission field and so fulfil the mind of Christ."

The beauty of the service was much enhanced by members of the Grand Mere choir under W. Martin Smith. On Monday evening, at a parochial gathering, Mr. Lewis was presented with an address read by W. Martin Burrell, J.P., one of the pioneers and promoters of the Shawinigan Company, and to whom the church owes nearly everyting as its principal supporter and true friend. The address was accompanied by a purse of gold amounting to $80, mostly subscribed in small amounts by the working people in the mills. Mr. Lewis leaves for Mutton Bay in the Labrador this month.

Dominion Convention—Brotherhood of St. Andrew

One of the prominent speakers at the coming convention of the B.S.A., it is expected, will be the Lord Bishop of Winchester, Dr. E. S. Talbot, who is coming on his way to the United States. The Bishop is to speak at a mass meeting for men in Massey Hall, September 22, when Hon. R. L. Borden will also speak. This will be one of the greatest events of the convention, open to all men.

It is hoped that Churchmen at large will take special interest in this coming convention, which should have wide-reaching influence with Churchmen in general. Convention headquarters will be St. James' parish house, where the sessions and public meetings will be held. A very large number of delegates will be present from outside points, some coming from the coast and middle west of Canada.

A most enthusiastic meeting of the Toronto assembly was held in St. Luke's hall recently; the outlook was shown to be very promising. The men were earnestly requested to stand together in the interest of the convention, by making it the finest of any event of its kind ever held.

The Brotherhood and Its Conventions.

The *St. Andrew's Cross* for September has reasoned out in a very terse manner the difference between the Brotherhood conventions and those of other organizations, and very clearly pre-conceives the attitudes of speakers and their mission, in connection with the very excellent programmes as presented to the American Brotherhood convention held in Chicago the week preceding the dates fixed for our own convention to be held in Toronto on September 19 and following days.

Children's Day

The Sunday school commission asks that Children's Day, authorized by General Synod at its last meeting, be observed by special services for school and congregation, by special sermons and addresses and by making a special offering for the commission's work. A special form of service at 50c. per hundred, special envelopes free, and extra copies of the special letter to be read on the Sunday before Children's Day, may all be obtained from the secretary of the commission, Confederation Life building, Toronto.

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or Three Sisters

By Irene Strickland Taylor.

(*Continued*).

"Well, I can't see why you raved so about your friends, Doris," announced Ruby calmly, as she let down her abundance of locks before the glass. "Mrs. Torrence seems rather silly and childish, I think. She ought to be running about with short skirts and plaits like you do, instead of being married to a man so much older than she is."

"He isn't very old surely?" cried Myrtle. "I should not think he is much more than thirty and she is older than you are, Ruby."

"How do you know?"

"I don't, but I should guess so. I like her very much, she is such a dear loveable little thing, but I don't care for him especially, do you? He seems so sarcastic and cynical when he droops his eyelids and raises his eyebrows as he is talking or listening to someone else. He is too fond of contradicting her to please me."

"That's only in fun," said Doris quickly, panting and gasping in the midst of her ablutions. "You are blind if you didn't notice the look in his eyes when he was watching her. He is perfectly devoted to her, and I'm sure she deserves his adoration! I like a man whose eyes smile, like his when he looks at her, though his face doesn't. "The dinner gong put an end to such discussions abruptly and the girls hastened with their preparations, little thinking how closely the Torrences were to be connected with their lives in the strange land whither they were going.

CHAPTER SIX.

Perils in the Sea.

Myrtle rolled over in her berth, groaned, and finally woke up. Half-asleep still she opened the tail of an eye and glanced sleepily up at the port hole, which had been left open on account of the smoothness of the sea, to see that the grey light of an early dawn was creeping in and dispelling the darkness, and she was in the act of composing herself for a final slumber, when she became aware all at once that Ruby was awake too and sitting up in her berth. In a moment Myrtle's sleep was dismissed and she was also sitting up, looking anxiously at her sister.

"Ruby, what's the matter? Are you ill?"

"No, nothing is the matter. I only woke up with a great start from a wild dream I had."

But all the same she did not lie down again, but remained sitting up, an uneasy and suspicious look on her face.

"I believe somebody is smoking in the next cabin," she said after a pause. "Can't you smell the whiff of smoke now and again?"

"But there is only an old lady next us on one side, and a lady and her little baby boy on the other," objected Myrtle doubtfully. "It can't be anyone smoking—hark! don't you think that a lot of people seem to be walking about?"

"It's only the watch changing I expect," hazarded Ruby. "That is, if they have watches on liners as they do on battleships." She unconsciously raised her voice as she spoke, and the sound of their talk wakened Doris, who stirred uneasily, and turned over with a heave of her bedclothes.

"It isn't time to get up yet is it, surely?" she murmured sleepily." "What are you talking for at this time—why!" she sat up suddenly with an exclamation of astonishment, "Why the ship has stopped! The screw isn't turning!"

"So it has!" exclaimed Myrtle, "That's what seemed so funny. I knew there was something wrong."

It was indeed, the case, and Doris' abrupt discovery probed to the bottom of the curious sensation her sisters had both detected without knowing the cause. All the girls were wide awake by now, and wondering excitedly what the reason of the cessation of the engines could be.

"I know what it is!" cried Doris, her eyes dancing with expectation. "We have sighted a raft with a poor castaway on it and we are stopping to pick it up and rescue him. That must be it! I wonder if we can see anything of it," and springing from her berth she ran to the porthole, and thrust her tumbled head out eagerly.

"Well Doris?" queried Ruby, no less eager and excited.

For a moment there was silence in the cabin, then Doris drew her head in quickly and turned upon her sisters with a face as white as the walls of the little room.

"I—I don't know what it is," she said, in a curious strained voice. "But there's nothing but billows and billows of smoke being blown away from us." She paused, and in the grey semi-darkness of the dawn the girls looked at each other with paling faces and startled eyes, then she flung herself upon Ruby with a choking cry: "Oh Ruby, I believe the ship is on *fire!*"

The agony of fear in her voice at that little word seemed to reach only the wrathful part of her sister's nature.

"Nonsense! Don't be so silly, Doris! Of course, the ship is not on fire. What a foolish idea," she answered sharply, clasping the trembling girl close all the same, but as she spoke they heard a clear voice that they all knew, say quietly just outside their cabin-door:

"All right, stewardess, if you will wake that side I will do the same this side, and we shall save a lot of time by that."

Then came a light tap on their door.

"Girls," continued the voice, but before anything more could be said, Myrtle sprang to the door and threw it open.

"Oh, Mrs. Torrence, what is the matter?" she cried in terror, as Eleanor stepped into the cabin. "Doris says she saw a lot of smoke, but do tell us it isn't true! The ship isn't on fire, is it?"

"Hush dear, don't look so frightened," said the little lady, soothingly. "There is no need to be anxious at all at present. Yes, the ship is on fire, but—"

"Oh, what shall we do? What will happen to us?"

"Hush! Don't make a noise, Doris, and create a panic." Eleanor spoke firmly and quietly, and she actually smiled brightly as usual, though her face was very pale and her dark eyes shining. "You must be quick and get dressed; fully now and put on something warm, and all the jewelry and small valuables you have, because unless they can master the fire in an hour, we shall have to leave the ship."

"But how can we?" gasped Myrtle, looking terrified as indeed she was, though Mrs. Torrence's calm manner, and the mention of an hour so casually had somewhat reassured her and allayed her worst fears. "How can we possibly?"

"By the boats, of course, you silly child," answered Eleanor, smiling approvingly at Ruby, who, white to the lips, was beginning to dress herself. "You see there is really nothing to be alarmed at. Now, I must go to warn the rest of my side of passengers, but I will come back to you the minute I have done, and I expect you to be ready dressed, mind," and with a smile and nod to encourage them, she disappeared, and they heard her knocking at the next cabin door.

Doris had burst into tears as a vent for her fear and apprehension when first she heard the news, but except for the sound of her sobs, they dressed themselves in silence, with hands that trembled so that they were almost useless, and with eyes that sought each other's in search of some crumb of hoped for comfort.

Myrtle was dressed, her golden hair being plaited back to save time, and was helping Doris into the last of her clothes, when they heard the light tap again, and Mrs. Torrence reappeared

"That is right," she said in quiet approval. "Now let me help you get your valuables together. Put in that little case there, only what is most necessary and your most valuable things, because if the worst comes to the worst, and we have to take to the boats, there will only be room for a few cases and bags containing the barest necessaries."

"Where is the fire?" asked Ruby tremblingly; she was by far the coolest of the sisters—though Myrtle was trying to reassure herself by repeating, "God will save us, I know He will," to herself—and it was she who began packing as Eleanor directed.

"It is in the fore part of the ship, so all the passengers have got to assemble on deck as far astern as they can. The wind is blowing the smoke ahead, thank God, otherwise we should be almost choked. I am afraid that the luggage will be all burnt before the fire is extinguished or before help comes."

"How can help come?" asked Myrtle, ready to grasp any straw of comfort, however small; she and Ruby were bundling their most necessary articles into a small handbag, while Doris was sobbing and wringing her hands distractedly.

"They are sending wireless telegraphs all round for help or rescue, it may be," explained Eleanor, wrapping a warm cloak round Doris. "They began sending the messages ever since the fire was found to be beyond control. Are you ready? You have taken the news very well, girls; one poor old lady was for rushing up on deck in her nightclothes, and I had the greatest difficulty in persuading her to dress first. Another lady fainted, and two others had hysterics! Ah, there is Mervyn coming along for us."

She stepped into the passageway. that was being rapidly filled with people in all sorts of weird costumes hurrying past, some crying, some screaming in terror, some cursing at the thought of their unavoidable losses, some grim and stoical, but all white and strained-looking, and a moment later pushed her way back to the cabin again.

"Come along quickly," she said, taking Doris' hand in hers. "We must go on deck now immediately, my husband says. I hope you don't mind our looking after you like this, but you don't seem to have anyone to do it except us, and we have no one else to take care of."

Ruby almost laughed hysterically at the thought of their minding at such a time, but she checked herself with a feeling of admiration for the little wife's courage and calm.

"There is our guardian, a lady," she said, as she and Myrtle followed their guide slowly through the crush. "I don't know where she is."

(*To be continued.*)

At Holy Trinity church, Hove, on a recent Sunday, the Bishop of Lewes dedicated a new out-door pulpit which has been erected by a soldier and his wife for the preaching of the Gospel. It is believed to be the only structure of its kind in the diocese of Chichester.

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Women's Work and Social Service.

"There are in England three types of women—those (the few) ruled by temperament; those (the many) ruled by character; those who belong to the third sex: yes, that's it—to the third sex.

"This third sex is composed of women, married or single, who take an active part in social work. In the developments of the last four or five decades, woman has been revealed anew to herself. She is conscious of being, not only a sex, but an intelligence, an individuality. New worlds have opened to her; noble ambitions have awakened in her. Education has given us the woman as doctor, as chemist, as economist, as author, as nurse. In industry she has become a formidable competitor to man. She has obtained a voice on school boards and on various committees of public service. She has so far sought in vain the parliamentary franchise. Vanquished hitherto in this endeavor, she has cleverly turned the situation and has given herself, body and soul, to humanitarian enterprise. Here, she has proved herself an organizer of the highest order. With very simple machinery she is able to establish and to give permanency to an undertaking, whatever it is.

"The third sex has enlisted in the campaign against drunkenness, against dirt, against vice in all its forms. If England is at present the country with the lowest death rate, if public health is improving and crime decreasing, it is due to women's unceasing efforts.

"You see this influence in the protection given in England to children and animals; in such things as the coffee shelters at cab-stands, or the public drinking-fountains at which horses and other creatures may quench their thirst. And women have their papers, their reviews, their clubs; they work together better and better, and realize their joint responsiblity more and more. When there is a question of bringing about a reform, of suppressing some abuse, they gather *en masse* and often obtain a victory for their cause.

"The Anglo-Saxon woman is conscious that her duty is to work for the diminution of misery and evil. She does it without sentimentality, for the good of the country, of the race, of mankind. In all her work I see this aim, to come into touch with the unhappy, with the mass of the people, and help them to feel that their interests are dear to those more fortunate than themselves, to their social superiors."

* * *

This fine and generous tribute to the virtues of the English woman (or as it is sometimes said, of the Anglo-Saxon woman), I have quoted—rather freely I admit—from the charming study of English life in several of the many phases, published under the title of "L'Ile Inconnue"—a study from the French point of view, so fair, so discerning, so cordial and sympathetic, as to make it surely an appreciable influence in the promotion of the true *entente cordiale.*

* * *

This passage came to my mind in connection with several matters, perhaps especially with the recent interview between the Canadian Premier and some leaders of the militant suffragettes in England. In this connection I note with satisfaction, though not with surprise, the statement of Mrs. F. MacD. Denison on behalf of the Canadian suffrage association, that her society is not in favor of militant methods, and relies entirely upon educational processes to promote its cause. This view is in accordance with the temperament of Canadian women, as well as with the circumstances of Canadian life. As the Montreal *Star* says, in commenting upon Mr. Borden's experience: "There is no class of idle women in Canada—who have plenty of money but little to do—to finance and lead such an agitation" (as the militant movement).

* * *

We in Canada, of necessity and also by temperament, are intensely devoted to everyday practical matters, to the care of our homes and children, to works of practical philanthropy. The sexes are numerically more equal than in England, and are more in touch with one another. Boys and girls grow up more together; men and women are more familiar with one another's point of view, and this is one reason, no doubt, why women in this country tend less to extremes in thought and conduct. In England, and to some extent, I daresay, in all older settled countries, there is a large class of educated and leisured women, with no plain, insistent duties; hence, I suppose, the prevalence of "fads" of all kinds in high society.

* * *

Our kind and accomplished Frenchwoman, to quote her again, has more to say in explanation of this phenomenon, and her words are especially applicable to the English, as distinct from any other type of the Anglo-Saxon woman: "She is not a woman only, she is an apostle, a marvellous instrument of propaganda. Providence does not plant in her brain handfuls of ideas at once, but one only. This one idea literally becomes incarnate in her. In order to spread it abroad, she shrinks from no cost; she braves ridicule and prejudice; she overcomes her own timidity to carry it into conference halls, into public thoroughfares, into the most distant and inhospitable places." Our author touches here what is certainly one of the most striking characteristics of the modern Englishwoman, whether her "one idea" is suffrage, or children's homes, or mountaineering, or anything else.

* * *

It must always be that those who are leading a cause should take, in the opinion of onlookers, a too extreme view of its importance, and the more intensely we desire any benefit for which we are striving, but which we have not attained, the more we persuade ourselves that that one blessing is to be the one essential herald of the golden age. This is peculiarly true of a cause like women's suffrage, so long and so earnestly striven for, but who can say how far, or how near, of attainment?

It is rather a mistake, but again a most natural one, to reason as if all enlightened opinion were on one side. Is it ever thus? Is there ever any cause about which all thinking people agree? You find Mrs. Humphrey Ward, for instance—a notable opponent of women's suffrage—acting as chairman of the recently formed Local Government Advance committee, and urging that "as an alternative to the suffrage agitation," women should co-operate more fully in the work of local government. Only twenty-one women are members of the county and borough councils in the British Isles, and over 200 boards of guardians consist of men only. Mrs. Ward states that it is the aim of her committee to educate the women who are municipal voters or the wives of voters, to take a deeper and a more enlightened interest, and to induce qualified women to stand as candidates in municipal elections.

* * *

Well, I cannot see why the most ardent suffragist should quarrel with this excellent aim. We ourselves have plenty to do in training qualified women to use their municipal franchise, and in getting qualified women elected to school boards and other bodies which most woefully need their presence and influence. But why should this aim—of training women to municipal affairs—be set against the general aim of women's enfranchisement? There is no opposition between them surely; but rather one seems to be the complement of the other.

* * *

People are always rather glorifying what they call "women's indirect influence," and are always urging her to use it. A very good thing too, but it is surely inconsistent to promote the indirect influence of women, and oppose their direct influence. I confess I cannot follow this reasoning. If one is good, why not the other?

There is undoubtedly an immense field of local activity in connection with social service; with educational and philanthropic effort; with the care of the sick, the feeble-minded and the insane; with all sorts of grave moral problems; with questions of local administration generally; in which women can work effectively without possessing the franchise, and in which at the same time they have the opportunity of fitting themselves to exercise it wisely when it comes. Suffragists and anti-suffragists can well unite in all this kind of work; as they do very largely.

There is a tendency sometimes to identify the suffrage question with the militant policy which has brought such deserved discredit upon the cause in England. But there are a number of suffrage societies in the British Isles, and only one, so far as I know—the Women's Social and Political Union—advocates violence. It is rather the slow, unselfish, unsensational work of the non-militant societies, which is gaining ground and which would probably advance the cause more rapidly if it were not for the antagonism provoked by militant measures. Even then, we must not deceive ourselves into thinking that the militants are the only people who ever rioted to get what they wanted. Some of us appear never to have heard of the Reform Bill riots and other kindred disorders, and however much we may deplore and condemn such disorders, don't let us forget that a cause is not essentially bad because some of its advocates try to advance it by violent measures.

* * *

In a very interesting interview the other day, Mrs. Henderson, probationary officer of the children's court in Montreal, said: "I have known many rough and hardened criminals, and almost any of them were willing to make a confession in the presence of a good woman. Almost all will honor their mother as the greatest power for good in their lives. . . . It is this same influence which is necessary in our government."

In the long run we cannot separate the woman's cause from the man's, but "in the beginning He made them male and female." It is because of this essential and Divine difference between man and woman; because of her possession of distinctive gifts, and needs, and point of view; because all the questions dearest to her heart—religion, morality, child wel-

(*Continued on page* 13.)

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Letters to the Editor.

(We do not hold ourselves responsible for the opinions expressed by our correspondents.)

Our Lord's Life in Heaven.

To the Editor:

Owing to absence from home, I have only just seen your issue with the letter from Mr. Smith of Mattawa, criticising my booklet with the above title. I have no wish to engage in a controversy, especially as Mr. Smith's letter reveals such fundamental differences between him and myself that nothing I could say would be at all likely to resolve them. But I will nevertheless ask you to allow me to make a few comments on his letter, chiefly by way of personal explanation.

1. Let me suggest that Mr. Smith is not likely to further his cause by charging opponents with the serious counts he brings against me. To speak of "concealing evidence," of "juggling the evidence," of "special pleading" and of "preserving silence as to the points that refuse to fit in with his case," is neither courteous nor Christian, and indeed is unworthy of Mr. Smith's character and position as well as of the solemn subjects in dispute. Let us, at any rate, assume that our opponents are as sincere as ourselves in their search for, and statements of truth.

2. He says that the doctrine of the Eucharistic Sacrifice "can best be supported not by an array of isolated texts, but by the general concensus of apostolic writers in conjunction with the symbolic typology of the Old Testament ritual." I remain quite content with what I have written, especially because Mr. Smith makes no attempt even to indicate "the general consensus of apostolic writers," or the "symbolic typology of the Old Testament ritual." As long as so representative a High Churchman as the late Prebendary Sadler can acknowledge, as he does, the real difficulty of arriving at a true view of the Eucharistic Sacrifice, and the great differences that exist on the subject between writers of the extreme Anglican school, (see p. 20 of my booklet), we shall require something very much stronger than Mr. Smith's unsupported statement quoted above.

3. As to the words, "Do this in remembrance of Me," Mr. Smith says that "in spite of the learned array of authorities, . . . it is open to any impartial, unbiased student to translate the words of our Lord as "make this offering for a memorial of Me." Your readers ought to know that "the learned array of authorities" includes the names of Ellicott, Plummer, Westcott, Alfred, Thirlwall, Gore, and Christopher Wordsworth. Are not the scholarship and churchmanship of such great names worthy of attention? And I challenge Mr. Smith to prove that it is "open to any impartial, unbiassed student" to translate the words as he suggests. Has Mr. Smith ever studied the pamphlets by Dr. Abbott of Dublin on this point? Has he ever consulted Dr. Plummer on St. Luke or the same writer's article in Hasting's Bible Dictionary? I say nothing of Bishop Gore and Canon Mason.

4. Mr. Smith charges me with omitting to say that the word "do" in the Gospels is the LXX word for "offer" and that the word rendered "remembrance" is in Lev. 24, 7, rendered as "memorial." But everyone knows or ought to know, that the Greek word rendered "do" is only used by the LXX for "offer" when the context clearly indicates an "offering." Otherwise it is the common word for "make" and "do," and is found hundreds of times. Then, there are two words in the Greek, one meaning a (subjective) "remembrance," the other an (objective) "memorial." The former, not the latter is used for the Lord's Supper, though the New Testament has both indifferent connections. Again I refer Mr. Smith to Dr. Abbott, whose scholarship none can gainsay.

5. As to my "disingenuousness" about the aorist in Heb. viii, 3, I can only say that I follow that learned and able writer, Mr. Dimock, whose works, "Our One Priest on High," and "The Sacerdotium of Christ," deal fully and (I think) conclusively with this point. If " you cannot build so much on an aorist." I reply that I have learnt otherwise from Westcott and Lightfoot. And as to the quotation from Milligan, I know it well, and am strongly of opinion that the context as well as the aorist supports Dimock's view. I wish Canadian Churchmen would read Dimock for themselves and see the fairness and force of his argument.

6. I am, of course, aware that the word rendered "censer" in Heb. ix, 4, is considered by many to be better translated as "altar of incense." But even so, my point remains, because that altar was not in the Holy of Holies, but in the Holy Place. If Mr. Smith prefers the rendering "altar," I do not object. This was not discussed by me, and I say again that there was no altar in the Holy of Holies, which was the sole point of my contention.

7. I refuse absolutely to allow that my booklet tends to "lower the value and reduce the function of the Holy Communion." On the contrary, I plead for the New Testament idea and place of this sacred feast, neither more nor less.

8. Mr. Smith's letter all through is a curious illustration of what seems to me a lack of clear thinking, and the last paragraph proves this beyond question. Here are his words: "Our Lord is pleading His Redemption on our behalf, i.e., offering the memorial of His work." Mark this identity of "pleading" and "offering," which are quite distinct ideas and actions. Besides, what is "the memorial of His work?" What New Testament meaning is to be found here?

9. I entirely agree with the quotation from Liddon that our Lord's "very presence is itself an intercession." I have quoted Dr. Swete to this effect (p. 30).

10. May I suggest that your readers should study my booklet itself rather than Mr. Smith's inaccurate version of it, unwarranted deductions from it, and impossible arguments against it.

W. H. GRIFFITH THOMAS.

Marriage.

To the Editor:

Permit me to offer an objection to the statement in your issue of 22nd August in regard to marriage, to the effect the main point is what people think of their own particular marriage. Surely among Christian people, the true Christian doctrine concerning marriage is the main point and not what particular people think. According to that doctrine, a marriage between Christians, between whom no lawful impediment exists, is indissoluble. One part of the Church (the Roman) calls marriage "a sacrament," but the most eminent theologians of that part of the Church declare that it is a sacrament which cannot be administered by any priest, but is ministered by the parties themselves. And yet recently we have had Roman Catholic priests writing to the public press intimating that they are able to do what their great theologians declare they cannot do. This indicates that some priests do not take pains to understand the doctrine of matrimony.

Marriage being a sacrament ministered by the parties themselves,—what is the nature of the sacrament? Is the ring the sacrament? You suggest it is "the outward and visible sign," but is it? Is there no sacrament unless a ring is given and received? Is the giving of a ring an essential part of matrimony? Can no marriage take place unless a ring is forthcoming? This, surely, is a mere ecclesiastical ceremony which does not touch the essence of marriage? Neither is the benediction of the priest anything more than an ecclesiastical ceremony, edifying, and in every way desirable, but still not according to the ancient doctrine of the Christian church an essential. When we get down to what is really the essential thing, we find it summed up in the maxim *Consensus non concubitis facit Matrimonum.* Consent then is the vital thing. The giving of this consent is what the parties do, this is the act which, according to Latin theologians, constitutes the sacrament of matrimony. The secular law and the ecclesiastical law may impose regulations for the solemnization of this consent, and the breach of these regulations may involve the effect that the marriage, for want of them may not be allowed as valid from a civil stand point; but according to the ancient doctrine of the Western church such a marriage would nevertheless still be a sacramental marriage. Why, it may be asked, if marriage in its ultimate essence, merely consists in two competent parties consenting to take each other for husband and wife, is it called a sacrament? It must be remembered that the word "sacrament" is not a scriptural word, it is a theological term—and it is derived from the Latin word "sacramentum" which means the oath of fidelity taken by the Roman soldiers. Pliny's celebrated letter to Trojan seems to furnish an inkling. Then the word came to be applied to the Holy Communion. He says that certain Christians whom he had apprehended, and who had recanted had "affirmed the whole of their guilt," their error was that they met on a stated day before it was light and addressed a form of prayer to Christ, as to a divinity, binding *themselves by a solemn oath* not for the purposes of any wicked design, but never to commit any fraud, theft, or adultery, never to falsify their word, nor deny a trust when they should be called upon to deliver it up; after which it was their custom to separate and then re-assemble to eat in common a harmless meal. This written about the year A. D. 80 is Pliny's account from an authentic source of the way Holy Communion was celebrated And according to this application of the word, it seems probable to have been intended by them to signify the vows of obedience and loyalty to Christ which the worshippers undertook, and not the bread and wine which they received. This idea of a sacrament seems to be perpetuated in our baptismal service where the baptized is signed with the cross in token that thereafter he shall continue Christ's *faithful soldier and servant.* Following up this idea we can understand why matrimony came to be called a "sacrament," because it involved a promise of fidelity by the spouses to each other. And for the same reason, may we not also see why holy orders came to be called a sacrament, because they also involve a promise of fidelity. Confirmation, penance and unction for the like reason, because they are renewals of the baptismal promise of fidelity. It is quite true that in the course of ages, if this were the original meaning of the term "sacrament," as I surmise, it has drifted away from its original meaning, and people now attribute the term to the water in baptism, to the bread and wine in the Eucharist, to the laying on of hands in confirmation and orders, and to the oil in unction. But is not this really a departure from the original meaning of the term?

The Church of England Catechism gives a definition of a "sacrament" of the Gospel, according to the views of the theologians of the seventeenth

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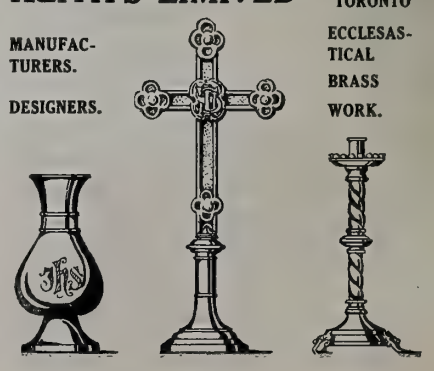

PLEASE MENTION CHURCH LIFE WHEN WRITING TO ADVERTISERS

century, but it may be asked, did they go far enough back? Did they not merely give an arbitary meaning to the term more or less colored by the Latin theology of the day and one not founded on the real original significance of the word? If they had done so, would they have refused to accord to matrimony the title of a sacrament?

Now, if this is the real meaning of "sacrament" when applied to matrimony, ought not all parts of the Church teach that all marriages between Christians between whom no impediments exist, no matter how solemnized, are *ipso facto* sacramental and indissoluble? Is not that the best way of guarding the sanctity of marriage rather than to let it be supposed that a marriage is merely what the individual parties to it choose to think it is?

GEO. S. HOLMESTED.

Modesty in Dress.

To the Editor:

I see by the daily papers that the clergy of Baltimore are engaged in a crusade against the tight fitting skirt and low neck waists worn by women, and that Bishop Corrigan, assistant to Cardinal Archbishop Gibbons, says the sermons recently preached indicate an age old attitude of the Church in a determined stand for modesty in women's dress. Rev. Dr. Carlton D. Harris, too, editor of the "Southern Methodist Church," said: "I am engaged now in writing an editorial for our paper against the prevailing dress of women. It is true that tight skirts are graceful and symmetrical, but they are dangerous to morals. I think the problem is not one for the police, but for aroused public sentiment That is the only way to accomplish anything. I don't know whether the decollete dress can be abolished, but the tendency to appear in the streets in such costumes and to have the waists cut in extreme styles should certainly stop."

Once more the old paths and old ways are the best. How often is the final exhortation in our form of solemnization of matrimony substituted for some more modern homily. Yet human nature is for ever the same all the world over, never changing with the times. The "manner in which in the old time the holy women who trusted in God, adorned themselves" is not, after all, so out of date as to no longer need referring to, as an example, from the pulpit or the altar.

PRIEST.

Open Churches.

To the Editor:

Many remarks are heard about churches being closed except in service hours, but do such complainants do any more than complain? Do they ever ask their clergy to give them access to the churches that they may say their prayers in a sacred place? No doubt many churches would be open every day if such requests were made. It is to be feared, however, that there are few who care to pray in an empty church, and the question would arise in some minds as to what were the good of praying in a church when they could just as well pray at home?

To such people, of course, a church is a place "where services are held," and this is the crux of the matter. There must be a great Presence and Object in a place to induce anyone to resort thither for worship or prayer. Is an Anglican church generally regarded as such a place? Hardly, I think. To the average person the altars and the fonts are no more sacred than the benches where he is wont to lounge or crouch. The average person believes that God is present everywhere, and has not learned, what is equally true, that because God is present in a man's bedroom He is infinitely more present in the sanctuary of the parish church. This is the real secret of "empty" churches. in England and America, on seven—not six—days of the week.

And if there are a few Anglicans, Methodists and Presbyterians saying their daily prayers before the throne in Roman Catholic churches in Toronto, as indeed there are, it is not merely because the doors are open to them, but because they believe "how dreadful is this Place! this is none other but the House of God, and this is the Gate of Heaven."

HAROLD SNARTT.

Another Open Church.

To the Editor:

You can add St. Augustine's church, Toronto, to the list of those open every day (a side door very easily found). I wish something could be done to suppress casual visitors, who spend a few days in a place, and then make sweeping statements, without investigation or knowledge. Is it likely that any visitor could find out in a short time that two or three churches only were open on week days.

F. G. PLUMMER.

Prayers for the Departed.

To the Editor:

The articles in your columns on this subject are most interesting, reasonable and instructive. It must seem to be a physical impossibility for all who are brought face to face with death for the first time by the loss of a father or mother to give up in their daily prayers an intercession for one or the other. They have been so accustomed from their childhood to ask God to "bless father and mother"—how can they stop this rule of life when their affection for them still lasts and death only separates them in regard to their present state? It seems too cruel and unkind to think that we are so required by any Christian rule of life.

Surely we have ample authority for the practice in the references made by Mr. Colloton; besides there are others. In the twelfth chapter of II. Maccabees we read that when under the coats of those who had been slain in battle were found things consecrated to idols that "all men . . . betook themselves unto prayer and besought Him that the sin committed might wholly be put out of remembrance." A direct prayer for the dead, and that a particular sin be forgiven them. And we are there told that "when they had made a gathering throughout the company to the sum of 2,000 drachams of silver he sent it to Jerusalem to offer a sin offering, doing therein very well and honestly in that he was mindful of the resurrection: for if he had not hoped that they that were slain should have risen again, it had been superfluous and vain to pray for the dead." And certainly St. Paul's prayer for Onesiphorous in II. Timothy i. 18 would naturally seem to be for one who was dead, and this prayer is made in form such as we should use to-day.

LAYMAN.

A Week-day Religion Guild.

To the Editor:

Your correspondence having reference to closed churches is extremely interesting. One seldom visits a Roman church without witnessing some pious folk at their devotion during the week day. Our churches, for the most part, seem like shrines of a dead religion from Monday to Saturday. Holland cloths cover everything that is worth looking at or that should be an object of reverence at all times. The loud voices of these silent witnesses, if I may be allowed the paradox, proclaim: "We have put away our Faith until next Sunday."

Could not something be done by adding to the rules of our various guilds a resolution to enter some church once, or more often, during the week? Or, perhaps, something more specific, such as a "Week-day Religion Guild," would give an impetus to a movement in the direction of worship during the week. The other day a Romanist told me he had been into our church to pray for us. Surely it is time we went in to pray for ourselves and them.

W. BENNETT CHURCH,
Priest in charge of De Winton, Alta.

Immigration Chaplaincy.

To the Editor:—

Thank you very much for your appreciative note on Immigration Chaplaincies in the issue of Aug. 22nd. I wish more of our Church publications would from time to time deal with this very important branch of Church work.

But there are two statements in your note which call for comment. First is your suggestion that the chaplains hold direct communication with the parish clergy. This is always done, except when the immigrant is unable to give a sufficient address. The chaplains obtain all the information they possibly can, and forward all this information to the parish clergy. We are aware that the information sent is frequently incorrect, but this is due to the circumstances under which it is obtained. The work is done under the greatest difficulty, in the midst of an excited, hurrying throng, the addresses in almost every case being given from memory. Under such conditions mistakes are inevitable. But even so, the percentage which *can* be located is much greater than you suggest. During a vacation trip to the West this summer I spoke to many clergy on this very matter, and the lowest mentioned by anyone was 50 per cent.—one indefatigable rector claiming at least 75 per cent.

Faithful lay work is absolutely indispensable if the work is to be done thoroughly, and this assistance is freely offered by the Brotherhood of St. Andrew. It only remains to utilize it in some systematic manner.

M. LATOUCHE THOMPSON,
Senior port chaplain.

Harvest Festivals.

To the Editor:—

For many years the Dominion Government has set apart a day to be observed throughout Canada for the purpose of offering up praise and thanksgiving to the Almighty Giver for all His good gifts and for the general peace and prosperity of the country. The day was a Thursday and usually late in November. It was universally observed throughout the country as a public holiday, but little or no attention was paid to any religious observances. In the Church of England this was largely due to the custom of having local harvest festivals at some earlier date, and the congregations were disinclined to repeat the service on the official day. During the last few years the day has been changed from Thursday to Monday, evidently with the intention that the religious observances should be held on the Sunday, and the following day a holiday devoted to the sports and recreations suitable to the season. Would it not be well for our clergy to postpone their harvest festivals to the official day, which will probably be towards the end of October, and thus all who profess and call themselves Christians from one end of the Dominion to the other, would observe the Sunday for the pouring forth of their grateful praise and thanksgiving. The only objection I have heard to this postponing of the parochial festivals is that then there would be few or no flowers for church decoration, and also that it would not be easy on the Sunday to obtain preachers from a distance. The former of these objections seems trivial as our thanksgiving surely does not depend upon floral decorations. At Christmas and Easter there is even a greater scarcity of flowers, and yet one never hears any objection of this kind being raised then. Any harvest dinners or suppers could, of course, be held on the Monday.

LAUS.

When you find yourself borrowing trouble, go out and lend a helping hand somewhere; it will make you feel better.

Points and Pointers.

As one always personally deeply interested in the people called "Quakers," being of Quaker descent myself, I was pleased to read recently in an American paper, that the society is, numerically, more than holding its own in England and the United States. In Canada the "Friends" are, I imagine, practically non-existent as an organized body and I very much doubt if there is a single meeting house in use from the Atlantic to the great lakes. If there is I shall be happy to find myself mistaken, for Quakerism is surely one of the best influences in any community. The friends have exercised an influence and done a work far out of proportion to their numbers, both in England and America. The abolition of slavery in both countries may safely be put to their credit, and they have pioneered many other great movements, such as arbitration and prison reform, as yet only partially successful. Their organization has always been too loose to build up a great institutional church, but in a sense this has been their strength for it has individualized their work. Each "Friend" has devoted himself personally to the propagation of the great principles for which the society stands and so has reached hosts of people to whom the society would not have corporately appealed. Tens of thousands of people have embraced the essentials of Quakerism without ever dreaming of entering into formal relationship with it. In a sense, therefore, this tiny, obscure sect has leavened the whole mass of Anglo-Saxon Protestantism, almost losing itself in the process.

—

The central idea of Quakerism is the direct communion of each individual human soul with God, Who reveals Himself to-day as He always has to "men of good will." To the Quaker the "Canon of revelation" has never closed. He permits nothing —an organized church "a man-made ministry," theological systems, the letter of Holy Scripture "to come between his own soul and God." He is therefore, the only logical Protestant, but like all logical systems Quakerism as a system appeals to a specially constituted, shall I say, select few.

—

One hears comparatively little nowadays about the work of the temperance societies. Thirty years ago we had teetotallers, now we have prohibitionists. We have thousands of people whom you could have trusted in the dark with an uncorked bottle of whiskey. To-day we have thousands of people who yell themselves hoarse for legal enactments against liquor selling, and who to use old Sir Walter's phrase, "leap like a cock at a grosset" at the chance of a drink on the sly. The old temperance societies reached individuals, and were content to work slowly, "from the inward to the outward." But this process was too slow and unexciting for a certain class and so the political agitation was started and the other movement languished, and the staunch, convinced, consistent, uncorrupted and incorruptible total abstainer is nothing like as common as he used to be. Of course they still abound but they have relatively declined, and other new classes who a generation ago did not exist, of people who have no real convictions on the subject, but who are afraid to have a mind of their own, and who systematically violate the laws they have voted for, has grown up. The temperance movement, like a great many other movements, in these days of organized effort, needs to get back to first principles and to make the reaching of the individual its main work. As it is, according to the last returns, after all these years of attempted prohibition, the consumption of liquor per capita in Canada has increased. What we want to-day is more teetotallers and fewer (mere professed) prohibitionists.

—

The late W. T. Stead was undoubtedly the most picturesque figure in English-speaking journalism. The day of great editors, who are a personal force in public life, seems to be passing. There is no great, outstanding figure to-day in English journalism who can be mentioned in the same breath with Stead, and I cannot, at this moment, recall one in the States, except perhaps Henry Watterson. But Stead was more than a great editor and publicist. He was a great religious leader and in his own original, erratic, unconventional way, a mighty champion of the faith. Enthusiastic as he was for material progress, it was never anything more to him than a means to an end. He reckoned everything in spiritual values. All public questions to him were moral questions. In his own curious style he was perhaps, the most religious of all his contemporaries. He had a very real enthusiasm for righteousness, and an unswerving belief in the divine government of the world. With all his eccentricity and superficial limitations he was, I am persuaded, a great power for good and the world is sensibly poorer by his departure.

—

Canadian Church affairs are receiving much attention in England at present. While the S. P. G. and the C. M. S. have been of late years steadily and progressively reducing their grants, the work has been taken up by new agencies, with the result that we are receiving more money from England just at present than we did ten or fifteen years ago. Last year the Archbishops' Fund and the British Columbia Association, both formed within the last three or four years, expended about £36,000 ($180,000) on the work of the Church between the Manitoba boundary and the Pacific. Add to this about £55,000 (over a quarter of a million dollars) contributed by the English societies and you have a grand total of at least $430,000, exclusive of private contributions, which would probably bring it up to the neighborhood of half a million dollars. This is a very large sum and far ahead of anything we are raising in Eastern Canada. It is to be hoped that the history of the last century is not going to be repeated. The Canadian Church has been the ecclesiastical "remittance man" of the Dominion.

—

I noticed to-day in looking over my garden that some of the supports of my pea vines, which a while ago seemed very frail have become firmly established, the vines have grown over them and while depending on them held them up. How many men have been saved from collapse and failure and ruin by having others dependent upon them. The sense of responsibility, the necessity for presenting an unbroken front to the world and of standing firm has developed their latent strength and manhood. It has made men of them. Happy is the man who has others dependent upon him. Where would thousands of us be to-day without this incentive to fortitude and patience?

—

Woodrow Wilson, the Democratic candidate for the presidency of the United States, strikes me as a man of exceptionally attractive personality. In the first place I greatly like his face; "A sensitive mouth and a strong chin," someone said is a "good combination," and this exactly hits off Dr. Wilson. He looks a strong, kind, just man, firm and yet susceptible to the right kind of external influences, and I should say, eminently well balanced, and a gentleman to his finger tips, a fine specimen of the typical Virginian. Again he has an excellent record, so far as it has gone and that is fortunately not very far, for of candidates, as of countries it might be said, "Happy the candidate that has no history." But what is known of his public life is all to his clear credit. With the general mix up in the Republican party, his election, I should say, is as certain as any political event can be. Col. Roosevelt, unless he develops unexpected strength, is hardly a possibility and Mr. Taft is unthinkable. With a strong, united Republican party Mr. Wilson's chances would be excellent; with matters as they are it looks like a walk over.

—

A clerical friend of mine the other day related the following experience. He had just returned from a visit to England. Strolling along the street the day after his arrival which happened to be very sultry, he happened to meet one of his parishioners, whose father, when he left, had been in poor health.

"How is your father standing the heat," he inquired.

"He died last week," was the rather disconcerting reply. He let it stay at that.

DOWN EASTER.

Prayer Book Revision Committee.

The central revision sub-committee of the committee of General Synod on the "Adaptation and Enrichment of the Book of Common Prayer," brought its sessions in Kingston to a close on Tuesday, September 3.

The work dealt with at this session has been the revision and enrichment of Morning and Evening Prayer, and the Litany. The use of the Athanasian Creed was also considered.

The committee has been in session for six days, devoting upwards of eight hours each day to its work. All the conclusions arrived at are subject to revision at the next meeting, which will be held in Quebec on January 8, 1913, and will then have to be submitted to the general committee for approval before they are placed before the General Synod.

The following have been present at the session: The Bishop of Huron (chairman), the Bishop of Fredericton, the Bishop of Montreal, Dean Coombes, Canon Plumptre, Canon Paterson Smyth, Canon Powell, Canon Scott, Archdeacon Cody, Archdeacon Armitage, and Rev. Dyson Hague, Mr. C. Jenkins, Mr. Matthew Wilson, Mr. E. G. Henderson, Dean Bidwell (secretary).

India's Christian Rajah.

The only Christian in India who bears the title of rajah is Rajah Sir Harnam Singh, K.C.I.E. His father was ruler of the State of Kapurthala, in the North-West of India. He was born in 1851, and when he was nine an American Presbyterian missionary stationed in Kapurthala, acted as his tutor for two years. On the death of his father in 1870 his brother succeeded to the throne, and two years later Harnam Singh was compelled to leave Kapurthala in consequence of sympathy for the Christian faith, which he had gained when eleven. Three years later he was baptized Some years later he was appointed manager of the Kapurthala estates in Oude, and during the eighteen years that he acted as their manager the inhabitants benefited greatly by the Christian care and sympathy which he displayed on their behalf. In 1899 he was knighted, and in 1907 was created Rajah. He attended the coronation of King Edward as His Majesty's guest.

WORDS OF HYMN WANTED

Will some of our readers be good enough to supply us with the words of a hymn in which occur the lines:

"O! silly souls come near Me
My sheep should never fear Me
I am the Shepherd true."

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Women's Work and Social Service.

(*Continued from page 9*)

fare, home-life, education, the care of the weak, and so on—are more or less connected with and involved in politics—it is for these and kindred reasons that so many women desire to vote. Not because they think it will accomplish any miracles; not because they desire to be and do as men do—far from it—but because they long to use their own gifts in the service of their country and generation, and that in the least fettered, the widest, the most complete way.

HONOUR BRIGHT.

A. Y. P. A. Conference.

The Dominion convention of the A. Y. P. A. to be held in Hamilton, on the 8th, 9th and 10th of October, promises to eclipse any previous convention of the organization. Great preparations are being made by the Hamilton committee for the entertainment of the delegates A special train will be run from Toronto and an orchestra will accompany the delegation.

Apart from the splendid lot of addresses to be given, some very interesting matters of business are to be discussed. A new manual, model topic card, and branch registration are items that will raise interesting discussions.

Reduced fares will be available and branches would do well to make early application for billets for their delegates.

The list of speakers includes the Bishop of Niagara, Dean Abbott, Rev. A. Hart, Archdeacon Davidson, Canon Dixon, Rev. Dyson Hague, Rev. E. A. McIntyre, Rev. R. J. Rennison, Rev. F. H. Brewin, for the clergy, and for the laity, A. W. Langmuir, W. Brooks, C. Robinson, E. D. Bennett, Stanley Bennett.

The Rev. R. W. Norwood will be the special preacher at the final service.

Recent S. P. C. K. Grants.

Diocese of Moosonee—£12 for a church at Wattaybeg and £20 for a church at Atawapiscat.

Diocese of Rupert's Land—£25 for a church at Oak Point.

Diocese of Qu'Appelle—£100 towards the cost of St. Chad's college chapel, Regina.

Diocese of Calgary—£12 for a church at Dalburne.

Diocese of Columbia—£40 for a church at Cedar Hill.

The 700th anniversary of the dedication of the "Domus Dei," the garrison church at Portsmouth, was kept on the last Sunday in June. It was founded by Peter, Bishop of Winchester, in 1212, in connection with a monastic hospital, and at the dissolution of the monasteries was secularized, but was afterwards made the royal garrison church.

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Our Old Country Letter.

Aug. 27th.

Needless to say, the death of "General" Booth has called forth the warmest appreciation of his life-work and character from all parties in the Church, as well as among Nonconformists. A daily paper recalls an article published by the deceased leader in "All the World," in 1896, shortly after the death of Archbishop Benson. It stated that in 1882 the leaders of the Established Church were deeply impressed with the work of the Salvation Army which had just then "with startling suddenness, sprung into public observation." They were naturally and, as General Booth said, honourably, desirous that the new force should strengthen and not weaken the National Church. Dr. Benson, then Bishop of Truro, and Dr. Westcott, afterwards Bishop of Durham, had an interview with the "General," and proposed that the Salvation Army, remaining as it was, to all intents and purposes, should be definitely attached to the Church. This effort at comprehension failed, and it is understood that the rock on which the negotiations foundered was the question of the Sacraments.

—

The "Homiletic Review" discusses the assertion that the age of great sermons is past, and concludes that there were never so many popular "pulpit masters" as there are now. The "great sermon" of to-day is of a different order, because the "great audience" consists, not merely of the learned or the votaries of fashion, but of ordinary, average citizens. The "common people," as of old, still "hear gladly." —

General Baden-Powell has returned from his trip round the world, during which he travelled 53,000 miles. The hero of Mafeking finds himself at the head of a movement which in the rapidity of its growth almost rivals the Salvation Army. Boy Scouts are to be found in almost every civilized country; and in the United States their numbers are said to amount to 400,000. The movement has succeeded because it appeals to the boy's love of adventure and of the outdoor life, his desire to be helpful, and his fondness for an intelligible discipline and a practical lore which has as little as possible to do with books and abstractions. It is interesting to know that in Ireland a body of "National Scouts" has been formed, all the members of which promise never to take service under the English Crown! —

The Church of Ireland is, on the whole, very Protestant, not to say Puritanical. Its canons, which were drawn up forty years ago, lay down very rigid rules on the subject of the ritual to be used in public worship. A certain number of laymen living in Dublin have decided that St. John's, Sandymount, is a "ritualistic" church in which the canons are not observed. These laymen, for the most part, belong to other parishes, but they have for a long time attended St. John's, Sunday by Sunday, and in various ways have shown their want of sympathy with the vicar and his teaching. Some months ago a number of individuals were prosecuted for brawling in church, and there was for a time an abatement of the scandal. We have, however, been treated to a renewal of this deplorable controversy during the past week, for the vicar and churchwardens have, after repeated warnings, felt themselves obliged once more to prosecute one of the protesting party for interrupting the services. The defendant has been fined £3, with £5 costs. As the Church has its own ecclesiastical courts, with judges of great learning and unimpeachable impartiality, the question is often asked—why do not the aggrieved non-parishioners bring the vicar to trial? Their present course of conduct is deplored even by those who sympathize with their theological views. —

A resolution demanding the abolition of religious teaching in rate-aided schools has for a long time been proposed and carried annually at Trades Union congresses. The Miners' Federation proposes to move at the next congress that the subject be ruled out of discussion. This decision is due to the determined opposition offered year by year, chiefly by the Roman Catholic members to the secularist resolution. We could wish that the credit could be claimed by those members who belong to the National Church.

—

In many of the great centres of population the recognized method of observing Good Friday is to have a great football match. The sacred associations of the day seem to be forgotten, and the popular desire is to celebrate the secular festival of "Bank Holiday" as a day of amusement. Football is an excellent game, but to the devout mind there is a certain incongruity in the custom. We gladly observe that at least one important football club in England has declared its readiness to give up its Good Friday matches, although this will entail a considerable loss in "gate money." Perhaps this welcome news, taken with the fact referred to in the last paragraph, may be an indication that the secularising of the masses has not gone so far as some pessimists would have us suppose.

—

In view of the Ulster agitation against Home Rule, the newly-published census of Belfast and the two counties in which it is situated, are of special interest. Of the city itself, the population is 386,000, of which the Presbyterians number 130,000, Church people 118,000, Roman Catholics 92,000, and Methodists 24,000. The Roman Catholics are just 24.1 per cent. of the whole, and they have steadily decreased, while the Church people have steadily risen, since 1861. The county of Antrim has a population of 193,000, one-half of whom are Presbyterians, one-fifth Roman Catholics, nearly 22 per cent. Church people, and 2 per cent. Methodists. County Down, with a population of 204,000, has Presbyterians in the proportion of 38 per cent., Church people 23, Roman Catholics 31, and Methodists 2. Thus, out of 785,114 inhabitants, 587,635 are non-Roman-Catholic. In Ireland the Presbyterians, roughly speaking, represent Scotch descent, Churchpeople are of English strain, and Roman-Catholics, Celtic. The last-mentioned are, as a rule, Nationalist, and the rest Unionist. If your readers desire a really candid and up-to-date discussion of Irish problems, they cannot do better than read Mr. Sydney Brook's new book, "Some Aspects of the Irish Question." Whether they agree with his conclusions of not, they will learn much.

W. O'CONNOR.

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The Editor desires to make the Question Box of real interest to our subscribers. We wish the clergy, when they find questions raised in the minds of their parishioners, to remember that we shall always be glad to do our share of the work, if the parishioner is told to "Ask "Church Life."

—

Q.—I often see the word faldstool in your columns. This is evidently an article of church furniture. Will you kindly tell me what it is?—A. M.

A.—The faldstool, also called the litany desk, is a small prayer-desk placed near the foot of the chancel steps. Here the priest says or sings the Litany, coming down amongst the people to be one with them, even as he leads them in the act of penitence.

—

Q. Why is the Lord's Prayer repeated twice in the morning and evening services of the Prayer Book? Is it not just as good to use the Lord's Prayer once in the services as a dozen times if the worshipper is sincere?—J.M.

A.—Morning and Evening Prayer, or, to give them their old name, Matins and Evensong, are a combination of the old monastic "hour" services, in each of which the Lord's Prayer would be repeated. Another explanation often heard is that it is used penitentially in the earlier part of the service and that later it becomes more of a hymn of praise.

Owing to pressure of work the Bishop of London has cancelled his conditional promise to visit Australia in 1913.

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—

The second edition of Canon Tucker's book, "From Sea to Sea" is off the press.

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Saved by a Hymn.

Archdeacon Madden of Liverpool, speaking at the Bishop of Hull's mission at Bridlington on the efficacy of prayer, said he was told a strange story by one of the officers of the Mauretania.

One night the ship was speeding across the Atlantic when the man on the bridge said he heard the sound of singing on the waters. The officer was so amazed that he stopped the engines and called the captain. The singing, in a woman's voice, of the words, "Jesu, lover of my soul," was heard faintly over the moonlit waters, and though they were unable to see anything from the ship, a boat was lowered and the sailors rowed in the direction of the voice.

They found a woman with a little child in her arms tied to a raft. She had been singing the hymn in prayer, feeling that there was no hope of their being saved.

The Dramatic Instinct.

Not long ago a lady returned home to find her eldest son, aged seven, marching up and down the nursery with much solemnity and dignity—a skirt of his mother's draped about him mantle wise. In the corner of the room were the figures of a smaller son and daughter, every scrap of clothing which usually adorned their small persons lying in two little heaps on the floor. Knowing that it was a play of some sort, the mother watched it for a moment and then asked the chief actor what it might be. With perfect gravity the small boy replied: "I am the Lord God walking in the midst of the garden in the cool of the eve and those are Adam and Eve."

Font as a Tombstone.

A baptismal font has been placed as a tombstone on the grave of Miss Hesba Stretton, the author of "Jessica's First Prayer," in Ham churchyard, Surrey. The font had for many years stood in the garden of Ivy Croft, Ham Common, where the deceased resided with her sister. It was used at their baptism, and is now erected on a plain granite slab.

The Queen and Ospreys.

The Duchess of Portland has written to "The Times" pleading for the discouragement—both by men and women—of the wearing of osprey plumes, the procuring of which causes dreadful suffering. The Queen is stated never to have worn a real aigrette (osprey plume) and to have given special instructions that nothing of the kind should be employed in her millinery.

Bishop Strachan

There is a story told of this great Scoto-Canadian Bishop, which emphasizes the fact that he never forgot the land of his birth. With that clannish love for his ain it was his delight to enlist young Scotsmen as candidates for the ministry. On their arrival he would interview them and tender them this most wholesome advise, remarking, "The furrst thing ye h'ae got to doe is tae farrgitt tha deealictt, juist luik hoo I hae done it."

A Song of Harvest.

Reap, oh reap; gather and reap,
Where golden ripples laugh and run;
For the hush of noontide, still and deep,
Lies on the ripened ears like sleep
Where grain seas greet the sun.

Lift up your weary eyes, behold
The golden fields, the golden air;
The west wind flecks the swaying gold
With light and shadows manifold,
And gold gleams everywhere.

Reap, oh, reap! while the sickles sing
The harvest song of a world at rest;
Reap with a rhythmic sweep and swing
Till silence falls with evening,
And peace is manifest.

Lift up your joyful eyes and see
The silver night, with gliding feet
Move from the sunset glimmeringly,
And priestess of God's ministry,
Hallow the garnered wheat.

—Author Unknown.

A church organist who is proud of the title "Mus. Doc." after his name, was stopped by Jimmy, aged five and a half.

"Yes, my boy," said the man of melody, "what d'you want?"

"Please, sir, aren't you a Doctor of Music?"

"Yes, my boy."

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CONTENTS

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The Feasts and Customs of the Jews.

Woman's Work and Social Service.

Missionary News of the World.

St. Andrew's Brotherhood Convention.

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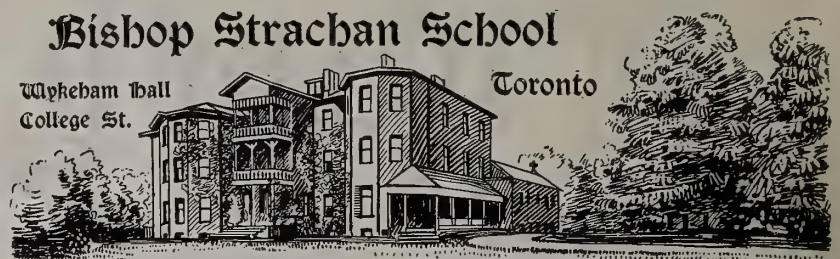

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Calendar for September.

1—Giles Abbot.
7—Enurchus.
8—Nativity of Virgin Mary.
14—Holy Cross Day.
17—Lambert, Bishop.
20—Fast.
21—St. Matthew.
26—St. Cyprian.
29—St. Michael and all Angels.
30—St. Jerome.

The Week.

THE TIPPING SYSTEM. The tipping system has been wounded in the house of its friends. Boston hotel waiters are on strike against the system which they say is degrading. Their call is for wages which will make them independent of these tips, and the whole civilized world will back them up in their demand. There is no earthly reason why the owners of railways, and of hotels and restaurants should expect the public to save them the expense of paying their employes properly nor should such employes, who are doing their work properly be compelled to lower themselves by taking gratuities from those who patronize their employers. These last get high enough prices to enable them to bear the expense of those who work for them, and it is an imposition to look to the already heavily taxed public for a large share in their remuneration.

The day of the monopolist ought to be brought to an end. The sooner he is compelled to shoulder his own burdens entirely the better for the monopolist's soul and the public's pocket.

EPISCOPAL EXPENSES. A clerical scribe, writing to the Mail and Empire, commending that paper for a recent item regarding episcopal incomes and episcopal expenses, writes a very commendable letter himself. He points out that the size of episcopal incomes is often a reproach to the Church in England, because those finding fault do not know the other side—episcopal expenses.

"Many bishops," said he, "live in very old, and very large houses— palaces in fact as well as in name. The upkeep of these—repairs, furnishings servants—is enormous, and far beyond the wishes of the occupants. The Archbishop of Canterbury gets $75,000 a year, which sounds fabulous, but he is charged with the care of Lambeth Palace, which (with its grounds) is equal to many of the houses and estates of noblemen with three or four times his income."

If the question be asked why the Bishops live in and keep up such palatial establishments the answer is that "public opinion when it gets down to actual facts, is very averse to seeing the ancient castles and palaces in which the Bishops lived for centuries, sold to new people, or to anybody. There is a great underlying respect for historical associations, and experience shows that the holders of the episcopal office have been faithful to their trust, even if they have to spend private means. Lambeth Palace is a national treasure. Less would suit the Archbishop, but he accepts the situation in the spirit that most Englishmen accept positions of trust, with heavy burdens and not enough income. The State might sell Lambeth, and Mr. Pierpont Morgan would gladly buy it, but all England would protest against the sale."

One Bishop tried to get rid of his palace, which was crippling him financially, but the howl which was raised decided him on stoically accepting the inevitable, staying in the castle and putting his hand in his own pocket to keep it up. Rectors, also, are responsible for the upkeep of the rectories, the reasonable Canadian idea that the congregation should keep it in repair being unthought of in England. The writer of the letter quoted from above concludes by saying that there are many quiet heros of peace as well as war.

READING AND THE SCHOOLS. The person under forty who can read aloud well is almost as extinct as the dodo. Why? Because he or she has never had the slightest training in one of the most charming graces that can adorn either sex. The person who can read aloud well is a blessing wherever he goes. Children love to be read to, old people love to be read to, we all love to be read to, if the reading is good. But while the schools to-day teach every ology under the sun, the old fashioned accomplishment of reading is ignored. Thus we find boys and girls who at fifteen or more, are walking encyclopedias of enough abstruseness to sink a college don, cannot read down one column of a daily paper without blunderings and stumblings, mispronunciations and weird enunciations galore.

An eminent professer of literature in England has recently been bewailing the lost art of reading and throws the blame for much of it on the modern elocutionist. He says:

"The reciter and the elocutionist have of late done much to rob us of this, which is one of the finest of the fine arts. A mongrel something, which at least with the inferior adepts is neither good reading nor veritable acting, but which sets agape the half-educated with the wonder of its airs and attitudinizing, its pseudo-heroics and pseudo-pathos, has usurped the place of the true art of reading aloud, and has made the word 'recitation' a terror to quiet folk who are content with intelligence and refinement."

We don't just see the bearing of this on the question, for an elocutionist, so called, does not become such because he is a bad reader, but he is a poor elocutionist because he is first a poor reader. Besides but few blossom out into reciters, there is not enough demand, but there is always a market in the home circle and in the friendly gathering for the reader who can read with clearness, sympathy and intelligence. Let us have less 'rithmetic and 'ritin' and more readin' in our schools. The one R is too sadly in the minority.

FREAK MARRIAGES. The experience—of other people—won't teach. There are very few who think that their affairs, given the same background, will turn out as badly as the affairs of other people and they thus proceed to their own undoing.

The freak marriage is an instance of this. Time and again women have seen other women transgress the law of public opinion and the law of root principle, and contract marriages against which both rebelled. They have seen the suffering, the degradation, the worse than death that have often resulted, and yet many have gone on, not blindly, but perversely, to their own destruction. A recent instance has been the marriage, and after a few months of torture, the suicide of the wife of the coloured pugilist, Jack Johnson. Will her folly, and its consequences deter others? We can hope so, but the hope is based on a very slight foundation.

The life of sensation, most of it vulgar, that is led by many is largely responsible for just such unhappy occurrences as that we have mentioned. The senses become gradually blunted and fail to give out the warning that is their function and the one whose priceless possession they are, is at the mercy of the abnormal and the distorted.

SIR PERCY GIROUARD. All Canada will be glad in the homecoming of one of her brilliant young sons, Sir Percy Girouard, whose career has been one long, commended success. As "a subaltern of sappers, Director-General of all the Egyptian railways," to quote G. W. Stevens, that war correspondent whose light went out so early, and to quote again, the only man in the Soudan campaign, "unaffectedly unafraid of the Sirdar," (Kitchener), Girouard, as Canada calls him, has done Canada infinite credit. Those who remember him in his days at the Royal Military College, where he learnt the engineering which afterwards served the British government such a good turn in Egypt, recall, with laughter, the mischief-loving French-Canadian boy and his pranks. Like most other famous men, no one marked him for distinction in the days of his schooling, but there are many who recall the fact that "unaffected" fearlessness was a characteristic before yet his star of fame had risen.

It is just such unaffected courage, which is far removed from the taint of braggadocia which we commend to the youth of Canada to-day. "Girouard" is no bad model to copy.

The blesssedness of giving is not limited to checks and bank bills. There are gifts that far transcend these—gifts of patience, sympathy, thought and counsel, and these are gifts that the poorest can give—Lilian Whiting.

A quantity of diocesan news and other matter held over for want of space. It will appear in next issue.

Missionary News of the World.

Oriental Cults.

We have lately witnessed the parade of certain cults of the East here in Canada. It is amazing how people are carried away by the newest fad in religion. The Athenians of St. Paul's day are not lacking in our own time. There are still people who "like to be fooled." First, we had a view of Christians chasing after a man who taught a doctrine called "Mazdaznan." He was heralded as the descendant of Omar Khayyam, the Persian poet and philosopher, and his religion was an offspring of Zoroastrianism. A temple stands on the side of Mount Royal in Montreal, where the faithful sing hymns to the rising sun and indulge in Masonic grips and passwords. The rites are a sort of compound of Christianity, Hinduism, Nature-worship and Masonry. The leader rejoices in the euphonious title of "His Serene Humbleness," and preaches his theories with a most pronounced Irish accent. He wears fantastic costume and drives about in a luxurious automobile. And the disciples reach down deep into their pockets and deposit substantial evidence of their loyalty.

And again we have been moved by the appearance of a sweet-faced Eastern gentleman with flowing whiskers who preaches a gospel of peace and religious unity. The keynote of his doctrine is universal brotherhood. He recognizes the prophetic character of Jesus, but does not acknowledge in Him anything more than a rich, human personality. The Fatherhood of God is fluently emphasized. Mercy and charity towards all are eloquently portrayed. And in the coming Kingdom of righteousness there is to be equality and fraternity. This preacher has the mellifluous name of Abdul Baha, and is the third generation of his tribe to proclaim this glad evangel of peace. Whilst recognizing his sincerity and the purity of his motive, as well as the unquestioned good that the enunciation of these ideas will do, we would like to ask, "What is there new in it all." These are the ideas of Christ, and have been, however imperfectly taught by the Christian Church for centuries. That we have not practised them is the fault of the hearers and not of the Christian religion.

To the writer it seems something like disloyalty to Christ that these cults should be given sympathy by professing Christians. We cannot support any cause, however true its tenets, which refuses to proclaim Jesus as Lord and God. Joyfully will we hail any man who teaches peace, but it must be the peace which comes through Jesus Christ our Lord. Gladly will we acclaim any prophet of unity, but it must be the unity which pressed upon the heart of the Master —"That they all may be one, as Thou, Father, art in Me and I in Thee." There is much of truth and beauty in the Unitarian church, in Mohammedanism and Buddhism, indeed in all the strange faiths of the world, but the central truth of Christianity is the Person, Christ Jesus, the Universal God-Man, and Christians must be careful to stand aloof from any position which refuses homage to Him Who is the one and only Saviour of mankind.

Indigenous Christianity.

One of the common remarks of "the man on the street" is that each country ought to be left to follow its natural religion. Let the Englishman be a Christian, the Turk a Mohammedan, the Japanese a Buddhist. Why should we interfere with them? The truth of the matter is that all these religions are all imported. Christianity came from Judea, Mohammed preached in Arabia and Buddha in India. They are all exotics in the lands where they prevail to-day. There is a significant lesson in this fact. Any religion may become indigenous through education and careful training. The only thing we can say positively is that *religion* is natural to all races—any specific form of it *may* become natural to a people. Indeed, the foreign character of a religion is no argument against it, as the above instances abundantly show Christians are not ashamed of the Hebrew Bible; the Mohammedans recite the Koran in Arabic and the Buddhists in Japan chant their litanies in a language other than their own. History would almost seem to say that it is an advantage for a religion to come dressed in a foreign garb. So the clever man in the street had better ruminate over this fact awhile.

The one objection to an outside religion is that it should be taught by foreigners. As long as Christianity was taught in England by outsiders it was looked upon as foreign. So the one thing needful to commend Christianity to the Orient is a native ministry. The fault of failure is in the teacher, not in the religion. It is purely a matter of education and training. One does not wonder that great nations, like China and Japan, resent the insinuation that their men are not fitted to teach Christianity to their own people. They are not content with such a position of inferiority. The Chinese *have* given, and especially to-day, *are* giving great statesmen to the world. The Japanese have certainly shown their ability in military prowess and generals. Why not then encourage a native priesthood and episcopate? In no other way can we ever make Christianity an indigenous religion in these lands. History repeats itself. The time has surely come for a self-governing church in the East, just as the time came, centuries ago for a self-governing church in England. If we make the mistake of keeping the churches in Japan and China too long dependent, there may be witnessed one day a repetition of the Reformation when the Church of England rose up and shook off the yoke of Rome. "The Church of England shall be free" is the glorious word of the Magna Charta. We must hasten at once to make the Church of China, the Church of Japan, the Church of India, "free"—free to work out their own destiny and develop their own life.

Notes.

The laymen of Montreal have arranged for supper for the evening of October 14th, when addresses will be made by the Rev. H. J. Hamilton, Bishop-elect of Japan and the Rev. Dr. Rennison, of the Church of the Ascension, Hamilton. There will be representatives present from all the churches in the city. At the meeting when this was arranged, a plan of campaign for establishing L.M.M. branches throughout the city was also mapped out. Monthly meetings will be held through the winter, when various phases of the work will be discussed.

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Canon Hensley Henson, of St Margaret's, Westminster, delivered his now famous address on the Putamayo atrocities before a crowded men's meeting in Montreal a few days ago. He fastened responsibility where it belonged and did not hesitate to involve the company which operates in the districts where these abominable crimes occurred. And he called upon the Christian nations of England and the United states to make forever impossible a repetition of these inhuman deeds.

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The time is near for the great Palestine exhibitions in Canada. Indeed, one is now in progress at Ottawa, and another starts in Montreal on Oct. 3rd. Three missionaries are advocating the cause. They will speak in the churches of the two cities for the next six weeks. The opening of the exhibition in Montreal promises to be full of interest. It is hoped that Bishop Boyd-Carpenter will be the principal speaker. All Nonconformists and Anglicans are supporting the movement and taking charge of the courts. It will be a great lesson in missionary work, and must, therefore, strengthen greatly all local organizations as well as commend to the sympathy of the public the despised and persecuted Jews.

Young Carpenter Needed

The following letter from the Rev. Richard Farris, York Factory, Hudson Bay, speaks for itself:

I am in sore need of a carpenter, or some young man handy with his tools and I wish you could help me to get someone in the near future. The church at this station is in a tumble-down condition, and owing to the movements of my Cree congregation, it has to be pulled down and built up again about four miles from its present site.

I am also building a residence for the missionary on this new reserve, where the Indians are now taking up their abode. Besides I am trying to minister to a nomadic people and also to the working gangs on the Hudson Bay Railway. It is strenuous work and I need reinforcements. An earnest, Christian young man, handy with his tools, would be just the man to strengthen me in my position, and the sooner he comes the better it will be for me.

Should you find any man willing and ready to put in a year or two working for the Lord in this humble way, I want him to know that our funds will be able to stand the expense of his wages or salary at the rate of $600 a year and his board. We would also pay his expenses in coming out and again his return home, when he wished to return. The S.S. Beothic is running from Montreal to Hudson's Bay two or three times this summer, and if a man could be found he could take his passage, and come out to me at York Factory as soon as possible. The Hudson's Bay steamship line, Canadian Express building, Montreal, can be communicated with, and arrangements could be made with them about his passage and the time of sailing of ships.

Remember me in your prayers.

The Road

The road it slips between the hills
  And wanders up and down;
It idles past the country store,
  It hurries through the town.
Its shining wheel ruts cross the creek
  Beneath the gum tree tall;
It travels far through many lands,
  Yet never moves at all.

And many pass along the road
  By night time and by day;
It greets them all with smiling face
  And helps them on their way.
And still they come, with horse and cart,
  With steers and creaking wains.
And still they come and still they go
  And still the road remains.

I would that I the road might be,
  And like the road could roam—
From town to town, from sea to sea—
  Yet always stay at home.
To aid the gentle and the squire,
  The beggarman and dame,
To be a friend to all the world,
  But still remain the same.

To help them all upon their way
  Along my shining track,
The farmer with his heavy load,
  The pedlar with his pack.
Yet since I can not be the road—
  As I can never be—
Then who will take the twining road,
  The shining road with me?

—Victor Starbuck.

Richard Tattersall

Organist and Choirmaster
St. Thomas' Church,
Toronto

SOLO PIANIST

Teacher of Advanced Grades of Piano and Organ

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The Boys of the Church

The words carry visions—visions of bright- clear-eyed, clearer-souled lads growing more and more, under discipline and love into "perfect" men, men whole in heart and body. The vision holds, too, the possibility of boys, beginning life no less full of impulses towards holiness, sinking, coarsening, hardening into travesties of what they were meant to be.

There is nothing in all this world more guilelessly pure by nature than a small boy; nothing more beautiful than the rare glimpses of the boy's soul; nothing more spiritual than the aspirations of his best moments; nothing more unfeigned than his friendship or his love. There are those who speak of the exquisite bloom on the character of the girl-child, but there is something more exquisite still, the bloom on the character of the boy. It is indefinable—the sight of it is the precious possession of the few, but it is worth many thanksgivings.

The boys of the Church, the sons of the Mother, they pass before us, the eyes of their heart wide-eyed with wonder at the world and all that therein is; pressing on, on, till they end in honour or dishonour. And how often do we think that with us, humanly speaking, lies the height or the depth which the boys will reach? Very seldom. If we did there would be fewer sensitive boy souls wounded by that cruelest thrust, the failure to look for good in them, the refusal to expect the good from them. "Those boys!" day by day the words pursue them whether they come into the hall with muddy boots, or have been found to have sunk to the dishonourable action which has muddied their finest instincts. There is hardly less condemnation for the one than for the other—only the dead monotony of conviction that a boy is only evil continually. If, or when, he becomes what is expected of him the Judge of all the earth Who loves fair play, will fix the primary blame, but it will not be on the boy.

The boys of the Church,—the words say themselves over, now regretfully, when we think of the many young soldiers enlisted in her army who are driven over to the ranks of the enemy because superior officers are heedless or unjust; hopefully, when we remember that the Chief Commander oftentimes overrules blunderings and carelessness and neglect on the part of His subordinates and holds the disaffected ones to loyal service under His banner whose ensign is the cross.

"Those boys"—don't say it any more. If they sullenly justify your estimate, who is there to cast the first stone? If the boy is lawless it is mainly because you are lacking in the power to discipline him. If he is a liar it is because he can't wholly trust you. If he is apparently irreligious, it is because he fears to expose his holy of holies to your unsympathetic, perhaps jeering, gaze, to your ruthless touch.

There is not one boy out of a million who is not open to being loved, though he very righteously objects to being loved openly; there is not one boy out of a million who will not gladly submit when he finds his master; there is not one boy in a million who will not prove worthy of a trust honestly imposed in him. The boy of to-day, over whom the pessimists shake their heads, is chiefly the work of themselves or others like them. If instead of complaining about the boy we tried to understand him, the world and our own hearts would be worthier dwelling-places for our fellow-men and our God. If among our prayers for missions, and for good harvests and for other things which will be for the good of the Church and her members, we included genuine prayers for the boys, we would have more of the tender, unrestraining love for them which can alone develop them to the highest of which they are capable.

In a small unpretentious diocesan magazine which comes to us from over the border, there appeared, in a recent issue, a list of those persons and objects for which the diocese was asked to pray and among them was the line "For the boys of the Church." It was consecrated love for the Church's best asset that caused the writing of that line. We can only commend it to the clergy whose choir boys are to them nothing more than musical machines to be curtly ordered about on Friday nights and rowed in the vestry, possibly, on Sunday, if boyish mischief has led into unseemly pranks during service. The choir boy, at times, is not an unmitigated joy, of course, but experience has often led to the surmise that he is an article manufactured largely by those who should employ different methods and turn out a finer product. The Sunday school superintendent and the teacher who find their boys uniformly "bad," may well question with themselves whether prayer for these boys of the Church might not so transform their own viewpoint that their boys might become to them not bad, but exceeding good.

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Letters to the Editor

(We do not hold ourselves responsible for the opinions expressed by our correspondents.)

We Have an Altar.

To the Editor:

In answer to Dr. Griffith Thomas' statements "There was no altar in the Holy of Holies," may I quote from Hasting's dictionary (article tabernacles): "The familiar rendering mercy seat first used by Tindale following Luther, goes back to the oldest versions and is based on the secondary and technical sense, "to make propitiation for sin." Thus the Wiclif rendering "propitiatory" derived from Jerome is preferable to Tindale's mercy seat. In our opinion the rendering propitiatory must be maintained?"

In the very same way it may be said that the word altar is not found in our Book of Common Prayer, nevertheless the use of the term "the Lord's Table" is sufficient to make the act of the priest sacrificial by and through the memorial made before God in the Holy Eucharist.

HENRY KITTSON.

Ottawa, Sept. 16.

Closed Churches.

To the Editor:

Apropos of your news of "open churches" people from my parish who were in Toronto, yesterday, September 13th, tell me they tried in vain to get into St. James' "Cathedral," in the middle of the afternoon. And this is in the heart of the premier city, of the premier province!

R. H. A.

Question of Unity.

To the Editor:

It is both saddening and provocative of anger to observe how persistently God is dishonored in the present undignified scramble to be in the popular set over unity and fashionably charitable. Let us mark one instance out of a countless host. In a pamphlet upon a convention to be held in the U. S. it is said, The Holy Ghost is now calling us to unity. What blasphemy is in that word now!

God the Holy Spirit, in that sacred book all pretend to regard as a divine guide to truth, teaches that divisions are works of the flesh as really as murders. Has the Holy Spirit ever inspired murders? Has He ever inspired divisions? Has God the Holy Ghost ever tolerated murders? Has He ever tolerated divisions? Has God the Holy Spirit ever failed to check men bent on divisions? Has God the Holy Ghost ever neglected to call murderers to repentance? Has He ever failed for a moment to call men back to the Catholic unity?

Must we not take great care lest we implicate His Divine Majesty in the sin of either murder or division?

When men say that the Holy Spirit is now calling to unity they imply that the Holy Spirit either inspired divisions or has not tried to save men from sinful conditions, but that now, at last, He is calling men to unity. The least suggestion of the least complicity in the sins of men is horrible blasphemy against God the Holy Ghost. To honor God must we not say that the Holy Spirit has always, moment by moment, called men to unity though many have not paid heed to His voice, and that now some are giving reverent and devout attention to His call? Thus God the Spirit would be exalted in His holiness and man would be humbled in his sinfulness. This would be "speaking the truth in charity." Charity from the heart of God through His sacraments making men intensely zealous for God's honor above all else would not dare to cast the faintest shadow of reflection upon the Holy Spirit no matter how black the shadow of guilt cast upon men by the truth concerning the making and continuing of divisions.

HOOSIER.

Book Notices

"Canada, the Land of Heroic Achievement," is just out from the press. It is issued by the Central Committee of the King's Messengers S.P.G., and is a resume of mission work from the discovery of Canada to the present. The compiler, the Rev. W. Hume Campbell, Principal of St. Christopher's College, Blackheath, acknowledges his indebtedness to several authors, Parkman, Pelham Edgar, Cody, Miss Mercier and also to Bishop Montgomery. The sections include a brief study of Jacques Cartier, Champlain, the devotion of the first Jesuit missionaries and their martrydom, Bishop Bompas, "Father Pat," and closes with a resume of the beginning and success of the work in the various missionary dioceses. It is a most helpful and interesting little booklet and costs fourpence in England exclusive of postage.

For Incoming Immigrants.

At a recent meeting of the Church of England Men's society, a letter was read from the Old Country asking for information, as an information bureau for intending emigrants was projected. Letters were also read from the secretaries of two home country branches commending members, who were coming to Canada. That there are all too few of such societies, the good work being done in this one truly indicates the need.

The Church in Canada.

DIOCESE OF ONTARIO.

The Rt. Rev. William Lennox Mills, D.D., Lord Bishop of Ontario, Kingston, Ont.

Bishop Talbot's Visit.

The Rt. Rev. Edward Stuart Talbot, D.D., Lord Bishop of Winchester, the Hon. Mrs. Talbot, and Miss Talbot, Farnham Castle, Surrey, while in Brockville, were the guests of Judge McDonald, chancellor of the diocese, at his lovely home, "Woodlawn." The latter, while at the Pan-Anglican Congress, was the Bishop's guest(His Lordship was then Bishop of Southwark). Mrs. W. Fred Jackson, Judge McDonald's daughter, gave a picnic for the party up the St. Lawrence, while they were her father's guest in Brockville.

The Lord Bishop of Winchester came up to the see city on September 11th, with Judge McDonald, from Brockville. The following day they took the "Kingston" down the river. While in Kingston they were guests at "Bishop's Court," His Lordship and Mrs. Mills having returned home.

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Burial of Rev. J. R. Serson.

The funeral of the Rev. J. R. Serson took place at Gananoque, on Tuesday, Sept. 10th at 11 a.m., after Holy Communion at 8. The officiating clergy were the Dean of Ontario, the Archdeacon of Kingston, and Rural Dean Dobbs. The clergy present were Canon Grout, the Revds. F. D. Woodcock, W. F. Fitzgerald, S. E. Harrington, H. H. Bedford-Jones, J. W. Jones, J. de P. Wright, T. Leech, W. E. Kidd and Wimberley, Ottawa diocese.

The altar was beautifully decorated with white flowers and the full choir was in attendance, as also a very large congregation. After the service the clergy, all vested, walked in procession to the wharf where the coffin was placed on the train, and Mrs. Serson, accompanied by Rev. T. Leech, left for the interment at Pakenham, Mr. Serson's birthplace.

Mr. Serson was a man of sterling worth, a devoted and sound Churchman, and was thoroughly esteemed in any parish in which he ministered, for his learning, and absolute devotion to his Master's service. His sufferings for more than a year could only have been borne without a murmur by one who was thoroughly convinced that "our light affliction" is only for a moment, while the joys of heaven are eternal.

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St. Paul's Church, Sydenham.

Thursday, September 12th, was a red letter day for the good people of Sydenham, as it was the occasion of the laying of the corner stone of their new church. The weather was rather discouraging, but that did not affect their ardour. The Bishop, accompanied by the Dean of Ontario, the chancellor, and Canon Grout, motered out in the morning being delayed somewhat by two explosions of the tires. However, Sydenham was Church of England, but was a rite reached at eleven o'clock, and the ceremony passed off without any hitch. The other clergy present were Rev. T. F. Dowdell, incumbent, Rural Dean Jones, Rev. W. E. Kidd, Rev. A. H. Creeggan, and the Rev. A. E. Smart. The clergy marched in procession from Mr. Foxton's house to the platform, Canon Grout bearing the pastoral staff. After laying the corner stone, the Bishop delivered an eloquent address most appropriate to the occasion, and several hymns were sung by the large choir. The collection was a very good one, and was augmented materially by the Bishop's most generous cheque for $200.

Dinner was served in a large tent on the grounds, and ample justice done to all the good things. After dinner Mr. G. F. Ruttan took the chair and addresses were delivered by him, the Bishop, the Dean, Judge McDonald, and the visiting clergy, and by Dr. Edwards, member for Frontenac, etc.

The church, which is to be of cut stone, is situated on the main street, and is very much more accessible than the old one. The basement has already been completed, and Mr. Dowdell hopes it will be ready for opening in May next. Mr. Dowdell and the congregation are to be congratulated on the progress already made.

The motoring party got back to the city without any more explosions.

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Rural Dean Patton, of Prescott, who has spent the last two months in England, returned home on Sunday, September 15th, much refreshed by his trip. Mrs. Patton is expected home in a month's time.

St. John's Belleville, is being torn down, and it is said will be re-erected at Point Anne.

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A new lighting system will be installed in St. John's, Portsmouth.

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The congregation of Christ Church, Belleville, gave a warm welcome home to the incumbent, the Rev. R. C. Blagrave and his bride, who are just back from the Old Country. The church hall was very prettily decked and the refreshment tables bore vases of flowers. There was a musical programme and congratulatory speeches. Mr. Walter Alford, one of the oldest members of the congregation, accompanied his speech by presenting Mr. Blagrave with a purse of $100 in gold, from the congregation. Chief Newton said he hoped Mrs. Blagrave would get as close to the heart strings of the people as her husband had done. He then gave Mr. Montgomery, who has been doing duty as lay reader during the incumbent's absence, a gold-headed cane.

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The marriage will take place in Smith's Falls on September 25th of the Rev. S. E. Harrington, of Pittsburg, and Miss Code, of the former place.

Mrs. William Lewin is out from England, and is staying with her father-in-law, the Rev. William Lewin, Kingston.

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Archdeacon Macmorine is suffering from ulceration of one of his eyes, and has been forbidden to read.

DIOCESE OF TORONTO.

Rt. Rev. James Fielding Sweeny, D.D., Lord Bishop of Toronto.

Erindale, Port Credit and Dixie.

On Sunday, September 8th, the Lord Bishop of the diocese administered the holy rite of Confirmation in this parish. Twenty-six candidates were confirmed, thirteen of each sex. The Bishop preached very effectively. There were large and devout congregations at each service and over 80 people received the Holy Communion at St. John's, Dixie.

This was the sixth confirmation held in the parish during the past six years. During this time nearly 200 people have been confirmed.

A Parting Gift.

The men of St. Matthias', Toronto, met recently and presented the Rev. G. M. Brewin, who has been locum tenens for Father Hartley, during the latter's absence in England, with a parting gift at the same time speaking most appreciatively of Mr. Brewin's work. He is now leaving on a holiday, the rector having returned, on Saturday, from England.

Orillia Notes.

The Orillia Packet says:—It is an interesting fact that the late Rev. Dean Stewart, (so long incumbent of St. James', Orillia), was at one time curate of Trinity church, St. John, N.B., which is now ministered to by the Rev. R. A. Armstrong, years subsequently assistant minister of St. James'. It is also a striking coincidence that the two conspicuously historic churches of the Maritime Provinces—Trinity, St. John, and St. Paul's, Halifax—are both now ministered to by a clergyman formerly in Orillia—Archdeacon Armitage and Mr. Armstrong. Ontario being indebted to the Provinces on the Atlantic for so many men of light and leading in theology, law, medicine, politics, and business—it is gratifying to feel that we are occasionally able to make return in kind.

Mr. J. A. Birmingham, Travelling Secretary for St. Andrew's Brotherhood in Canada, addressed the congregation at St. James, Orillia, on Sunday evening, and also was the speaker at a supper given by the Brotherhood Bible-class to the young men of the parish, on Monday.

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Recently a very impressive confirmation was held at St. Peter's, Minesing, when two candidates were confirmed by Bishop Reeve. The little church looked very pretty, being decked in white, with beautiful sweet peas upon the Holy Altar. The service made one feel reverent. The Bishop remarked, very forcibly, that confirmation was not a mere form of the thoroughly in accordance with the New Testament. It was comforting to feel how close the teaching of the Church was to the teaching of the New Testament. All were very much impressed by the strong and loving personality of Bishop Reeve, who has the heart of a child.

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The present address of Mrs. Clougher, Dorcas secretary-treasurer, for the W.A. of this diocese, is 12 Lowther avenue, Toronto.

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The Rev. Frederic B. Eastman, rector of St. Stephen's church, New Hartford, N.Y., and his son Eric, have been spending a week with Mr. Eastman's parents, Cedar Avenue, Toronto.

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The executive of the M. S. C. C. met in Toronto this week.

DIOCESE OF QUEBEC.

The Rt. Rev. A. Hunter Dunn, D.D., Lord Bishop of Quebec, Quebec, P.Q.

The Rev. A. E. Burgett has just returned from a tour of inspection on the Labrador, and the Rev. Owen Lewis has left for Mutton Bay on that coast.

The Lord Bishop of Winchester, who arrived on the steamship Laurentic on Sept. 7th, preached in the cathedral on the Sunday morning following, and in the evening read the second lesson and pronounced the Benediction in St. Matthew's church. Both churches contained large congregations.

DIOCESE OF MONTREAL.

The Rt. Rev. John Cragg Farthing, D.D., Lord Bishop of Montreal, Montreal, Que.

A memorial in the form of a chapel will be erected by St. Mark's parish, Dorval, to Mr. H. Markland Molson, who lost his life in the Titanic disaster. Mr. Molson was for years a representative of St. Mark's in synod. Subscriptions will be received by Mr. A. R. Doble.

DIOCESE OF ALGOMA.

The Rt. Rev. George Thorneloe, D.D., Lord Bishop of Algoma.

Parish of Byng Inlet.

On Sunday, Sept. 8th, harvest thanksgiving services were held in the church of St. John the Divine. The church was simply but appropriately decorated with grain and flowers. The most satisfactory feature was the goodly number of communicants at both celebrations of the Holy Communion. The choral celebration at 11 o'clock was unusually well rendered, Mrs. Bigwood presiding at the organ.

St. Luke's, Fort William.

The harvest thanksgiving services held in St. Luke's, Fort William, on Sunday, September 8th, were bright and impressive. The church was decorated with flowers, fruit, vegetables

and grain, the altar being very beautiful in its arrangement of fruit and flowers and its new ornaments presented by Mrs. M. Sellers. In the afternoon there was a pretty service, each child bringing an offering of flowers to the altar, and afterwards under the direction of Mr. H. Ashby, the Sunday school superintendent, a number of the scholars carried the flowers to the McKellar hospital, and distributed them among the patients in the various wards. In the evening, before a large congregation, the Rev. H. N. Nowell, who has been locum tenens during the holiday of the Rev. S. M. Rankin, preached his farewell sermon, taking as his text, St. Mark, 6. 56. Special music was furnished by the choir under Mrs. Le Gassick, the anthem "Ye Shall Dwell in the Land" being sung at the morning service.

The congregation of St. Luke's met on September 9th, in the parish hall, to tender a formal farewell to Rev. H. N. Nowell. The special feature was the presentation to Mr. Nowell of a fine kodak, Mrs. Reid making the presentation, while the president read an address of appreciation. Mr. Nowell responded after which refreshments were served by the W. A.

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As the Rev. S. M. Rankin will remain in England for two months longer, the services at St. Luke's will be taken by other clergy, until the arrival of the Rev. L. C. Streatfield, M. A., vicar of Dallington, Northants, Eng., a graduate of Oxford, whose mission in making this visit to St. Luke's is to gain first hand knowledge of some of the parishes of Algoma.

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The chancel of St. John's, Port Arthur, has been extended, and the accommodation for the choir greatly increased. New members are joining, and a large and efficient choir will probably be the result of training under the energetic leadership of Mr. Hillyard Luff, and Mr. H. S. H. Goodier, organist and choirmaster. The rector of St. John's, Rev. C. W. Hedley has been recently appointed a canon.

DIOCESE OF NEWFOUNDLAND.

The Rt. Rev. Llewellyn Jones, Lord Bishop of Newfoundland.

Canon Frank W. Colley, parish priest of St. James, Carbonear, has just left for England to enjoy a holiday, the first he has had for twenty-one years. A native of the colony, and a priest of considerable experience, he was a member of the executive committee of the diocesan synod. He has now been given twelve months' leave of absence and will return, D.V., to take up active work again. Mr. Llewellyn Colley, who, by the way, is not a relative of the reverend gentleman, accompanies him. Mr. Colley is a teacher by profession, and taught school in Carbonear for seven years, and is now about to enter London University, to complete a course of study.

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The Rev. J. L. Brodie, priest of the mission of Bay de Verde, is about to sever his connection with the diocese, owing to the continued illness of his wife. Mr. Brodie is a graduate of St. Paul's College, Burgh, Lincolnshire, and worked in two missions in the diocese.

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A writer in the current issue of the Diocesan Magazine, describes the good work of Father Massiah, in Bonne Bay during the past two months as being in the interests of true Church teaching and regrets very much he was not able to visit other missions to revive the dry bones of twentieth century churchmanship.

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Dr. Robert White, of Trinity, aged eighty-one years, father of Canon White, St. John's, and Mrs. Lockyer, Port Morien, was called to rest on Friday, 6th inst.

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Rev. C. W. Hollands, of Trinity, has accepted the parish of Carbonear, and will leave for there on Sept. 28th. He was eight years at Trinity, and was rural dean at Trinity Bay.

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A deeply interesting account of the Bishop's visitation voyage, in the Church ship "Amazon," appears in the Diocesan Magazine, from the pen of Chaplain Leggo.

DIOCESE OF HURON.

The Rt. Rev. David Williams, D.D., Lord Bishop of Huron, London, Ont.

LIFE MEMBERSHIP GIVEN.

On Sept. 9, the girl's branch of the W.A. of All Saints', Windsor bade farewell to Miss Creina Henderson, who is soon to be married to the Rev. Mr. Chadwick, of Vancouver. The officers of the junior branch and many of the senior branch were present. After prayer, Miss Barrett spoke of regret of all at Miss Henderson's departure, Miss Henderson replying. Miss Helen D'Ovignon then read an address and presented Miss Henderson with a life membership certificate, following which Gladys Statham pinned the gold badge on Miss Henderson, and presented her with a beautiful bouquet of roses. Mrs. Barrett, on behalf of Miss Henderson, thanked the girls and after a few words from the Rev. Mr. Carlyle, refreshments were served.

The address expressed the hope that the retiring president in her new home would meet with the same success and love as had surrounded her in Windsor.

The members of the senior and junion branches joined in presenting the life membership. Miss Henderson, who had been a friend to the girls as well as the branch's president, will be succeeded in the office by Miss Wells, a former president.

DIOCESE OF SASKATCHEWAN.

The Rt. Rev. Newnham, D.D., Lord Bishop of Saskatchewan, Prince Albert, Sask.

An array of infants awaited the arrival of the new incumbent of St. Cyprian's, Wingard. A congregation in the North of England has paid for the sheeting of the log church here. A branch of the W.A. has been organized.

—

The Girl's auxiliary of Christ church, Saskatoon, has given the church a handsome covered oak sanctuary chair. The W .A. has given $20 to furnish the missionary's rooms at Little Pines reserve.

—

The Boy Scouts of Marshall and Kinscoty held a successful joint camp at the Gully Lakes.

—

Sixteen children were baptized by Archdeacon Dewdney at Marsden mission recently.

DIOCESE OF RUPERT'S LAND.

The Most Rev. S. P. Matheson, Lord Archbishop of Rupert's Land and Primate of all Canada.

Invitations have been issued to the marriage of Maude Elizabeth, daughter of the Archbishop, primate of all Canada, and Mrs. Matheson, to Mr. Harold Wynne Trenholme, fourth son of the Hon. Justice Trenholme, of the supreme court, Montreal. The ceremony is to take place in St. John's Cathedral, Winnipeg, on Sept. 19.

—

Rev. Ian MacDonald, rector of Neepawa has resigned to take up work in the diocese of Quebec.

—

His Grace the Archbishop, is quite busy with visitations. On the 13th inst, he was at Kinesota, a drive of 70 miles from Westbourne, where a good class of 39 were confirmed. This parish is vacant, and in great need of a man familiar with Indian work.

—

On the 8th inst, His Grace visited St. Patrick's, a mission church of St. James' parish, Winnipeg, which is making marked progress under Rev. G. I. Armstrong.

—

On Wednesday, the 11th inst., the Archbishop visited Rosser, and continues his visits Saturday and Sunday to Pembina, Swan Lake, Somerset and Norquay.

—

Rev. George Horrobin has returned to St. Jude's, Winnipeg, after an extended trip west, and is greatly improved in health.

DIOCESE OF COLUMBIA.

The Rt. Rev. J. C. Roper, D.D., Lord Bishop of Columbia.

The Rev. C. R. Littler, Victoria, B.C., has consented to become diocesan correspondent. Will incumbents kindly send in to him brief items of parochial news?

L.M.M. MEETING.

In connection with the Laymen's Missionary Movement, a most successful meeting was held in Christ church schoolhouse, Victoria, on Sept. 5. The proceedings commenced with a supper, at the close of which the Lord Bishop of the diocese gave a helpful and inspiriting address and introduced Mr. Rose, the secretary of the national committee Laymen's Missionary movement of the Church of England in Canada.

Mr. Rose is steeped in enthusiasm for the cause of missions and soon instilled some of his own keenness and spirit into the minds of his hearers. His appeal for the recognition of individual responsibility for the cause of missions, his statement of the need of mankind for missions, and the need of missions for men sent many of his audience home with a determination to do something more than in the past, both in the way of material gifts and of personal service for the evangelization of the world.

He was followed by Mr. Lindley Crease, the chancellor of the diocese who through the medium of a report of the recent Putamayo atrocities, presented an appeal from the world to the Christian Church for help in eradicating the evils arising from the lust, the cupidity and the brutality of man, evils which only the Christian religion can cope with and conquer.

The Rev. Jocelyn Perkins, sacrist and minor canon of Westminster Abbey, the indefatigable secretary of the British Columbia Church Aid Association, then spoke, and urged his hearers to be ready to embrace high ideals and even dare to make mistakes in an earnest endeavour to carry forward the cause of missions.

Mr. Percy Wollaston, treasurer of the diocese, then pointed out that the diocese was already acting as Mr. Perkins suggested by undertaking work in advance of its income, notably in the commencement of the work of the West Coast Mission and in the Northern parts of the diocese. He then warmly thanked the speakers for their helpful and inspiring addresses.

—

The clerical financial agent of the diocese has visited the parishes of Duncan, Somenos, Comox, Sandwick and Cumberland and has been successful in materially improving the financial condition of these parishes. Duncan and Somenos have become entirely self-supporting; Comox and Sandwick have doubled the amount of local support; while Cumberland, owing to the very small church population, has not made the same advance, yet, to its great credit, it has provided a subscription list for the envelope fund with a larger annual individual subscription than any other parish hitherto canvassed.

—

Arrangements are being made for the erection of parsonages in the parishes of St. Marks, Victoria and Metchosin.

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Letters to the Editor.

(We do not hold ourselves responsible for the opinions expressed by our correspondents.)

Clarksburg's Salubriousness.

To the Editor,—

As a recent visitor to Clarksburg, Ont., in search of rest and the building up of somewhat reduced physical and mental forces, I wish to make known to my brother clergy (who may not know of this earthly paradise), something of the recuperating properties of Clarksburg. In the first place, there is a large and fully equipped church with good congregations, the Rev. J. A. Robinson, M.A., B.D., is rector. He is a graduate of Trinity college, and his sermons and general interpretation of Holy Writ are indeed an inspiration. Mr. Robinson is a young man, and has a great future before him.

Excellent fishing, boating and bathing are among the attractions, special mention being made of the sportive trout, so numerous in the adjacent stream. A mineral spring possessing medicinal virtues is another of the attractions. Whilst croquet, bowls, tennis, and within a short distance an excellent golf course is provided.

For those who care for mountaineering, the climb through the thickening and beautiful woods, opening here and there to the shining surface of the Bay, then when the top is reached, such a panorama presents itself. On the one side the Beaver valley, with numerous farm houses dotted here and there, reminding one of the dales of the Old Land, and on the other side the peaceful waters of the Georgian Bay, with Christian Island in the distance, a picture once seen, never forgotten. In this land and water picture the climber beholds a mine of loveliness, which impresses the eye of artist and layman alike.

Fruit both wild and cultivated, grows in abundance, fresh eggs, butter and new milk, always attractions for the city priests, are part of the day's menu. Toronto daily papers may be obtained, and the return fare from Toronto is under $5.00. A prominent churchman in Clarksburg is putting up a large bungalow, which he purposes to turn into a clergy hotel or clergy rest. The rates will be low, making it possible for the clergy and their families to spend a very profitable and pleasant holiday.

The following clergy have visited Clarksburg this season: Revs. E. Appleyard, St. Matthews, London; Canon Marsh, Lindsay; G. H. Gaviller, All Saints, Buffalo; H. Dobson Peacock, Saltcoats, Qu'Appelle diocese; C. Moore, Denver, Col.; Alexander, Huron, Coll. London; K. W. Barton, St. Lawrence, and J. Anthony, Ontario.

H. DOBSON PEACOCK.

Saltcoats, Sask.

Colonial Clergy Act.

To the Editor:—

You might explain, in reference to the Colonial Clergy Act, that it is administered in a very different spirit from that of some years ago, and that A Canadian clergyman visiting England for a short holiday, can get an informal permission from the Archbishop, for three months, without any trouble, or any fee. Of course, he has to prove that he is in orders, and in good standing in his diocese, but that has to be done in every diocese where a man is not known.

A COLONIAL CLERIC.

Are You Saved?

To the Editor,—

On page 11 of your issue of Aug. 29, under the title, "Are You Saved?" you publish an anecdote of the late Bishop of Durham. The Bishop's explanation of his son's difficulty is a cute evasion of a disagreeable question. What answer should a baptized communicant believer in the Lord Jesus Christ, give to the question, "Are you saved?" but "Yes, thank God, I am"? Answering a question asked me by one of our clergy, with whom I had just become acquainted, I used the word "saved"; he at once caught it up, laughed and mocked at me, said I was a Methodist, and told me what I think was the same story you have published. I asked him what Greek word the Lord Jesus used in St. Luke vii. 50? He did not remember, so I told him it was *"sesoke."* The Lord clearly told that woman that her sins were forgiven, and that she was saved because she was a believer. If some one had asked her "Are you saved?" what possible answer but a glad affirmative could she give, if she believed Him, when He said, "Thy faith has saved thee"? It is a great pity the Bishop and his son did not also believe Him, for I suppose they would claim that they were believers, as the woman was. Speaking to a Roman Catholic, who could not understand why I so confidently claimed to be "saved," I said, "Suppose the judgment of the Great White Throne to be past, the saved in Heaven and the lost in Hell. I meet you in Heaven and ask you 'Are you saved?' What would you say?" with a smile he replied, "What else could I say but I am, and me in Heaven?" Then if I asked who saved you? "Well, I suppose, Christ." Yes, of course. Well, when did He save you? A moment's thought, and he said, "I suppose when He died for me." Certainly, but is not that as true now as it will be when you are in Heaven? You will say *in fact,* "I am saved," in Heaven, you could not be anything else. Why not glorify Him by saying it now *in faith?* Faith accepts and possesses and thanks. There are a large number of our clergy who badly need to revise their theology. They are teaching the people to copy the Jews, (Rom. x. 2, 3, 4, "being ignorant of God's righteousness, and going about to establish their own righteousness, have not subm itted themselves unto the righteousne s of God"). They are leading the people to try by sacraments and good words to merit salvation, and they follow into the next world with vague prayers those who die in doubt rather than in faith. They ought to study Article xiii.

CAPEL B. ST. GEORGE.

Tramore, Ont.

Prayer-Book Revision.

To the Editor,—

Under the heading "A Needed Reform," in your issue of 5th inst, "Anon" gives Churchmen a fair idea of what to expect from the suggested "Adornment and enrichment" revision of the Prayer-book. The *"adornment and enrichment,"* as far as I have been able to judge from the expressed views of those in favour of revision, would be akin to stripping a beautiful tree of its foliage and branches and calling the result "adornment and enrichment."

True, the bared trunk of the tree might be useful as a telegraph pole, but we hardly consider the latter much of an "adornment" in our city streets, or anywhere alse, for that matter.

I would suggest to "Anon." that he obtain some standard work on the construction of the "Prayer-book," which will enlighten him on many points and also show him that the services of the Church were not flung together haphazard, the Lord's Prayer here, and a versicle and response there, just to fill in, but that each *means something* in its particular place, either in regard to what precedes or follows after.

I was not aware that the Lord's Prayer is recited "three or four times" in either morning or evening prayer; I possess several Prayer-books, and in none of them does the Lord's Prayer appear more than twice in either of these services, nor do I know of any service in which it appears a great number of times.

Morning Prayer, Evening Prayer, the Litany and the Office for the Holy Communion are each *separate* services and were never intended as anything else.

I am not holding any brief for those of the clergy whom "Anon." mentions as gabbling through the services, but I have yet to learn that, because a clergyman, or anyone else, does his duty as laid down by the laws of his Church, or obeys any regulations or rules of discipline which it is his duty to obey, or he has taken on himself to obey, he can be termed "superstitious." But then, discipline in any shape, manner or form, never does appeal to some people. Rather let us have a free-and-easy, go-as-you-please idea, even in religious matters.

If the views of the committee on Prayer-book revision are carried out, what hodge-podge of ideas and suggestions pertaining thereto will be obtained, which, if not acted upon, will be useless, and if useless why solicit them, and if acted upon, will produce a Prayer-book that will be High, Low, Broad, cross-cut and everything else imaginable, but will be satisfactory to nobody.

Ideas are not being asked from only those who might be supposed to be qualified to give an opinion on "How to make a Prayer-book," but indirectly from every Tom, Dick or Harry, possibly some of whom may not darken a church door three times in a year. It is possible our present Prayer-book could *really* be adorned and enriched, but in this age of vandalism it would be better, in my humble opinion, to let well enough alone.

CHURCHMAN.

Adult Bible Classes.

To the Editor:

It has been a pleasure from time to time, to read in your columns so many articles on questions of vital interest to the Church. But, there is one phase of the work in our Church which is being very much neglected, yet the denominations are pushing it forward with all the energy they possess, and that is the Adult Bible class. It seems to me that the Church is only lukewarm to the great responsibility of bridging the gap between her and the Sunday school. The Adult class occupies a position perhaps unique in character and cannot be filled by any other organization connected with the Church. There is one fact which we must face and that is that there is an enormous number of bright young men and women leaving the Sunday school and then the Church at an age when their development in Christian faith should be the greatest. This is a vital drain upon the Church and the consequence of it will be soon felt within our churches.

What has been done by the Church to prevent this? Are they depending upon social organizations to build up a true Christian manhood? Do we encourage the youth of our congregation to become interested in Bible study? If not, why not try and organize an adult Bible class for his benefit?

It has been my privilege to have occupied a prominent position in the Adult Bible class movement, and I have become thoroughly convinced that it is one of the most important factors in the development of true Christian character. I would not stop there but would say further, I have found it most beneficial not only to church attendance but also to active church membership.

A YOU NG ANGLICAN.

An ancient chapel, or meeting-house, at Newbury, in which John Wesley preached, has been rebuilt and furnished as a mission room in connection with Newbury Parish church.

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Women's Work and Social Service.

"The Lord thy God hath brought thee into a good land; a land of brooks of water; a land of wheat and barley; a land wherein thou shalt eat bread without scarceness; a land whose stones are iron and out of whose hills thou mayest dig brass."

* * *

The whole beautiful description might almost have been written of our own land. National pride is strong in us, though it too often takes the form of boastfulness rather than of thanksgiving, as we think of our grand country, and its boundless potentialities—its lakes and rivers, its orchards and grain fields, its mines and forests; the stimulating heroism of its past; the alluring summons of its future; the energy, resource and cheerfulness of its people, and their many-sided talents—all this and much besides is, and should be, the subject, not of boastful pride, but of glad thanksgiving, with the desire and the endeavour to become worthy to preserve our goodly heritage and the fair ground in which our lot has fallen.

* * *

I do not wish to moralize; but is there not a tendency just to admire ourselves, to be satisfied with the contemplation of ourselves, our talents, our prospects, our possessions. And yet there is a great deal on the horizon that ought to make us pause and scan it with anxiety—we may have national virtues; we certainly are coming to have national vices—rudeness, extravagance, the materialist tendencies stimulated by the dazzling accomplishments of wealth and by the intoxicating sense of its prestige and power. Then there is anxiety from the too rapid growth of population, with its many diverse elements so difficult of assimilation.

Again, we are constantly congratulating ourselves on our freedom from the evils and problems of the older settled countries, yet we are busy manufacturing them for ourselves with a rapidity and success that is nothing short of appalling.

* * *

Well, we will not try to think of all these matters at once. Take one. I think it cannot be only because of increased publicity that there is apparent such an increase of immorality and of the approaches to it; for that the approaches to it are widening, and that the evil itself has increased and is increasing amongst us, seems to be beyond question. Just consider the following points, not collected for the purpose of writing about them, but merely taken at random during the last few weeks from the daily newspapers of three or four of our cities.

"Do you see that young girl dressed in white? I have been standing here for the last hour—(8 to 9 p.m.)—and during that time she has passed at least a dozen times, and in every case I have seen her making advances to young men, by winking or smiling at them."

This was said by a prominent business man to a reporter, who very rightly quoted it in his paper with comments. But we do not require to go to the newspapers to learn such a thing. Most of us see something of the sort continually; every time we are out after dark we are unpleasantly aware of the number of girls who are roaming up and down the streets—little girls and girls of all ages—many of them rowdy, vulgar, conspicuous in dress and action; advertising their ignorance, if not also their indifference to modesty and decent behaviour; an easy prey indeed. If remonstrated with, or advised to go home to their parents, to quote our reporter again, they will very likely "hand out a hearty ha, ha that resounds for blocks around, accompanied, possibly, by volleys of street slang that would put a degenerate of the hook district to shame." This is not very pleasant reading, is it? but it describes a fact full of significance as to some of the dangers to which the rising generation is exposed—as to some of the approaches to actual disaster.

* * *

Here is another illustration of a different kind, in another city: "After a search of four days for a 16 year old girl, Alderman B. has been successful and has taken her home to her parents. As a result of his researches for her, he says that vice is being openly flaunted in the eyes of our young people in every part of our city." Not only lurking in the thievish corners of the street; privily in lurking dens murdering the innocent"; but "now is it without, now in the streets and lieth in wait at every corner."

Or here is a city of only 12,000 people, with its "red-light" district, and members of its police force now under charge of receiving hush-money from the owners of these disreputable houses. Or take the cases of assault upon women and children, frequently reported in our papers; sometimes happily overtaken with heavy punishment, but doubtless often occurring without discovery.

One of the most horrifying facts known to me is that of 98 illegitimate births this year in a small town of Ontario. Just think what this awful fact reveals as to the standard of thought and conduct in this place—perhaps not worse in proportion than others. Think of the unholy and undeserved brand upon those little lives. Think of the accompanying fact of the too frequent disappearance of babies; if not of their murder. Actual child murder is from time to time discovered, but who can tell how many children are done away with in a manner than never comes to light?

* * *

Once more, the terrible existence of white slavery, by which girls are entrapped and disappear. It is apt to flourish most in towns near the border, whence an escape is easily possible at the first sign of an alarm. I quote again from one of our dailies: "It is simply astounding how openly this traffic is carried on. In several of the big American cities, where war has been waged on these parasites, many of them have transferred their operations to Canada. I have frequently run across them in small places where business calls me, and I have heard many sad stories from parents of how their daughters have been lured away and ruined.

"It is almost impossible for city police to handle this sort of crime, and get a conviction. It would require a couple of experienced detectives to follow these people on trains, watch their operations, fix traps for them through their fake advertisements and trail them to their haunts."

The great difficulty is that the agents of this horrible trade are outwardly respectable and even attractive, and go about in the guise of canvassers, agents, or purchasers. They have endless ways of attracting their victims and of lulling any suspicion, until it is too late. "Their lips drop as an honeycomb, their mouths are smoother than oil." Who is to know that "their end is as bitter as wormwood, sharp as a two-edged sword; that their feet go down to death, and their steps take hold on hell."

And there are so many approaches to this downward way: ignorance of life and of its dangers and temptations; want of self-control, so that a girl is at the mercy of her own passions and impulses: desire for excitement and pleasure and for money to buy some of the things she sees other people enjoying; affection, and gratitude for a little kindness; low wages, leaving no margin, or a too narrow one between herself and want. Many of the most harmless and purely human impulses are the very causes of a girl's undoing. And we must remember that these perils and temptations involve boys and men, no less than girls and women. Sometimes, often, it is the woman who is the tempiress, the man who struggles and yields, "She hath cast down many wounded; yea, many strong men have been slain by her. Her house is the way to hell, going down to the chambers of death." Too often is the sequel that "None that go thither return again, neither take they hold of the paths of life."

* * *

Splendid social service has been done by the clergy of South London in connection with the recent strike at the great docks on the Surrey side of the Thames. We are always hearing gibes about the exclusive interest of the clergy in ceremonial and "barren" theology, or at best in private morality and individual welfare. Probably there is, as a fact, no class of people, the noble men and women of the Salvation Army not excepted, who live so close to the poor, who understand their needs so fully and are so self-sacrificing in spiritual and social service among them, as the clergy of East and South London, and the recent strike has given a fresh abundant proof of this.

* * *

Early in July the Bishop of Southwark issued an appeal for funds to enable the clergy to deal with the distress, and committees have been worked in the districts of Southwark, Bermondsey, Rotherhithe, Deptford and Greenwich—the Bishop disclaimed any idea of interfering in political or economic controversies, but said that "as ministers of the gospel they felt bound to do all they could to safeguard certain fundamental truths about human relationships which our Lord revealed, and of which the world knew little or nothing until He revealed them." "It seems to us," says the vicar of Rotherhithe, Rev. J. C. V. Durrell, "that never has the Church got so near the hearts of the people as it has in these sad days."

He and others speak very sympathetically of the "cruel treatment" of the men by their leaders, who dragged them against their will into a dispute of which they themselves knew nothing. "But they shewed wonderful grit and stuck to their position with a dogged pluck and persistence which everyone has admired. Their foremost need is for new leaders of wide vision and wise counsel. And they need a voice in their own concerns. In this strike no ballot was allowed. They were simply bidden to come out. 'We never had a chance,' some of them said. It is right that men should have the power which collective bargaining gives them—but was there ever such a tyranny as that of the handful of men who decreed that 400,000 men, women and children should starve?" Much the same opinion is expressed by Rev. L. S. Wainwright, vicar of St. Peter's, London Docks, who further speaks of "the real debt of gratitude due to Lord Devonport,

(*Continued on page* 13.)

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The Brotherhood Convention

Where Delegates Hail From.

The list of delegates to the Dominion convention of the Brotherhood of St. Andrew already includes the names of members from such far-off places as Sydney, C. B., in the East, and Sidney, B. C., in the West. Other distant points to be represented are Calgary, Saskatoon, Indian Head, and Winnipeg in Western Canada, and Halifax, Sherbrooke, St. John's P. Q., and Montreal in Eastern Canada. The Ontario cities and towns will be well represented. St. John's senior chapter, Bermuda, will send its director. Mr. A. B. Wiswell of Halifax, 1st vice-president of the Brotherhood, will attend and Mr. E. A. V. Mitchell of Winnipeg, 2nd vice-president, will also probably come. A Junior is coming all the way from Saskatoon

The American Brotherhood will send quite a number of delegates, mostly from the Buffalo district. A large number of Canadian clergy, also some of the American clergy, will attend. The clergy are never more welcome than at a Brotherhood convention.

The Places of Assembly.

All the regular sessions of the convention will be held in St. James' parish house, Adelaide and Church streets, and the convention services will be held in St. James' cathedral. The public generally, but more especially Church people, are invited to attend all the meetings and services of the convention but the Quiet Hour service on Thursday evening, the Public Meeting on Friday evening, the Men's Mass meeting and the Boys' Mass meeting on Sunday afternoon and the Final Service on Sunday evening will be of special interest. The quiet hour will be held in St. James', the public meeting, in St. James' parish house, the Men's Mass meeting in Massey Hall, the Boys' Mass meeting in Holy Trinity school house and the final service in St. James' cathedral.

Among the speakers will be Rev. W. W. Craig, of Ottawa, Canon Davidson, of Peterboro, James A. Catto, of Toronto, Rev. R. Norwood, of London, W. A. Geddes, of Calgary, George Garrett, of Toronto, C. C. Stenhouse, of Fort William, T. Alder, Bliss, of Ottawa, A. B. Wiswell, of Halifax, W. H. B. Scharpe, of Indian Head, Dr. Hubert Carleton, of Boston, Archdeacon Cody, of Toronto, Munro Grier, K. C., of Toronto, Rev. Dr. Renison, of Hamilton, Rev. C. F. Bliss, of Smith's Falls, E. M. Carleton, of Toronto, Rev. H. G. King, of Fort William, John Bowstead, of Hamilton, J. A. Birmingham, the Canadian secretary, Vivian S. McClenaghan, of Ottawa, Herbert E. Hopkins, of West Toronto, Rev. Arthur Carlisle, of Windsor, A. G. Alexander, of Hamilton, the Canadian president, R. H. Coleman, the chairman of the executive committee, Evelyn Macrae, of Toronto, His Lordship Bishop Sweeny, His Lordship Bishop Talbot, of Winchester, Rev. Dr. Symonds, of Montreal, and Rev. J. R. H. Warren, of Toronto.

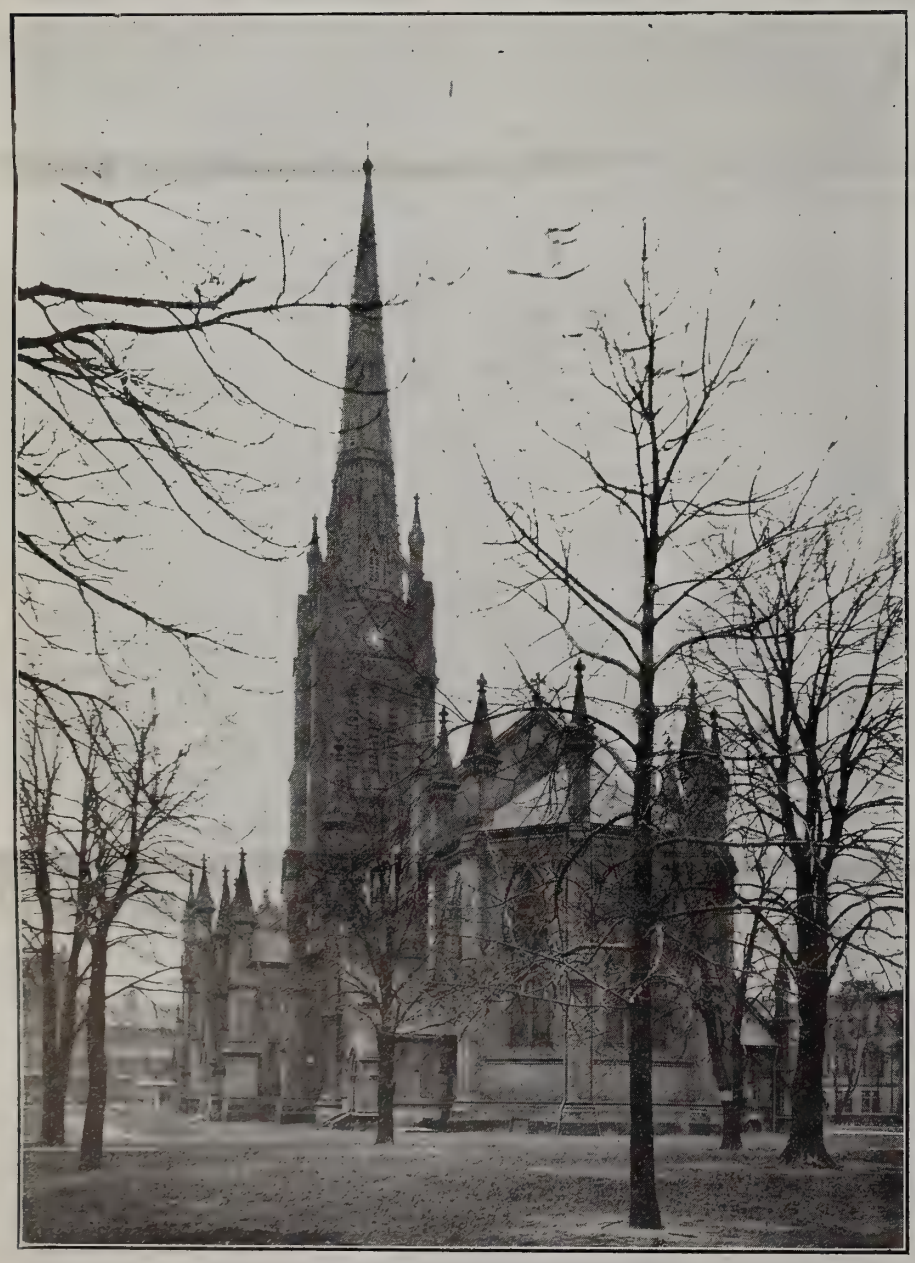
Bishop Sweeny will act as chairman at the Men's Mass meeting in Massey Hall on Sunday afternoon at 3.15 o'clock. Rt. Rev. E. S. Talbot Lord Bishop of Winchester and Mr. A. C. Boyce, K. C., M. P., will give addresses on the subject—"Canada's Need—The Foundation of True Citizenship."

Mr. Boyce has taken Rt. Hon. R. L. Borden's place at this meeting as the Premier, owing to his many other pressing engagements, has found himself unable to attend the convention.

Dr. Harley Smith will be the chairman at the Boys' Mass meeting to be held in Holy Trinity parish hall, Trinity Square. The two special speakers to the boys will be Rev. Arthur Carlisle of Windsor and Dr. Hubert Carleton of Boston.

The Toronto members have long been preparing for this convention and as a result of the prayer, time and effort spent, hope to have a gathering that will be a real spiritual uplift, not only in the matter of attendance and interest but also in the permanent effect it will have on the members of the Brotherhood themselves and on the men and boys of the Church throughout the Dominion.

ST. JAMES' PARISH HALL.



ST. JAMES' CHURCH, TORONTO.

The rector of Eyam (the Rev. Francis L. Shaw, M.A., R.D.,) who six years ago decided to hold a service in memory of the deliverance from the plague which devastated the village of Eyam in 1655-1666, has been so far encouraged by the support received from the general public, the residents of the village, and the district round as to propose to go a step further in 1916, when he proposes to erect a life-size monument of Wm. Mompesson, the rector at the time.

—

The Rev. J. Chauncey Linsley, rector of Trinity Church, Torrington, Conn., who was elected suffragan Bishop of Connecticut at the diocesan convention, has declined the election.

—

The Rev. William F. Phillips, who recently resigned the rectorship of St. John's church, Portage, will go on the stage, taking the part of "Manson" in The Servant in the House. Mr. Phillips explains that his faith is in no way weakened, but that he takes this step because he believes that he is better fitted for the dramatic profession, which he originally intended to embrace, than for the ministry.

—

A former Jewish rabbi, J. M. Rudwin, was recently baptised by Dean Grosvenor of the Cathedral of St. John the Divine, New York. He has been confirmed by Bishop Burch.

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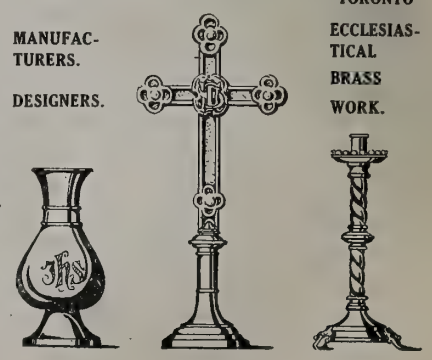

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The Feasts and Customs of the Jews.

The following article written for us by the Rev. Paul Berman, curate of Holy Trinity, Toronto, and a member of the race from which our Lord sprang, is of special interest at this time, when the Jews throughout the world are celebrating their New Year.

It is well to begin with the Jewish feasts. They are ordained by the Law and they have a great significance for us. The Law is, in part, our Law also. St. Paul tells us: "The Law was our schoolmaster to bring us unto Christ."

On the first day of the month, Tishri, the Jewish year begins. On that day, says Jewish tradition, God created the world. On that day, year after year, God sits in judgment upon the inhabitants of the earth, assigning to each his destiny for the year just opening before him. This is a very solemn feast indeed. For twenty-eight days previous to the New Year, the ram's horn is blown after morning service in the synagogue to arouse the people to a sense of what is before them and the solemnity and awfulness of the year's beginning. The actual observance of the New Year occupies two days. The burden of the prayers on these days is for "a favorable judgment" and "a good year"; the salutation from one Israelite to another as they leave the synagogue is: "May you be written down for a good year." Since the night before the congregations have been fasting and their fast remains unbroken till the service on New Year's day is over. The character of the service is solemn in the extreme. In Numbers xxix, 1, we read: "And in the seventh month, Tishri, on the first day of the month, ye shall have an holy convocation, ye shall do no servile work, it is a day of blowing the trumpets unto you." The trumpets are blown. Immediately after the portion of the Law and the Prophets have been read, in great solemnity the ram's horn is blown forty-one times. The "Baal-Tokea," the special functionary who blows the horn, leads the congregation in fervent prayer. "Blessed art Thou, O Lord our God, King of the Universe; who hath sanctified us with Thy commandments, and commanded us to hear the sound of the trumpet. Blessed art Thou, O Lord our God, King of the Universe; that Thou hast let us live, provided us with sustenance, and hast brought us to this season."

In this manner Tishri commemorates the year of creation and begins the "natural year." Nissam, the seventh month of the year of Creation, begins the ecclesiastical year, because in the middle of that month took place the redemption out of Egypt and God commanded that thenceforth Nissam should be the beginning of the months. Yet in Tishri occur more festivals and days of solemnity than in Nissam or in any other of the twelve months of the Hebrew year.

By all these fasts and festivals every Jew is profoundly affected. Even the women, though they are not considered as part of the congregation and are exempt from prayers, are not exempt from the forms and customs of the feasts. As the Rabbis say: "If a female says her prayers, neither good nor harm will result therefrom," and women are not forbidden to join in prayers provided "their voices be not heard in the Synagogue. But for all that the women play a very active part in the religious observances of these solemn periods and are often more fervently pious than the men.

The first of the solemn days of Tishri is Rosh-Hashanah, or "Head of the Year," and the first ten days of Tishrie are called Assereth Yomei Tshubah," the "Ten Days of Repentance"—the "Dreadful Days," when the Jew should be filled with dread and suspense in readiness for the culminating Day of Atonement. If ever a Jew's heart is lifted up to God with the real intention of doing good it is at this time. He believes that there are but three steps to Heaven—Repentance, Prayer and Charity, and by devoting the Dreadful Days to doing good to the best of his ability, God may relax the severity of the sentence issued on the Day of Atonement. Charity is the first duty of the Jews during the first days of Tishri.

On the tenth day of Tishri comes the Day of Atonement itself, Yom Kippur—the "Great Day of Atonement," called "great" since among the strictest Jews there is a lesser Day of Atonement every month of the year on the vigil of the first day. But Yom Kippur is a Day of Atonement to all, celebrated by even the laxest Jews, and rigid in the severity of the ceremonials it imposes. The day previous to the great day of expiation all Jews provide themselves each with a fowl—roosters for the men, hens for the women. This is the sacrifice with which every Israelite must be provided. He who is too poor to buy a fowl for himself is provided with one by a richer brother, and it is a great sin either to be unprovided with a fowl oneself or to neglect to provide one for a needy co-religionist. The disposal of the fowls is this. Each Jew or Jewess takes a bird and swings it nine times round his, or her, head, praying fervently the while that into this bird, which is to die in his stead, will enter all the sins of which he has been guilty during the year. The fowls are then taken to the Shochet, or Rabbi qualified to slaughter, and slain according to the rites of the synagogue before being distributed to the poor along with a small gift of money.

If the Rosh-Hoshanah is a season of prayer for life and happiness during the coming year, Yom Kippur is the day of repentance and of seeking forgiveness for the sins of the year past. Both body and soul are afflicted on the great day. The soul is afflicted by lamentations, confessions of sin and loud cries to the Almighty for mercy and forgiveness: the body by a rigorous fast. The fast extends for some twenty-four hours—sometimes even longer. It is a real fast—not a crumb of bread must pass the lips, nor a drop of water moisten the parched tongue till the Day of Atonement is over and the fast is ended. The whole day is spent in prayer. Before sunset on the ninth day of the month the Jews assemble in the synagogue. Since they are appearing before the King of kings each Jew is arrayed in his best apparel. Many of them are clad in white and some of the most pious drape themselves in the shroud in which they will be buried; thus it is not uncommon for some Jews to have ready their shrouds twenty years or more before death and to don them yearly at the Yom Kippur. Upon this fasting, white-clad, religiously exalted congregation shine a profusion of brilliant lights. Not only the congregation but the synagogue itself wears its best and brightest decorations and the scene is one of the most impressive that Judaism can produce.

Thus with a long and impressive evening service is Yom Kippur ushered in. Some Israelites remain all night in the synagogue spending the whole twenty-four hours, save for a short interval of sleep, in prayers and supplications. Some go even further in their mortification of the flesh and remain standing during the whole period—taking their stand in the evening, resuming it in the morning and remaining standing all through the day. It is not surprising that strong men in the prime of life are known to fall fainting from fatigue towards the close of the day, but so great is their fervor that even then, as soon as they are revived, they struggle once more to their feet and continue the penance. All this bodily affliction is deemed needful by the Rabbis in order to wipe away the sins of the people of the previous twelve months, and to secure for their souls the remission of sin. At sunset one long blast of the ram's horn ends the Yom Kippur service. The people respond in unison: "L'Shanah-year in Jerusalem!" and the fast and privation is at an end. Yom Kippur with the voluntary rigors of its fast, the agonies of its confessions, prayers and loud lamentations for the sins of Israel is a feature of Jewish religion which cannot but make a deep impression on men of every creed who have had the fortune to see it in practice. And to the Jew it is a thing unforgetable.

After the sorrows and lamentations of the Day of Atonement comes a reactionary season of joy. Even when the Yom Kippur worshippers return home, tired out and exhausted as they are, it is their duty still to perform some religious duty. Usually this is accomplished by making a beginning towards the erection of the booth in which the Feast of Tabernacles will be observed four days later. By the eve of the fourteenth day of Tishri all the apprehension, trembling and mourning of Yom Kippur is forgotten in the Chag-Hasuccoth. Feasting and joy replace fasting and tears; for this is the "Feast of Tabernacles"—the tents in which Israel dwelt so long on their journey to the Land of Promise. Every member of the family must take his turn in building the succoth in whatever bit of garden or yard the house affords or upon the roof. It must be erected with great care, according to fixed and definite rules. A whole volume of the Talmud and at least two hundred commentaries are devoted to the important law regulating the erection of the booth. In Europe and Oriental countries the booth is built of bulrushes, its roof and sides covered with evergreens in which the martle and laurel predominate. Everywhere, inside and outside the structure, are hung flowers and every decoration the family can devise. The boys and girls make all kinds of paper decorations—and in fact no expenditure of money or loving labor is too great to lavish on the succoth.

It is a great time for the children. Each little one claims that his succoth will be the best and tries his hardest to make it so. What laughter and merriment as they gaily twine the flowers and snip at the colored paper with their scissors. What pride when at last the beautiful little tabernacle is finished and ready for the feast.

In the centre is hung the festival lamp well filled with sweet oil. Under it the table of the family feast covered with a fair white linen cloth, the specially prepared leaves proper to the occasion and the cup of blessing in their appointed places. Round the table are ranged the seats for the members of the household and, dressed in their best and brightest, the mother and her little ones await in a state of suppressed excitement the arrival of the head of the household from the synagogue where a special service is conducted. Presently the father arrives and the feast begins. First he says the Kiddush, the blessing pronounced over the cup of wine and leads his family in saying grace:

"Blessed art Thou, O Lord our God, King of the Universe; who hast sanctified us with Thy commandments and commanded us to dwell in Tabernacles."

Then follows the merriest feast of all the year. The meal is eaten with laughter and quiet happiness and after their home prayers and the singing of the festival song together the family retire with another seven happy days in the succoth to which to look forward.

(To be Continued)

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Our Old Country Letter.

Sept. 2.

The Right Rev. C. F. D'Arcy Bishop of Down and Connor and Dromore, is well known outside ecclesiastical circles as a scholar and philosopher, and there is no Bishop of the Irish Church whose utterances are received with greater respect. The strife and dust of the political arena are distasteful to him, and when he makes a pronouncement on matters connected with politics one feels that he does so only under a strong sense of duty. His diocese includes Belfast, with about one-third of the Church-people of Ireland. He therefore speaks with the double authority and responsibility due to his character and unique position, when he says: "It is not sufficiently realized that behind Ulster's opposition to Home Rule there is an immensely strong conviction which is essentially religious." He also affirms that his people, with whom he entirely identifies himself, are contending "for life, for civil liberty, for progress, for our rightful heritage of British citizenship; we contend also for faith and the freedom of our souls." This being, so he asserts, the propriety of associating the momentous declaration of "Ulster Day" with public prayers for Divine guidance, with public confession of shortcomings, praying definitely for "the final overthrow of a policy which can only bring strife and misery to our people."

—

The Bishop of Bristol some time ago gave permission to a vicar in his diocese to carry the consecrated elements from a celebration to a sick person, but only in certain carefully defined circumstances. Some misunderstanding of this permission having arisen, the Bishop has again written that it "applies particularly to the great festivals of the Church, and at other periods is limited to specially urgent cases where there is not time or opportunity for the service of communion of the sick, or the patient would be distressed by the strain of even a shortened service, for which, indeed," (adds the Bishop) "I do not find authority in the rubrics." The consecrated elements must be carried without any delay to the sick person: "Reservation" must not be practised; and there must be no display, or occasion for reverence to be done to the sacred elements in the street.

—

The attitude of the government towards Church schools is not easy to reconcile with logical principles. Our schools are to be starved and gradually done away with because "priestcraft" and good citizenship are incompatible. And yet they are ready to grant favorable terms to Roman Catholic schools, the government of which is the quintessence of "priestcraft." A leading Liberal member of Parliament, who was present the other day at the opening of a Roman Catholic school in Yorkshire, tried to defend the attitude taken up by his party. The position of Romanists was, he said, different from that of the Church of England, and if exceptional treatment was to be made, it should be made in favour of Roman Catholicism, "on account of its past." How much more honest if he had said, "on account of its *present* strong phalanx of 80 Irish Nationalist members, who are Roman Catholics, and who hold the Government in the hollow of their hand."

—

There is no immediate prospect of a change in the unseasonable weather to which reference was made in a former letter. There has been immense damage to the crops, and the floods in Norfolk have made some thousands of people temporarily homeless. In some of the streets of Norwich the water is said to have risen to a height of thirteen feet. This is all the more remarkable, as Norfolk is in normal years one of the driest counties in England. Very great distress has already been caused, and the outlook continues to be of the gloomiest.

—

The Church Congress meets this year at Middlesborough, a manufacturing town in the North-east of Yorkshire, on the 2nd of October. Among the subjects to be discussed, the Church in Wales, and the relations between Church and State, will naturally take a prominent place. Another important topic will be "The Homes of the People," under which will be considered "Housing," "Town Planning," and "The Declining Birth Rate." Principal Lloyd, of Saskatchewan, will speak on "The duty of the Church to the Empire and the World."

W. O'CONNOR,
27 Molesworth street,
Dublin, Ireland.

THE RT. REV. EDWARD STUART TALBOT, LORD BISHOP OF WINCHESTER, ENG.,
Who is to be one of the speakers at the Convention of the Brotherhood ow St. Andrew.

Dr. Talbot was for a time the Head of Keble College, Oxford, and subsequently vicar of Leeds, and rural dean. From Leeds he went to Roichester, as Bishop of that ancient see, and when it was divided he retained charge of Southwark, South London, in which a great field of work was at his hand. Quite recently he was offered and accepted the see of Winchester. Dr. Talbot is a prelate of the Order of the Garter.

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Women's Work and Social Service.

(*Continued from page 9*)

because by his resolute action he has won for those who wish to work untrammelled by any Union, the right to do so."

* * *

On the other hand, the "Commonwealth," voicing Christian Socialist opinion, says that "the action of the Port of London Authority must inevitably throw back every movement that has been made towards reform of the situation. Everyone who has known the problem of the docks has seen but one way of hope, and that lay in reducing the casualisation of labour and emphasizing its organization. South London has been flooded with casuals, and the unhappy dock world has been flung back again into its ancient cruel chaos."

* * *

No, we can never say, "Everyone" thinks this or that—wise men are not all able to agree; but here is one closing question to which I think all can give a cordial assent: "It is not only the Unions which seek recognition." says a correspondent of the London Spectator, "the men in them hunger and thirst for it likewise. It is pathetic to see how they rally to anyone who approaches them on a human plane; how loyal they are to anyone who shews he trusts them; what splendid comrades they make when anyone asks them to join in social work. Labour unrest is not a material evil only, but a spiritual one. It is a cry, confused and inarticulate, for sympathy, and woe to us if we turn a deaf ear to it." We cannot over-estimate the social value of sympathy, can we?

HONOUR BRIGHT.

Pointers.

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Report sickness, otherwise how shall I know?

Notify me of change of address. The district is large.

Tell me of newcomers. Tell them of St. James.

If not a worker, why not?

St. James' Bulletin, Hamilton.

Bishop Boyd Carpenter tells a story illustrating Queen Victoria's interest in domestic details. Her Majesty was god-mother to one of his children, "but," he says, "she knew the names and ages of all, and there were eleven. Once she set me right about the age of my youngest boy. 'How old is your boy now?' she asked me one evening. I answered, with true fatherly doubtfulness, 'I think about nine, your Majesty. 'No,' she promptly said, 'he is ten.' And the Queen was right.

Willie—"Pop, what are ancestors?"

Father—"Well, I'm one of yours—your granddad is another."

Willie—"Oh! But why is it that folks brag about them?"

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In the Garden.

Now who have entered my loved woods,
And touched their green with sudden change?
Who blanched my thistle's rosy face,
And gave the winds her silver hair?
Set golden-rod within her place,
And scattered asters everywhere?
Lo! the change reaches high and wide,
Hath toned the sky to softer blue,
Hath crept along the river side,
And trod the valleys through and through.

—

Beginning of a Busy Season.

September marks the beginning of an active season in the garden. Flowers are still with us but one or other waves to us "Good-bye" until the procession again assembles in the year that is to come. The flower swan-song is slow and sad in forest and garden, until once more the brown earth is covered in its snowy mantle. But gardening is an art that is anticipatory. While the flowers still color and scent the garden preparations for another four seasons must begin. There are two duties to perform now, one bulb planting, and the other, the planting of trees and that beautiful revelation of shrub life, those that flower in due season. It is not my intention to give elaborate and therefore frequently misunderstood lists, simply selecting twelve daffodils and a few of the finest tulips.

The Daffodil.

is queen of spring flowers and should be planted now either in grass land or in the border or bed, which ever one wishes to adorn most, some caring for the daffodil in many ways. Plant the bulbs about four inches deep and the more loamy the soil, a rich, deep, not too heavy medium, the more abundant the flowers. One of the most dashing of all is the still first favorite of its race, Horsfieldi, which belongs to the "trumpet" class, so called from the trumpet-like form of the centre of the flower and the creamy white and yellow coloring suffused through the firm, strong petals. Empress, which belong to the same race, flowers a little later. When worthy of all care are Autocrat, the famous Barri conspicuous, Duchess of Westminster, the big yellow Emperor, Gloria Mundi, Golden Spur, the sweet-scented Jonquils, and the Poet's group, the dainty, perfumed Ornatus, or Pheasant's eye, with snow white flowers and bright orange red centre, Princeps, Queen of Spain, and Sir Watkin. All the flowers are shades of yellow and all are reasonable in price with a strong growth in each case.

The Tulip.

This is one of the great Toronto flowers and gives brilliant and welcome color to the garden after a long season of snow and ice. It comes sailing on the wings of early spring, the first strong ray of floral sunlight, the forecast of a thousand things to come. There are many forms or classes of tulip and those called "The Cottage" are among the most priceless gift of the early year. The name, the famous Barrs of Covent Gardens, England, reminds us, was given by them to the various beautiful kinds which have mostly been found growing in old cottage gardens in England, Scotland, and Ireland, where they have been in some cases for over fifty years. Some have also been traced to old French and Italian gardens. They are all very beautiful, presenting the greatest variety in form and coloring and having none of the stiffness of other tulips. For cutting they are greatly prized on account of their long stems and graceful growth, and being very hardy they are specially adapted for permanent hardy flower and shrubbery borders, where they should be freely planted in masses. They may also be naturalized in grass and many may be grown with success in bowls of mossy fibre, shell and charcoal mixture. Here is a valuable little note about culture "out of doors the bulbs should be planted 5 to 6 inches deep on heavy soils and from 6 to 7 inches deep on light soils, the distance between the bulbs should not be less than 6 inches. If planted too shallow they are apt to come blind."

The Finest Tulips.

The king of tulips, the Gesners' Tulip, or to make its identity more certain, Tulips gesneriana, is unquestionably the parent of the Cottage and Darwin types and no father had a more entrancing family. There is no space in these notes to enter into the fascinating problem of heredity, sufficient is it to possess flowers of great beauty in all ways. Gesners' tulip is noble in growth and in flower. The thick goblet-shaped arrangement of big sturdy petals are intense scarlet and open out to show at the base a pool of inky purple, a strange, lurid and perfect association of two strong colors. This cup that Hebe might have sipped from is held on a tall, straight stem and reflects the sun itself. As the days hasten on the sun's warmth expands it and then the flower dies down in a blaze of floral glory. Plant a mass of it if the purse will permit. Amongst the most splendid, including the Darwin tulips, are Beauty, Bouton d'or or Golden Beauty, deep yellow, flushed with pink, Bronze Queen, Dainty Maid, Golden Crown, Inglescombe Pink, and the Yellow and scarlet colorings with the same name, Macrospeila, sweetly scented and warm crimson-scarlet, Mrs. Moon, golden-yellow with a stem no less than two feet high, Leghorn Bonnet, best described as chrome yellow, Retroflexa, yellow into narrow recurved petals, The Fawn, rose-fawn changing to rosy white and Vitellina, primrose, The Darwin tulips have one sterling attribute, thickness of petal, and it is for that reason heavy storms inflict serious blemishes, but they last long in good coloring; Carminea, a glowing carmine rose is one of the first to plant and then Clara Butt, soft rose and blush; Glow, mixed vermilion, as the name seems to suggest; Loveliness satiny rose, Mr. Farncombe Saunders, rosy scarlet and white, Negro crimson maroon, The Sultan, which has been aptly described as the Black Tulip, and Queen of Brilliants, rich salmon rose.

E. T. COOK.

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I am the Good Shepherd

I was wandering and weary,
When my Saviour came unto me;
For the ways of sin grew dreary,
And the world had ceased to woo me;
And I thought I heard Him say,
As He came along His way,
O silly souls! come near me,
My sheep should never fear me,
I am the Shepherd true.

At first I would not hearken,
And put off till the morrow;
But life began to darken,
And I was sick with sorrow,
And I thought I heard Him say,
As He came along His way,
O silly souls! come near me,
My sheep should never fear me,
I am the Shepherd true.

At last I stopped to listen,
His voice could not deceive me;
I saw His kind eyes glisten,
So anxious to relieve me;
And I thought I heard Him say,
As He came along His way,
O silly souls! come near me,
My sheep should never fear me,
I am the Shepherd true.

He took me on His shoulder,
And tenderly He kissed me;
He bade my love be bolder
And said how He had missed me,
And I'm sure I heard Him say,
As He came along His way,
O silly souls! come near me,
My sheep should never fear me,
I am the Shepherd true.

Strange gladness seemed to move Him
Whenever I did better;
And He drew me so to love Him,
As if He was my debtor;
And I always heard Him say,
As He went along His way,
O silly souls! come near me,
My sheep should never fear me,
I am the Shepherd true.

I thought His love would weaken,
As more and more He knew me,
But it burneth like a beacon,
And its light and heat go through me;
And I ever hear Him say,
As He goes along His way,
O silly souls! come near me,
My sheep should never fear me,
I am the Shepherd true.

Let us do then dearest brothers,
What will best and longest please us;
Follow not the ways of others,
But trust ourselves to Jesus;
We shall ever hear Him say,
As He goes along His way,
O silly souls! come near me,
My sheep should never fear me,
I am the Shepherd true.

H. M. M. F. Picton kindly sends us the hymn printed above, which was asked for in our last issue. It is one of Faber's, and is to be found in "Pastor in Parochia."

Several other kind friends have also sent us in the hymn, among them the Rev. C. B. Kenrick, the Rev. Henry Earle, Mrs. A. J. Fidler and Mrs. F. Tallman, the Rev. L. W. B. Broughall, a reader, and several anonymous contributors. Canon Roberts, Mus. Doc., Adolphustown, also was good enough to send with the words, the beautiful tune composed for them by himself forty-one years ago.

The British News of Canada

(Weekly)

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Edited by ARTHUR HAWKES

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The Church in the West.

The Mission of Help is, or at least should be at present the one absorbing interest in our Church life. Wherever a general mission is to be preached this is to be expected, for in a mission the Church makes an extraordinary effort to do its ordinary work. The fact of sin is the problem with which the Church must constantly deal; but the difficulty of the problem is such that special efforts must be made if we are to cope with it adequately. The penitential seasons of the Christian year in regular recurrence call to this work, while a mission is an opportunity that from its nature can only come once in several years. To this is due its paramount importance.

But while a mission must always have this paramount importance, to us in the West the present Mission of Help has an added interest due in part to its unique character, in part to our peculiar circumstances. We cannot expect that within our life time so large a band of distinguished men will come from across the seas to conduct services over so large a tract of country. But our interest in their work is due mainly to our own necessities.

With our brethren of every age and every clime we have to reckon with the fact of sin. In this moral evil, as Professor Shailer Matthews points out, we have to face three alarming facts. We advance with effort, we degenerate with ease. Society itself has to no small extent become a minister to sin. Despite all warnings as to results, the supremacy of the lower self brings a certain sort of pleasure. It is no safer to trifle with disease of the soul, than with disease of the body, but it is hard to make men believe that they really need a spiritual physician. They would rather be amused.

Thus the difficulty and importance of the work of the mission preacher everywhere enhances the interest of his coming. But in Western Canada, it seems to me, the difficulty and importance are especially great, and our interest in the mission should be correspondingly deep.

We are called to contend with sin in an atmosphere that makes the conflict hard. Nearly everyone who has come to the West, has come to seek material prosperity, and the interest of each in the search for wealth has intensified the interest of all. Many have succeeded beyond their dreams, and their success tempts others to look feverishly for a like success. But those who prosper too often become apparently absorbed in prosperity; while those who fail may become hardened and soured by disappointment.

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This materialistic temper is apparent in the all-prevailing interest in wheat, on which our prosperity depends. We have in our midst prospective farmers who have tried to harness horses to the wrong end of the plough, mistaking the handles for shafts, and others who have hobbled their oxen instead of binding their wheels to prevent a heavy load running too violently down a steep decline. But such ignorance prevents no one from talking learnedly about the prospects of the crops at critical seasons.

At most times and in most places the wheat is in our thoughts. If the thermometer should fall to forty below zero, the cold becomes less piercing when we remember that the frost penetrating deep into the ground may protect us against a drought in the coming summer. If the grain requires moisture, rain is powerless to dampen our spirits; while an unseasonable shower chills to the bone.

Nor is it strange that it should be so. We naturally desire the good gifts of our bountiful God. But the bounty with which He rewards the strenuous and persevering lives of Western settlers is too often not recognized as His gift, and hearts fixed on the gifts of nature become insensible to the gifts of grace.

There are, moreover, scattered through the West those whose need of the blessings that the mission may bring is still greater. Enslaved by various temptations in their old homes they have sought a new life in a new world. Some aided by the prayers of loved ones far away and the sympathy of warm western hearts have found a new and better life. But others have found alas! that they have been held. In some centres, it with them intensified by new surroundings and the absence of those they love.

Thus as we review conditions our prayers spontaneously attend the preparatory work of Canon Stuart and anticipate the advent of the main body of the missioners. By the time these words appear in print, the introductory services will probably all have been held. In some centers, it is to be feared, the preparation will prove to have been very inadequate; in others all will have been done that humanly speaking could be done. Lack of preparation may shew our need of a mission to awaken us, or only a misapprehension as to the work a mission involves. Adequate preparation betokens an expectancy of blessings that cannot be disappointed. In any case, the mission has been the subject of fervent prayer and we may with humble confidence commit it to Him to whose glory it is designed.

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My *coke* affords its flame no more,
My days of usefulness are o'er.
My *wheels* deny their wonted speed,
No more my guiding hands they need
My *whistle,* too, has lost its tune,
Its shrill and thrilling sounds are gone;
My *flanges* all refuse to guide,
My *valves* are all thrown open wide,
My *clacks* also, though once so strong,
Refuse to aid the busy throng,
No more I feel each urging breath,
My *steam* is now condensed in death
Life's *railway* o'er, each station passed
In death I'm stopped, and rest at last.
Farewell, dear friends, and cease to weep,
In Christ I'm safe, in Christ I sleep."

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The Church in Canada.

(*Continued from page 7.*)

DIOCESE OF OTTAWA.
The Most Rev. Charles Hamilton, D.D., Lord Archbishop of Ottawa and Metropolitan of Canada, Ottawa, Ont.

A correspondent writes:— The members of the Church in Alexandria have notified Rev. R. Cobb, of Lancaster, that a standard top buggy is ready for shipment to his address, as a mark of their esteem. Three years ago service at Alexandria was deemed impossible; to-day a happier feeling prevails. The McLaren hall has been generously placed at our disposal, where members of the Presbyterian and other religious bodies have united with us heartily, now liking our form of service. The recently opened, very pretty concrete church has been offered for services to a growing and united branch of the Church Catholic.

—

On Sunday, September 8th, the congregation of St. Thomas', Stanley's corner, parish of Richmond, gave Mr. Charles G. Wintle a purse of money, accompanied by an address. Mr. Wintle, who is a student of Bishop's College, has carried out an earnest and faithful work in this parish since last November, when the rector, Rev. Robert Orr, was compelled to relinquish his work owing to ill-health. With Mr. Wintle, who is proceeding to Holy Orders, will go the prayers and good wishes of all among whom he has laboured.

—

The Rev. A. H. Greene, of Eganville, has been appointed rector of Richmond and will begin his new work on Sept. 18th.

—

We are glad to announce that His Grace, the Lord Archbishop of Ottawa is quite well again.

A good representation of Brotherhood men is going from this diocese to the convention in Toronto.

DIOCESE OF CALGARY.
The Rt. Rev. Cyprian Pinkham, D.D., Lord Bishop of Calgary, Calgary.

ARCHDEACON'S NEWSBOY CLUB.

Archdeacon H. A. Gray, of Edmonton, carries a newsboy's license, numbered 151, which was issued by the municipality of Edmonton, when he outlined a plan to organize a club for the young street merchants. The Archdeacon is treasurer. A feature of the club is the establishment of a permanent fund to assist newsboys in sickness and distress. The newsboys are enthusiastic over the project, and it is expected that fully 125 boys will have signed their names to the membership roll when the first meeting takes place, early in October. Archdeacon Gray, who was formerly head of the Boy Scouts in Edmonton, has a warm place in his heart for the rising generation, "out of which," he says, "might one day be a Premier of all Canada."

TACT.

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Bishop Grafton's Death.

Space forbids any lengthy account of the death of the sainted prelate of Fon du Lac, Wisconsin, Bishop Grafton, but next week we hope to have a brief story of his life and work.

—

Mr. Daniel C. Hinton, who entered the Church of Rome some years ago, following his deposition by the Bishop of Pittsburgh, has returned to the Protestant Episcopal Church and been received to her communion in the Diocese of Colorado.

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Church Life.

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CONTENTS

Missionary News of the World.

Feasts and Customs of the Jews.

Divorce and the Christian Idea of Marriage, by A. H. Forster.

Letters to the Editor.

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A Message to "Church Life" From the Bishop of Winchester

HEARTILY I wish you success with the paper. With your big areas you must want to do all you know to keep Church folk together and give them the cheer and help of feeling themselves in the fellowship of the body: and a good Church paper is one great means for this.

I hope, too, particularly, that for the same reason our people who come out from England will find and use the paper. It will help them to "catch on" to the life of their Church in the new world. Keep your paper, what it seems to be, varied and interesting: and, above all, constructive and loyal, but large hearted and fair.

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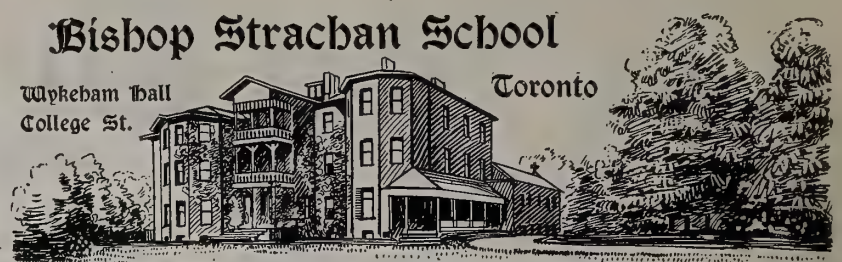

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Calendar for September.

1—Giles Abbot.
7—Enurchus.
8—Nativity of Virgin Mary.
14—Holy Cross Day.
17—Lambert, Bishop.
20—Fast.
21—St. Matthew.
26—St. Cyprian.
29—St. Michael and all Angels.
30—St. Jerome.

The Week.

THAT THEY MIGHT HAVE LIFE. Possibly one of the most appealing calls to the Christian world that has come from the East for many years has been the news of the suicide of one of Japan's finest men and of his devoted wife, who deprived their country, which they loved, of lives that were of use to it, with the mistaken idea of glorifying the dead emperor. It is hardly conceivable that a man of Gen. Nogi's power of generalship and command and of his far-seeing wisdom could imagine that he was doing a patriotic action by taking his own life. It is hardly conceivable that other great soldiers and statesmen of Japan should look upon the suicide as a magnificent act of patriotism. Could there be any stronger incentive to missionary effort for the spreading of that religion which shews God to be not the God of the dead, but of the living, than this last manifestation of the errors of the creed which dominates Japan?

How can a world which knows a Christ who says "I came that they might have life and that they might have it more abundantly," sit supinely while a race with such possibilities as the Japanese is in a darkness which regards useless death as a glory to any cause? If ever the blood of the martyrs was the seed of the church, the blood of this misguided man should be the seed which planted in the hearts of young Christians, should bring forth in due time, the fruit of desire to carry the "good tidings of great joy" to the Orient.

LOOKING FOR CITY PARISHES. One of the difficulties with which Bishops to-day have to contend is the desire on the part of so many to work in the cities and larger towns rather than in the country. And this, not because they feel that in the city work they can serve the Church better, but simply because the life is free of many physical discomforts and there are more ways in which it can be made socially pleasant. Needless to say, this sort of man makes as complete a failure in the city as he would in the country, and the place for him is outside the ranks of the ministry.

There is a growing disposition among the younger men to feel that instead of obeying orders and going where they are sent that they should pick and choose their field of work. The blame for this lies primarily with the Bishops themselves. They have gradually relinquished their rights and like the spoiled children of indulgent parents, the clergy have "taken advantage" and asserted themselves. Like spoiled children, also, they are not happy and the first to suffer are the unfortunate Bishops who have been misled into believing that a policy of conciliation is going to make for the happiness of the household, the father as well as the rest of the family.

And so a cry goes up from every diocese, its head lamenting, "I can get all the men I want for the city parishes, but the country ones it is impossible to fill." There it is, for all the world after the manner of the parents who will tell you that "really, Bobbie is so headstrong we can do nothing with him," or that "Mollie just will have her own way in spite of us." The sympathies of the impartial observer are usually with Bobbie or Mollie, as the case may be. It is only human to defy authority when that authority is weak, and very natural to try conclusions to see which is the best man—when rightful authority is not exerted by those to whom it belongs.

LACK OF CANDIDATES. The loosening of control by the Bishops themselves may be one of the causes lying at the root of the lack of candidates for Holy Orders. No young man with any real worth in him will want to enter a business firm which has no visible head and whose employees are laws unto themselves. He knows such a system, or lack of system, would mean continual misery. If promotion were to go to the man who asked first or loudest or had the most effrontery in threatening punishment for non-compliance with his wishes, the berths in the company where such a course was adopted would figure conspicuously in the "Situations Vacant" column.

There is a conspicuous reward waiting for the Bishop who lets it be known that he means to have the ordering of his priests. That if he tells a man to go to the back country or to the uninteresting village that he is to go and no nonsense about it. That, also, the man whom he finds attempting the "preaching on a call" system will lose his chances of promotion or indeed may be requested to move on into another diocese.

Leaders are chosen to lead not to ask the led where they would like to go or to receive dictation as to destination. The question of the fewness of ordination candidates and the inability to get incumbents for village parishes are grave and menacing problems, and while the last named difficulty lies, as we said, a great deal with the Bishops, it also indicates the low standard of many of the men now declaring for Holy Orders. Some of them—it is a hard thing to say, but it is true,—are men that their fellow men heartily despise. They are men of whom some men who know them well can say that they are going into the ministry because it is the only career in which a man can be slack and get off with it, because, also, it gives a certain social status and an entree into circles otherwise closed. The pruning out of such men in their college course would be a mercy for the Church later on. There is simply no room for the self-seeker in the ministry or for the shirker either for that matter.

THE EMBER DAYS. The Ember days or the days at the four seasons when prayer is made for those about to enter the priesthood are practical dead letters. In some churches they are perfunctorily given out, in others the congregations never hear of them, in very few is emphasis laid on them and are they made the fasts which the Prayer-book calendar expects them to be, or do special celebrations with particular intercession mark them.

"How can they know except they be told," may be said of most of our congregations in regard to the matter of the Ember days.

FOR CURATES. A point made in the ordination sermon preached by the Dean of Ontario last Sunday may well be noted. He took the opportunity of saying that the word "curate," now looked upon as a word almost of humiliation and carrying with it a certain sense of degradation was in reality a word of the most exalted significance. It is well to have some one speak out thus plainly when we have "assistant priest," "assistant minister," used constantly, and when wrongly constituted young clerics wrestle with us if, perchance, we attach the honorable title "curate" to their name.

Latin derivations are not so popular as they used to be, and possibly some of the *opprobrium* attaching to "curate" arises from ignorance of its derivation from the Laton *curare,* to care for. The "all Bishops and curates" of our Prayer-book sufficiently indicate that a curate is some one who has the direct parochial care of souls.

A GREAT MAN FALLEN. As we go to press word comes of the death of a great figure in Canadian history, one who belonged to earlier epochs when political warfare was more bitter than it is now, Sir Richard Cartwright, the great debater of Canada's parliamentary life. While many, even of his own party, dissented from his views, all, of every political color, paid tribute to his honesty and to his capacity.

Of Irish descent, he inherited the gift of flowing speech and all the warm-heartedness which is the quality of that race. And in his home life he was the ideal husband and father, and to gentle Lady Cartwright and her family of sons and daughters there will go out great sympathy. Unostentatious in his private life, but eminently sincere, he carried these qualities into his churchmanship, and the Church at large is poorer for the loss of one who was an honorable son.

PLEASE MENTION CHURCH LIFE WHEN WRITING TO ADVERTISERS.

Missionary News of the World.

Anniversaries.

Two important commemorations are just now being considered by the missionary world. The one has to do with the centenary of a death, the other with the centenary of a birth. The former is of great interest to the Church of England, the latter to the Church of Scotland. But both these men belonged primarily to the whole Christian world. Henry Martyn died on the 16th of October, 1812, and David Livingstone was born on the 19th of March, 1813. The missionary society of the Church of England in Canada will mark the anniversary of Henry Martyn's death by a splendid public meeting in Montreal on October 16. On that evening the Ven. H. J. Cody, Archdeacon of Simcoe, will deliver an address upon the life and labors of the great Indian missionary. Other speakers will be the Bishop-elect of Japan and the Bishop of Caledonia. The Primate of all Canada will preside.

Martyn was the second great missionary of the last century, preceded only by William Carey. His labors were largely in India and Persia. As a chaplain of the East India Company and the English forces in India, as an evangelist and preacher, as a translator of the Scriptures into Hindustani and Persian, and as a saint of sweet and gentle character, he has few, if any, peers. He wore himself out in the service of his Master, dying at the early age of 32, in a strange land, without the care or comfort of a single Christian friend. His story needs to be blazed everywhere, in order that the young men of this very commercial age may learn where true greatness is to be found.

And now a movement is on foot to commemorate the life of Livingstone, missionary-explorer and martyr. He came of splendid Scotch stock, and manifested the courage and bravery for which his race is everywhere known. His labors were in Africa, where he laid down his life for the Master. He traveled completely across the Dark Continent, the first man to perform so marvellous a journey. The black race loved him as few men are loved, and tenderly bore his body in long marches to the coast He was buried in the great Abbey where sleep the heroic dead. The anniversary of his birth one hundred years ago ought to assume international proportions, for he was "a citizen of the world." This is a time, surely, when it would be well for mission study classes to refresh the minds of the young especially with the outstanding features of the lives of these two men of God.

The Spirit of Sacrifice.

The press has recently published a story which ought to be read carefully by every Christian. It is entitled "A Millionaire Missionary." William Whitney Borden, heir to $5,000,000, has decided to become a foreign missionary. He was ordained in Chicago on September 21, and will go to work in Kansu, China. He is a graduate of Princeton Theological Seminary, and several years ago gave $20,000 to found a student's mission. He has a sister who has been a missionary in India for a number of years. In 1904 and 1905 he made a tour of the world, and at that time had little or no use for missions, but whilst travelling in the Orient, he was so impressed with the work of the missionaries that he decided to devote his life and money to the work. He will spend two years in England and Egypt in study before moving to China.

As one reads this splendid story, two things are impressed upon the mind. In the first place, it speaks eloquently of the spirit of sacrifice. Here is a young man, with a vast fortune at his command, with a life of ease and luxury spread temptingly before him; yet he sacrifices it all in order to take up the hardest and most trying work of a man's life. Truly, this is a precious thing for us all to hear! It reminds the writer of another case. Recently, a young man of splendid ability and ample resources, with an offer of a position at a salary of $10,000 a year, turned aside and applied for the ministry. He is now a curate in one of the churches in Canada, working without a cent of remuneration. Comment is superfluous.

The second lesson from Mr. Borden's decision is that missions are not a failure. Here is a young man bent upon a world tour for his own pleasure, more or less hostile to missions. but who is so moved by what he sees and hears in the foreign field that he comes home and asks permission to devote his life and means to the compelling cause of missions. The man in the street had better "read, mark, learn and inwardly digest" this practical and forcible illustration of the success of missions. And it will hearten and encourage those at the home base who too frequently bemoan the commercialism and selfishness of our material age!

A Missionary Programme.

Here is a programme that will convince the stoutest objector to missions that the Church is wide awake! The place is Montreal, and the month is October in the year 1912. On Tuesday the 11th, intercessions will be held all day for missions. The services will begin with a celebration of the Holy Eucharist at 8 a.m. The day will be observed as a time of fasting and prayer. The Bishop will conduct a retreat during the morning and afternoon, when the clergy will be called to continual intercession. In the evening a devotional service will be held for the laity and clergy. There will be no speaking or addresses. Just a whole day of pleading with God for His blessing upon missionary endeavor. On Sunday, the 13th, every pulpit in the metropolis will be occupied by strong missionary advocates. The delegation consists of eight Canadian Bishops and ten priests from missionary fields. Thirty-five churches are included in the campaign.

On Monday, the 14th, there will be a laymen's supper, when the Bishop-elect of Japan and the Ven. Archdeacon Renison will speak to the men of Montreal on foreign and domestic missions. On Tuesday and Wednesday the board of management will sit in consultation on the work of missions in the Canadian Church. On Wednesday evening a huge meeting will be held partaking of the nature of a farewell to those men who leave in the autumn for the foreign field. It will also be a commemoration of Henry Martyn's life and labors, noted above.

Add to this, the three weeks' Palestine Exhibition, to be held from Oct. 4-25 in the Arena at Montreal, and you have a missionary programme that ought to stir the most sluggish blood.

The Feasts and Customs of the Jews

(Continued from last week.)

For the tabernacle is the temporary home of the family for a whole week. They live and eat and make merry under its boughs and amidst its pretty flowers and it is among such surroundings that the little children probably receive their most lasting impressions of some of the beautiful traditions of Jewish history. The religious and historical significance of the succoth is never lost sight of. The children are taught how it commemorates the forty years of sojourn in the wilderness of their forefathers, Habah-Beyeru-Sholayim!" "Next after the exodus from Egypt and before the hand of God had led them across Jordan into the Land of Promise.

Tabernacles was the third of the great festivals when all the males of Israel were required to make their pilgrimage to the Temple at Jerusalem. "The firteenth day of this seventh month shall be the Feast of Tabernacles (Chag-Hasuccoth) for seven days unto the Lord" (Lev. xxiii, 34). It is called also Chag-Heosiff—"The Feast of the Ingathering" (Exod. xxiii.) and in other places is given other names: in Leviticus xxiii, 39, it is called Chag-Jehovah—"The Feast of Jehovah," and in Chronicles vii, 3, simply Hechog—"The Feast." It is one of the greatest of the festivals of Israel.

It has yet another picturesque feature besides the succoth itself. In Leviticus xxiii, 40, yet another commandment was laid upon the Israelites which at this season they obey: "And ye shall take you on the first day the boughs of goodly trees, branches of palm trees, and the boughs of thick trees, and the willows of the brook, and ye shall rejoice before the Lord seven days." Exactly to what use the branches were to be put is not specified nor was it indicated exactly what "goodly trees" were to provide the boughs. These omissions gave rise to various interpretations and some controversy, but eventually it was decided in what manner the boughs should be used and what the varieties to be chosen should be the ethrog—citron, and lulabh—palm branch; and a certain formal arrangement of them has also been devised. The lulabh has three constituents: first, a shoot of the palm tree in its folded state before the leaves have spread; next, three twigs of myrtle of the species in which the leaves are arranged in whorls of three; thirdly, two willow branches in which the wood is reddish and the leaves are long (Sukkoth 29c, 33b, 34a).

The myrtle and willow are tied to the lower part of the palm branch—the former on the right and the latter on the left—by means of three rings of palm strips.

Prepared in this manner these, with the ethrog constitutes the "four species" and the lulabh and the ethrog are taken daily to the synagogue to be waved in a prescribed manner during the recital of the Hallel (Ps 118). The worshipper faces the east and holding the lulabh in his right hand and the ethrog in his left he waves them towards the east, the south, the west and the north; downwards, forwards and upwards; exactly in the manner, according to the Talmud, in which it was used in worship in the Temple. After the destruction of the Temple, Rabbi Jahanon ben Jakkai ordained that the practice should be followed everywhere (Sukkoth 41a, 43b.) and thus in countless synagogues is preserved the ancient rite of old Jerusalem.

The greatest day of the Feast of Tabernacles is the seventh—the Hoshanah Rabbah, "the Great Hosanna." It is also among the most picturesque of the ceremonials of Israel and the oldest. It dates back to the time of the Temple, probably to the first of Hasmoneans or even earlier. On that day there is a great procession in the synagogue as there used to be in the great temple of Jerusalem. The lulabh and the ethrog are in the hands of the worshippers and as well as these supplies of willow branches are gathered. "Hoshana!" "Save now!" is loudly shouted at intervals through the service and towards the end the lulabh and ethrog are laid aside and the congregation takes every man a branch of willow and raises the hymn "Kol Mebasser, Mebasserme-omer"—

(*Continued on page* 16)

Richard Tattersall

Organist and Choirmaster
St. Thomas' Church,
Toronto

SOLO PIANIST

Teacher of Advanced Grades of Piano and Organ

STUDIO: COLUMBIAN CONSERVATORY OF MUSIC, TORONTO

Genuine Simplicity--Simple Genuineness

Genuine simplicity—simple genuineness—simple genuineness—genuine simplicity. Turn the words now this way, now that, and they catch the light like a faceted crystal, and flash every lovely colour known. The crown of royalty, the exaltation of the peasantry, genuine simplicity and simple genuineness are the loveliest among the graces, for without them no virtue can reach perfection. Generosity, bravery, courtesy, friendliness, even love itself, what are they if simple genuineness be wanting? They are neither openhandedness, nor courage, nor consideration, nor good comradeship nor divine charity.

Simplicity is the open sesame to all hearts, it is the ornament that makes life easy, the quality that takes from poverty its sting and prevents wealth from being vulgar. Simple genuineness can carry its possessor in comfort before kings, and is the monarch's key when he wishes to unlock his peoples' hearts. It is cordiality without condescension, and respectfulness without servility. It saves the learned from pedantry, and the humble from coarseness.

It is a paradoxical gift, for the most complex natures are endowed with it, and it adds to the many-sided the grace of unnameable charm. It flourishes alike in cottage and palace and the man or woman whose character is moulded in genuine simplicity is the owner of all the world. There is no pleasure too small for it to frankly admit enjoying, and no effort made to please that does not bring from it instant appreciation. It moves with equableness in purple and fine linen or in fustian and calico. Trudging along the dusty highway or driving by in state, its presence makes the road a happier place. An hour in the household where simple genuineness rules is a benediction for a life time. It is a fragrance that returns again, and yet again, to freshen the soul parched with artificialities and strivings to no profit. It is a flower in the wilderness and water springs in a dry ground.

And it cannot be bought with money, nor can it be gained by any toil. It is a possession of which the possessor must be unconscious, which he can see clearly in other men, but of which he is utterly uncomprehending as regards himself.

Genuine simplicity—and simple genuineness—they are contained in that one saying, "Except ye become as little children." They are the lever which has moved the world. All the greatest things of art, of literature, of science and of religion have simplicity as a golden thread woven into their bright folds, and the greatest men and women we have known, and those who have been revealed to us through the printed page, were simple and genuine above all else. Genuine simplicity marks off feeling from sentimentality and forever sets a barrier between the cleanly bred among princes and paupers. When sought, it is never found, but when unthought of, it abides and makes a home within. It transforms all that it touches. It is the sunshine in the smile of the little child and serenity on the brow of age. It is always what it is, nothing more and nothing less. Like the lilies it takes no thought for its raiment, but like them, it is arrayed in a beauty all its own. While Elaboration is planning various schemes, Simplicity is carrying them out, while Ostentation is blowing the trumpets for the battle, Simplicity has won the victory. The advantages of genuineness and simplicity, like the manifestations thereof, are endless. You can see the simply genuine with the eye of the mind and the sight is an oasis in a desert of sham; you can hear them with the soul's ear and they ring restfully sweet, like village bells at evensong.

Haply, you are genuinely simple yourself, and then you will wonder why all this has been written, and the simple wonder of you will draw all men to you and you will only keep on wondering why forever.

Christian Unity

At the Edinburgh Missionary conference, held in June, 1910, the Rt. Rev. Dr. Talbot, Lord Bishop of Southwark,—now of Winchester,—when introducing the report of Commission VIII, spoke as follows:

I appear before you as a member (though from absence in India a very inactive member), of Commission VIII to introduce its report; and I am asked specially to speak on Unity. Yet of Unity here and now there is very little that we ought to say. Just because Unity is the greatest and deepest of our needs, just because its restoration would be so great a sign and result of God's favor to a penitent and purified Church, we are unable and unworthy yet to speak about it in any practical way. It can only come by penitence; all penitence is hard, and corporate penitence, to judge from history, is the hardest of all. We can only speak of it as the ideal, the end, the true "state of nature" in the Kingdom of God. This our Lord has taught us; and the Spirit teaches.

It is well, then, that the report proclaims plainly, quoting older words which separated men united to use in 1905, that "our Lord meant us to be one in visible fellowship," and so, that "the ideal object of missionary work is to plant in every non-Christian nation one united Church of Christ." There is a cardinal truth plainly proclaimed.

There follows a recognition that a breach of what God means brings judgment and loss; and with their eye upon the field of experience, the commission, still quoting, speaks of the "paralysing effect of our divisions upon the moral forces of Christianity;" it bids us recognize "the sin of schism." not to be confessed only as somebody else's sin, but recognized as sin in which we all have part.

The report then descends to lower levels, and taking things as they are reviews tendencies towards unity, partial unions, instances of limited fellowships and co-operation among the disunited. This occupies the bulk of the report, and only in chapter VII does it return to the subject of Unity itself, to deplore in weighty words our light way of taking our divisions, our uncharitable acquiescence in them, to insist upon penitence and prayer; and to conclude with these words:

"Human wisdom can discern no remedy for the situation. Unity when it comes must be something richer, grander, more comprehensive than anything which we can see at present. It is something into which and up to which we must grow, something of which and for which we must become worthy. We need to have sufficient faith in God, to believe that He can bring us to something higher and more Christ-like than anything to which at present we see a way."

I desire to follow and to justify the wise reticence of the report. I hope there are one or two contributions by which I may do so. I desire to dwell on the fulness of Christian Unity. We are always narrowing the sense of words by shallowness or forgetfulness.

Unity is in fact almost a synonym for the life of the body of Christ. It is living and not abstract, and has the fulness which belongs to life. True Unity then would express itself mentally in unity of conviction; morally in unity of heart or feeling, and of conduct of purpose; and structurally in unity of order; unities all of them, containing within them room for rich varieties of intellectual methods of moral temperament, and of detailed plan. It is an utterly defective view of unity which narrows it to any one of these. We stand for the vital idea of unity as the one nearest to the truth, and fullest in content.

I would ask you to consider two results of this fuller and truer conception of unity. Each of these is important in itself, and taken together they are deeply instructive for our present purpose.

1. We are here to-day because of the fact, undeniable and refreshing that there is amongst us a true measure of unity. It is real, it is deep, it is large. We feel it as we look in each other's eyes, grasp each other's hands, share fervently in common prayer. We are here to acknowledge it, to use it, to delight ourselves in it, and to find the blessing that it carries. There have been times when, perhaps rightly, men felt that there was no way to defend precious convictions but that of a rigid exclusiveness. They must express their differences; they were hindered from giving any effective expression to their agreements. They stood accordingly quite aloof, mutually ignorant and mutually suspicious. We believe that now, by His guidance, the Spirit of God is showing us that we can do more justice to our whole mind, to differences and agreements alike.

2. Accordingly, it follows that if we are to own the unity we have, we must, by precisely equal and as urgent duty, be jealous for those parts of unity which we lack; for the unity of order which we have not, and for the unity of conviction which we only brokenly have. They, too, are real and sacred. We will not belie our own convictions about their nature or necessity.

We are not here to debate about them. For this we have no authority or commission. Therefore, it is wisely and indispensably resolved that "no resolution shall be allowed at the conference which involves questions of doctrine or of church polity, with regard to which the churches or societies taking part in the conference differ among themselves." We must not ignore differences; we must be loyal to our own convictions; we must respect those of one another. But we must do this not merely with the courtesy of gentlemen, but with the reverence which recognizes that what any great body of real disciples lives by has in it some of the gold of truth.

But there are two bold proposals

(*Continued on page 12.*)

PLEASE MENTION CHURCH LIFE WHEN WRITING TO ADVERTISERS.

The Church in Canada.

DIOCESE OF ONTARIO.

The Rt. Rev. William Lennox Mills, D.D., Lord Bishop of Ontario, Kingston, Ont.

St. George's Cathedral, Kingston.

An ordination was held in the Cathedral on Sunday, September 22, by the Lord Bishop of Ontario at 11 o'clock, when the following were admitted to the priesthood: Rev. Seeley Edward Harrington, B.A., Trinity college, mission of Pittsburg; Rev. Charles Mandsley W. Dumas, Wycliffe college, mission of Bannockburn.

The candidates were presented by the Archdeacon of Kingston. The Very Reverend the Dean of Ontario preached the ordination sermon. The Archdeacon of Kingston, and the Rev. H. H. Bedford-Jones, conducted the examination.

Judge McDonald, chancellor, was present in his official capacity.

The Lord Bishop of Ontario preached in the evening at St. Paul's church, the Rev. Mr. Dumas preaching at St. James.

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Harvest services were held at St. Mark's church, Barriefield, on Sunday, the preacher being Rev. A. H. McGreer, M.A., of Christ Church Cathedral, Montreal, who received the most cordial welcome from his old parishioners.

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The marriage of the Rev. S. E. Harrington took place at Smith's Falls on Wednesday, Rev. Rural Dean Bliss, assisted by Rev. George Code of N. Augusta, brother of the bride, officiating.

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The Ven. J. K. McMorine, Archdeacon of Ontario, will soon be leaving for his winter quarters in Augusta, Georgia, U.S.A.

Canon Starr is in Vancouver, B.C.

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The Dean of Ontario on September 27 inducted the Rev. W. G. Swayne to the parish of Athens in succession to the Rev. R. B. Patterson. He also preached at the harvest service.

Merrickville's Loss.

This parish was bereaved on Sept. 18th, when Samuel Jakes was suddenly called to the eternal rest. He had nearly reached the four-score years, but active in mind and body, he was at his business until an hour before his death. A Churchman by conviction, he was indeed a strong tower to the parish. Unfailingly at church and at Holy Communion, generous in his support, keenly interested in the welfare of his Church, above all, thoroughly consistent in his life, his memory will be a precious possession. He was a man of great natural ability, practical sagacity, and sound judgment, and these gifts were lavishly expended upon the new church erected in 1908-9, and to the successful completion of which he contributed not only a large subscription, but time, thought, and energy without stint.

It is a great joy to his friends that he had at least a few years to enjoy, as he did, the worship of his Saviour in the church for which he had done so much.

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Harvest services were held at St. Luke's, Kingston, on September 22nd, when the rector, the Rev. R. S. Forneri, B.D., was celebrant at early and midday celebrations, and the Rev. R. W. Spencer preached the latter service and at evensong. As always, the church looked lovely with its profusion of flowers and fruit, and the music was especially good.

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His Lordship celebrated and preached in the cathedral on Sunday September 15th, and all were glad to find him so well again.

Memorial Gifts Consecrated.

The Lord Bishop dedicated the following gifts in St. James', Kingston, recently:—A Prayer-book, for the prayer desk, "Presented to St. James' Church, by George W. H. Comer, in memory of his wife, Ellen Elizabeth Charles Comer, and three children. Christmas, 1911," a book of services for the Holy Table, "In loving memory of Robert Eward by Mrs. Agnes Eward, Easter, 1912"; brass vases for the Holy Table, "To the glory of God and in memory of Emily A. Rogers, by her sister. Whitsunday, 1912"; a desk for the south end of the Holy Table, "To the glory of God and in memory of R. Vashon Rogers, presented by his sister. Whitsunday, 1912"; a communion rail, with the inscription, "These communion rails were erected to the glory of God, and in loving memory of Robert Vashon Rogers, K.C., L.L.D., born 1843, entered into rest 1911," with the first two verses of the missionary hymn, "Go Labour On"; the electric light system, in connection with which a tablet is placed near the main door, 'In grateful remembrance of the life and work of Robert Vashon Rogers, K.C., L.L.D., a faithful servant of Christ, who entered into rest, May 2nd, 1911. the electric light system in this church is installed and this tablet erected by the congregation; a brass alms basin, "To the glory of God, and in loving memory of Rev. R. V. and M. D. Rogers, by their daughter, August, 1912."

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The Junior Auxiliary of the Cathedral, assisted by children from all the churches in the city, will shortly enact "The Sunset Hour," a play written by the author of "The Little Pilgrims and the Book Beloved." Miss Nan Saunders will be "Mother Church," and it will be played on the lawn at "Calderwood," the home of the diocesan junior secretary, Miss Lyman, on the last Saturday in September.

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The Rev. Mr. Harris, who has been working in the Diocese of Calgary, has been appointed to Maynooth. He is in deacon's orders.

DIOCESE OF TORONTO.

Rt. Rev. James Fielding Sweeny, D.D., Lord Bishop of Toronto.

The Rt. Rev. W. D. Reeve, D.D., Assistant Bishop.

Aurora and Oak Ridges.

There was a harvest service at Aurora on Thursday evening, Sept. 17, when the Rev. Prof. Cotton, B.D., was the preacher. On the following evening the incumbent, the Rev. Gerald Despard, called his people about him for a harvest reunion, a purely social affair. On Wednesday of the same week, St. John's, Oak Ridges, held its harvest service, Rev. T. B. Smith, of St. John's, West Toronto, preaching.

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After a year's illness, brought on, it is thought, by overwork, the death took place in Toronto, on September 17th of the Rev. William Hayes Clarke, for twenty-five years rector of St. Barnabas. He was aged 66, and was a graduate of Trinity. He has worked in the diocese of Huron, and also in British Columbia. For more than two years he has given up active work.

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An aged Churchman, Mr. George Gamble, who had reached his ninety-fourth year, died recently in Toronto.

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A sanctuary lamp has been placed in St. John's, Peterboro', in memory of Mrs. Charles Perry, who was one of the oldest members of the congregation. Her husband was the first member for Peterboro' after Confederation. The lamp, of Greek design was made in Jerusalem, and was ordered by Miss Burnham, a member of St. John's, when visiting Palestine. It is probable that a similar lamp does not exist in any other church in Canada.

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There is a rumour that the Dean of Ontario may consider a proposition to lecture at Trinity College on elocution and the intelligent use of the voice. The Dean's acceptance would be very acceptable to the staff and students.

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Church to be Absorbed.

It is probable that the congregation of St. Philip's, Toronto, will return to the congregation from which, thirty years ago, it seceded, on a question of "high" and "low," terms much more rife in the diocese then than now. St. Stephen's has from the first been a parish which has held the majority of its people loyal to it and its clergy. The congregation is now thinking of building a new church facing on Bellevue avenue, to cost, possibly, $70,000. St. Philip's had for its rector for years the present Bishop of Toronto.

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The Lord Bishop instituted the Rev. Edmund Greaves, formerly curate of St. Giles', Reading, Eng., and for the last few months curate at St. Peter's, Cobourg, as incumbent at Bobcaygeon.

DIOCESE OF MONTREAL.

The Rt. Rev. John Cragg Farthing, D.D., Lord Bishop of Montreal, Montreal, Que.

Bishop Talbot in Montreal.

The Lord Bishop of the diocese was among the large congregation at High celebration in St. John the Evangelist, Montreal, when the Rev. H. A. Collins of St. John, N. B., was celebrant, the Lord Bishop of Winchester preached. In the chancel were Dean Paget, of Calgary, en route home from England, and the Rev. Cheetwood Hamilton, of England. The Bishop of Winchester, Dean Paget and Father French were at college together in England.

The Bishop of Winchester was the celebrant at early celebration.

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His Lordship, Dr. Talbot has a striking personality. He is tall of stature, full bearded and is quiet and unostentatious in his bearing.

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At a service held recently in Beaconsfield in memory of Bishop Grafton of Fond du Lac, the Rev. Dr. Dufoy, a priest of the American church, preached on "The Apostolic Succession of the Celto-Anglican church," declaring it to be without a break and unique in its adherence to primitive Catholic usage and canonical observance.

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On Saturday Sept. 7th, Bishop Farthing, assisted by Dean Evans, Rural Dean Robinson, Canon Renaud, Revs. H. E. Benoit and D. Lariveau, laid the foundation stone of the Church of the Redeemer, formerly on Chatham street, and now being erected at the corner of Cartier and Sherbrooke streets. The object of the work begun here is to provide a spiritual home for those, chiefly French, who, dissatisfied with their Roman faith, wish to change their religious allegiance. There is no proselytising done. The Bishop spoke of the church as the national Church of England, and as the Empire extended she became the church of the Empire. She should so adapt her ministrations to the needs of all foreigners living in the Dominion that all who wished could be ministered to in their own language. The rector then pleaded for the spirit of toleration in religious matters and for freedom of conscience. The new building will seat about 600. Other clergy present were Revs. J. Flanagan, C. E. Baker and Abbott.

Loss to the Church Militant.

Two well-known citizens of Montreal who have done good work for the Church, whose places it will be hard to fill, have passed to their rest recently. Col. Whitehead, who died at Dorval, was interred with military hon-

ours on Sept. 9th, from the Church of St. James, when the service was conducted by the Rev. A. P. Shatford, assisted by Rev. J. O. Booth and Rev. F. L. Whitley. Officers of the Headquarters staff at Ottawa, of the 12th infantry brigade of the Royal Highlanders, and 6th Mount Royal Rifles, as well as the Montreal Council of the Boy Scouts were pall bearers. Representatives were present from St. Paul's Lodge of Masons, of which the deceased was past grand master, and from the G. T. Railway. With over 400 Boy Scouts accompanying the body of their late friend, the funeral cortege was a very imposing sight.

On Sept. 12, at St. Agathe, after a short illness, there passed away Mr. Richard Wilson Smith, a prominent member of St. George's, and for many years a most influential member of synod. From 1892 to 1897 he sat in the city council, first as alderman—later as mayor, and in 1896 contested the St. Lawrence division of the city in the election for the House of Commons without success. He was a director of many industrial and financial companies in Montreal, and served on the Protestant Board of school commissioners, was a governor of the Diocesan Theological college and a trustee of Bishop's college. At the time of his death he was chairman of the diocesan committee for raising the quarter million dollars for the diocese. The funeral took place to St. George's church. The body was met at the church by Bishop Farthing, and the rector and his assistant clergy, Dean Evans and others. Dr. Patterson Smyth read the burial office and the Bishop the lesson. Among many persons of prominence present were Mayor Lavallee and ex-Mayor Guerin.

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The vicar of Hursley (John Keble's church) the Rev. Thos. Parry Pughe, preached at the Church of the Advent last Sunday. He is on his way to Australia across Canada, where he has formerly worked and is visiting the Bishop of Montreal, a fellow-collegian of his at Cambridge.

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The band of missioners for the Mission of Help commencing at Winnipeg on the 26th inst., reached Montreal on Friday evening. There was a corporate celebration of the Holy Communion at St. George's church on Sunday at which the Bishop officiated. Many of them addressed the city congregations during the day.

DIOCESE OF NIAGARA.

The Rt. Rev. William Clark, D.D., Lord Bishop of Niagara, Hamilton, Ont.

Christ Church Cathedral.

The Senior Brotherhood of St. Andrew met on Wednesday and there will be a corporate celebration of the Brotherhood next Sunday, 8 a.m. This society which has a large membership, is full of Church activities under the inspiring guidance of the dean.

Confirmation classes will begin on October 7th. All candidates are asked to notify the rector as soon as possible.

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On Sunday the Bishop visited Homer and two outlying stations and held confirmations. With the greatly increased number of those seeking this rite, should accrue a number of active church workers.

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St. Stephen's, Mount Hamilton, held harvest services last Thursday. The church was crowded, the decorations being beautiful and churchly. The rector, Rev. George Pugsley, read the lessons and prayers, Archdeacon Forneret preaching. The singing of our inspiring harvest hymns, with thought of the garnered stores, was exceptionally good. The service was repeated on Sunday, the rector preaching.

Sunday School Work.

The teachers in the Anglican Sunday schools of Hamilton, with friends interested met recently at the Church of the Ascension and organized an association for Sunday school work. Bishop Clark presided and there were present Dean Abbott, Canon Howitt and Dr. Rexford, besides some ten or twelve clergymen, with their teachers. Dr. Rexford said, "That Sunday school forces must be connected and the only way to do it is by organization. He compared the association to a clearing house, where ideas were exchanged and advocated, the best Sunday school workers in the city being asked to speak at these meetings.

Bishop Clark said that the Sunday schools were not dead, but were sleeping giants which needed but added energy to be the institutions whereby the problems of the Church would be solved. The problem of Sunday school was not what to teach, but how to teach it.

During the evening teachers certicates were presented to Miss Elizabeth Smith, Miss Hawkins, Miss Kate Smith, Miss E. Hobson, Miss Elizabeth Gunn, Miss Grace Mountain.

Officers elected for the association, which is to meet the first Thursday of each month: Canon Howitt, president; A. Hobson, secretary; Miss Fadden, Font department; Mrs. Sullivan, primary; Rev. W. W. Judd, adult Bible class; G. C. Copley, statistics.

Dr. Rexford pointed out that the work should not all be left to women, for at a certain age of the boys, they could not be guided by women, but needed the strong hand of a man, thus carrying out the often expressed opinion of public school experts. Another point made, was a strong plea for the young women who were beyond the worries of providing the necessities of life for themselves to take up the work and he said, "it was not necessary to go to a foreign mission field to find work to do."

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Sunday afternoon, the 13th Royal Regiment of Hamilton celebrated its semi-centennial. Archdeacon Forneret, chaplain, delivered a loyal and inspiring address to the assembled thousands in the park. The adaptability of the Church service was never more pronounced than when as joined in by the crowd, responsive Psalms, the creed, and Lord's Prayer came up as "the sound of many waters." Sir John Gibson was among the old members present and Mr. Robinson, the veteran bandmaster, and an old and honoured member of Christ Church Cathedral, wielded the baton with the old time vigor of fifty years ago.

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St. James' mission, Hamilton, puts out a little bulletin which says that six of the S.S. teachers there intend to qualify for the diploma given by the S.S. commission, and that a ten-day mission is to be held in the parish in November, and asks the people's prayers for it.

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His Lordship visited the parish of Rev. C. E. Riley, B.A., and held a confirmation at 11 a.m. at McNab, when three candidates received the apostolic rite. At three the Bishop confirmed eleven persons at Virgil, and seven p.m. found him at Homer when three more candidates were presented.

The Bishop left on September 20 for Mount Forest, where on Sunday he consecrated the church of St. Paul. This was a matter of much rejoicing, as the consecration means much to priest and parish. There was a harvest service in the evening. The Bishop will visit Riverston, Arthur, Colbeck, Grand Valley, and Orangeville.

—

Much has been said about harvest services. On the one hand, it is urged that a richly decorated church is out of place, with its festival hymns and psalms, in a year when hearts are saddened by losses that have come with stunning force, and when we look with dismay at difficulties ahead. But is it not true that there is no year, however bad, in which there is much to be thankful for, especially when we take the widest view of the harvest festival as a great act of thanksgiving for the good supply of the vast human family? Even though a few minor chords are heard, we keep the feast in the belief that "His mercies still endure, ever faithful, ever sure."

St. Mark's, Hamilton, thus kept its harvest festival, an early celebration followed by a bright evening service. Dr. Renison was the preacher, and the singing was exceptionally good.

Mission in Hamilton.

Preparations are being made for the mission to be held in Hamilton beginning Sunday, November 17, in the various parish churches. On November 24, a mass meeting will be held and addresses given by some of the missionaries in the Temple Theatre at 4.15. Literature, including the Bishop's pastoral and a prayer for public and private use, will be printed and distributed. Large placards will be posted throughout the city. Much is hoped for in the way of a wider vision of the church, and our responsibilities as members of the kingdom The visit of the Mirfield preachers, last year, left an indelible impress, and we trust this mission will be followed by a great spiritual revival as an outcome of faithful church teaching and keener religious insight.

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In St. Thomas', Hamilton, was held the meeting of St. Andrew's Brotherhood. Addresses were given by Bishop Clark, Dean Abbott, Sub-Dean Sutherland, Archdeacon Forneret, Rev. Dr. Renison, Rev. E. N. R. Burns, Rev. J. A. McAndrew, Rev. J. White, and J. A. Birmingham.

The heavy rain materially affected the harvest festival at St. John's, York, Rev. S. Bennetts, rector. The church was beautifully decorated. Rev. H. J. Leake, of Hagersville, preached effectively.

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Congratulations to Rev. S. Daw on the success of his son, H. B. Daw, who has presented his certificate of fitness at Osgoode Hall, and on the fiat of the Judge, has been sworn in as a solicitor of the Supreme Court of Judicature. Young Daw's success is but another instance of the high standing attained by clergymen's sons in the professions, a standing that by actual count ranks high.

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Rev. Mr. Murphy, St. Paul's, Charlottetown, P.E.I., was a welcome visitor to his old home, when on Sunday he preached at the Church of the Ascension, Hamilton.

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Holy Trinity, one of the three churches in the prettily named parish of Chedoke, had a successful thanksgiving service. Dr. Renison was preacher. The decorations were effective and unique. Canon Wade preached on the following Sunday in the morning, and the rector, Rev. George Pugsley, in the evening

DIOCESE OF QUEBEC.

The Rt. Rev. A. Hunter Dunn, D.D., Lord Bishop of Quebec, Quebec, P.Q.

St. Peter's, Sherbrooke.

St. Peter's is one of those churches whose doors are open all day. Daily services are held at 9 and 5.30.

Four deacons were raised to the priesthood in this church recently: Rev. Channell G. Hepburn, Rev. N. H. Snow, Rev. Cecil G. Stevens and Rev. W. H. Moorhead. There was a large and reverent congregation, and the service began with the processional, "Ye servants of the Lord, each in his office wait," with which the choir of men and boys, the clergy and the venerable Bishop imposing in his scarlet robes, entered, the Rev. Dr. Parrock acting as the chaplain. The clergy present were Canon Allnatt, Rev. Principal Parrock, D. D., Bishop's College; Rev. G. H. Parker,

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Lennoxville; Rev. H. M. Little, Montreal; Rev. James Hepburn, Richmond; Rev. Albert Stevens, Coaticook; Canon Shreve, and Rev. Vere E. Hobart, Sherbrooke.

The sermon was preached by the Rev. H. M. Little, of the Church of the Advent, Montreal, and the candidates were presented by Canon Allnatt.

DIOCESE OF NEWFOUNDLAND.

The Rt. Rev. Llewellyn Jones, Lord Bishop of Newfoundland.

The Lord Bishop solemnly dedicated a Holy Table at the Church of St. Thomas Apostle and Martyr, St. John's, on the 1th Sunday after Trinity *Ad majorem gloriam Dei* and in memory of Mrs. Hallie F. Wood, a former president of the Woman's Missionary association in that parish. It is of splendid workmanship in carved oak, and made by the firm of Wipple, Exeter, Eng.

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The Rev. C. W. Hollands, of Trinity West, has been appointed to the vacant mission at Carbonear. Father Hollands has been in this diocese since 1881, and has served in several missions, both adjacent and remote from the capital and has considerable experience as a missionary.

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The Rev. Father Massiah, describing his missionary tour in the parish magazine of St. Peter's, London, Docks, says of Newfoundland: "I had to bury one of the 'old stalwarts' of the village yesterday, whom I had married thirty-six years ago. The cemetery is on a hill among the mountains—a lovely grand quiet spot. It was not thought I could get there, but I managed on my sticks and leaning on a strong arm. Having deposited my old friend in the grave, I took my seat on a scarlet-painted bier in cassock, surplice, tippet and biretta, and umbrella, for it was pouring with rain and so I was taken back to the church. The road up the mountain was almost perpendicular in places, so while the foremost men had to keep back the bier, there were those at the back with ropes to prevent it from running away. But as it came to pass, I got safely back. Nearly a month ago, I slipped on a rock and fell and sprained my knee, and was unable to stand for a fortnight. I had to be carried from the steamer on the shoulders of a gang of men, but I did not give up, for by the help of two men and two sticks I managed to get to church on the second Sunday after my accident but the improvement was very slow."

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The C.L.B. held a church parade on September 15th to St. Thomas' church, the Rev. Geo. R. Godden, M.A., rector. An instructive address was given by the Rev. Mr. Leggo, chaplain of the Church ship "Amazon," on the motto of the Brigade: "Fight the Good Fight."

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The village of Hopewell, twenty-one miles from St. John's, had a red-letter day in its history on Sept. 17th, when service was held for the blessing of a bell for St. Peter's, where Father Caldwell is the *Soggarth Aroon* of his devoted people. Five clergymen were in the sanctuary, arrayed in college hoods of every imaginable hue, and gave a picturesqueness to the surroundings. An address was given from the chancel steps by the Rev. J. Brinton, of St. John's, from the text, "Serve the Lord," in which he vividly portrayed the work performed by bells in summoning the faithful in all ages of the Church to worship.

The prevailing type of churchmanship in this neighbourhood is satisfactory. The offering of the Holy Eucharist is the chief service on Sundays whenever a priest is available, Fr. Caldwell having to look after other missions in the district.

DIOCESE OF HURON.

The Rt. Rev. David Williams, D.D., Lord Bishop of Huron, London, Ont.

Corner Stone Laid.

The Lord Bishop laid the cornerstone of the new Trinity church, Watford, on September 12th. The clergy present with the incumbent, the Rev. S. P. Irwin, B. A., were: Rev. F. S. Robinson, rural dean of Middlesex; Rev. W. M. Shore, of Warwick; Rev. H. R. Diehl, Adelaide; and Rev. J. H. McLeod, of Alvinston.

The stone was laid on the northeast angle of the tower and has on it the following inscription in gilt letters: "Trinity Church, 1868-1912." The silver trowel with pearl handle, used by the Bishop, was loaned by Mrs. George H. Taylor, of Ancaster. The collection amounted to $220.70.

The first church services were held in Watford in a hall in 1867, by the Rev. John Gibson, of Warwick. In 1868 the present brick church was built, and in 1869 the Rev. R. Fletcher became rector of Warwick and Watford and largely through his efforts, by money collected in England, the church was almost free from debt. The Rev. P. E. Hyland was rector from 1879 to 1886, when Trinity was detached from Warwick and with St. James', Brooke, and Grace Church, 4th line, became a new parish, with Rev. Geo. Wye as rector. Three years later the Rev. Arthur Murphy was rector for about one year, during which time extensive repairs were made. The Rev. Jas. Thompson was appointed in 1890 and had the present rectory built. In three years Mr. Thompson resigned and was followed by Rev. John Downie and in 1905 the present rector was appointed. In 1906 a church was built at Sutorville and the parish now comprises Trinity, Watford, St. James', Brooke, and Christ, Sutorville.

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A beautiful window in memory of Georgina, wife of Dr. Richard Carney of Windsor, was dedicated by the Rev. Arthur Carlisle in All Saints, Windsor, on September 15th.

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The Rev. T. B. Clarke of All Saints church, has been elected president of London's ministerial association.

Boy Knights of St. Luke's.

The Boy Knights of St. Luke's, Brantford, C.C. 302, are organizing for 1912-13. It is the largest boys' organization in the city.

From the day a boy joins he is urged to be regular in habits and neat in appearance. Drill equipment, shooting, field days, reviews, and camps, though not an end in themselves, must be carried out thoroughly. In addition, it is teaching the boys to carry out things in unity and to work together as a whole. At the outset a boy is taught that lawlessness is not freedom and that service is honor.

The Boy Knights to a large extent is modeled after the Boys' Brigade of England, which is so popular and has performed such a great work there.

Archdeaconry of London.

The fourth conference of the archdeaconry of London will be held in St. James', London, on October 1st and 2nd. The programme includes topics for discussion which are of vital interest to the Church, and these will be in charge of men fully qualified to discuss them.

New St. Paul's, Woodstock, gave a very cordial welcome to the new vicar, the Rev. F. H. Brewin and his wife.

DIOCESE OF RUPERT'S LAND.

The Most Rev. S. P. Matheson, Lord Archbishop of Rupert's Land and Primate of all Canada.

Gifts for Souris.

The Chancel Guild of St. Luke's, Souris, has given a handsome set of books, comprising lectern Bible, Prayer-book, and altar services to the church.

A quiet wedding was solemnized, when Joseph Patrick Smythe, of Brandon, was united in the bonds of holy matrimony to Enid Robertson, of Hazelmere, Surrey, Eng. The Rev. H. Cawley, the newly-appointed rector officiated. After the ceremony the Holy Communion was celebrated.

DIOCESE OF ALGOMA.

The Rt. Rev. George Thorneloe, D.D., Lord Bishop of Algoma.

All Saint's, Huntsville.

The Lord Bishop paid an official visit to this parish on September 18, and confirmed eight candidates presented by the rector, the Rev. E. J. Harper. The Rev. Mr. Sinclair, of Ravenscliffe, was also present, and assisted at evensong, which office immediately preceded the service of confirmation. The Bishop preached from St. Matt. vi. 22, a most helpful and suggestive sermon; one that will not soon be forgotten.

On Thursday, the Bishop, taken in charge by Mr. W. M. Duncan, licensed lay-reader, drove to the missions of Allensville, Lancelot and Aspdin, with Stanleydale in view on the following day.

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On Sunday the Bishop begins the day with services at Novar, and will visit other stations under the Rev. Mr. Sinclair.

All Saints, White River.

On Sunday, September 22, the first harvest services were held in this church, which was beautifully decorated by the women of the congregation, and the gifts of fruit, vegetables, flowers, etc., were numerous. Holy communion was celebrated at 8 a.m. and 11 a.m., and at the latter service the sermon was preached from the text, Deut. vi., 11-12. In the afternoon, children's service was held, when Mr. F. C. Lucas, lay-reader, spoke to the children upon the parable of the talents. Evensong was sung at 7, when the subject of the sermon was "Gratitude." There were large congregations all day. The preacher and officiant was the incumbent of the White River and Missanabie Mission, the Rev. H. Bruce.

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There was a meeting of Manitoulin deanery on Sept. 25th and 26th, in St. Peter's parish. The Rev. R. A. Hiltz was present.

DIOCESE OF COLUMBIA.

The Rt. Rev. J. C. Roper, D.D., Lord Bishop of Columbia.

The parish of St. Stephen, South Saanich, and St. Mary, Saanichton, with the district of Keating's, which have been cut off from the old and too extensive mission of Sidney and Saanich, are now to form an independent parish. The first vicar will be Rev. J. Lionel Homer at present incumbent of Aultsville, in the Diocese of Ottawa.

Pending the arrival of the Rev. J. L. Homer, the services at the Temperance Hall, Keating's will be supplied by Mr. Francis A. Williams, a lay reader, who has been doing excellent work in the district during the summer.

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The Rev. W. H. Dawe is expected to arrive in Victoria early in November, and will be attached to the cathedral staff.

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The Rev. Arthur Wells, of Qu'Appelle, has been appointed to the mission of Wellington and Northfield.

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Parksville, where a vicarage has recently been erected, is to be the centre of what gives promise of becoming a strong outpost of the Church. The parish will include the settlements of Manoose, Errington,

(*Continued on page* 13.)

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The Story of the Convention

The eighteenth Dominion Convention of the Brotherhood of St. Andrew, which opened in the parish house of St. James', Toronto, on Sept. 19, and continued until the 22nd, was the most successful gathering that the great laymen's organization has ever held in Canada. It was regarded by many as a test of the Brotherhood, which some persons thought to have lost ground as a "home mission" effort on account of the increased interest taken by laymen in the other missionary activities of the Church in Canada. It came through the test in a manner that inspired the men of the Dominion council to fresh effort. Not since the great Forward Movement year has there such a feeling of confidence and enthusiasm roused by a Dominion convention.

In attendance, the convention surpassed anything that the Canadian Brotherhood has ever accomplished. There were 454 delegates, the majority, of course, from Ontario, but there was a good representation from all parts of Canada. Some of the distant points were Fort William, 3; Montreal, 8; Ottawa, 11; St. John, Que., 1; Sherbrooke, 1; Sydney, C.B., 1; Halifax, 1; Saskatoon, 2; Vancouver, 1; Calgary, 1; Winnipeg, 3. There were 15 men from the United States; one from Bermuda and one from Japan.

The organizers of the convention had several keen disappointments in the programme. Rt. Hon. R. L. Borden, Prime Minister, was to have been a speaker at the great mass meeting for men on Sunday afternoon with Bishop Talbot, but, owing to the Montreal and Toronto banquets on Saturday and Monday, to celebrate the anniversary of the victory of the conservative party, the Premier could not be present. Although the change of plans was made at short notice, the committee was fortunate in securing Mr. A. C. Boyce, K. C., M. P., chancellor for the Diocese of Algoma, so that this meeting, which is always an important feature of the Dominion convention, was carried to a successful conclusion.

Devotional Addresses.

Many fine devotional addresses were heard in the course of the convention. At the opening Quiet Hour, in St. James', on Thursday evening, Rev. W. W. Craig, M. A., B. D., St. George's, Ottawa, gave an address on "The Need of the Church." He spoke of the way in which God calls and prepares men to meet the great needs of the Church. The Church is subjected to the ridicule of the pessimist, who declares that there is no spirit or life in it. The fact that missionaries could be found to sacrifice everything for the cause of Christ disproved such criticism. Mr. Craig said that it rested with the members of the Church to carry out the great benefits of Christianity to the world. Christians need to feel anew their convictions of the awfulness of sin and their sense of duty for mankind.

The opening address on Friday was given by Canon Davidson of Peterboro, who showed by the miracle of the feeding of the multitude how the Lord had always worked through ordinary means, as He does to-day. Bishop Sweeny greeted the members and hoped that they might carry away an increased entnusiasm that would lead to great work throughout Canada.

"That it may please Thee to give us more love, more wisdom, more earnestness and more perseverance," was the subject of a devotional address by Rev. A. Carlisle, All Saints, Windsor. He showed how a sense of need must lie at the root of all spiritual agencies. The trouble was that men frequently did not know their own needs. He instanced the way in which a beggar thought that money would make a man of him, when the cultivation of instincts of self-reliance was what he really required.

The Final Service.

The final service was held at St. James', on Sunday evening, with Rev. H. Symonds, Christ Church cathedral, Montreal, as special preacher. It was followed by the beautiful service of farewell, which always concludes Brotherhood gatherings. Rev. J. R. H. Warren, St. Matthew's, Toronto, took charge of this service.

The Annual Report.

The annual statement gave a summary of the work of the year. It stated that Mr. L. de V. Chipman, assistant secretary, had resigned and returned to Nova Scotia, and that his place had been taken by Mr. C. C. Stenhouse, Dominion Council member, Fort William. The splendid work being done by the Follow-up department was also described: during the year over a thousand names had passed through the hands of those in charge of this important work, which was described as a "truly missionary enterprise."

The report had the following to say about the state of the Brotherhood:

"The reduction in the staff has been a handicap in extension; however, 23 new charters (13 Senior and 10 Junior) have been granted and these only after a term of strict probation with the object of ensuring permanency.

Twenty-one chapters (20 Senior and 1 Junior) have been revived. and in view of the fact that there are comparatively few important parishes that have not had a chapter at some time or other, these revivals represent strength where formerly there was weakness. There have been 31 chapters formed on probation (17 Senior and 14 Junior), 14 of which have completed their term of probation, while the remainder may be expected to apply for their charters in the near future. There are 246 active Senior and 134 active Junior chapters, formed or on probation."

Another section dealing with the need of extension ran:

"There are two, and only two, matters of momentous importance to bring before this convention affecting our extension and intensive work; first, the matter of financing our work in the future, and secondly, the appointment of a travelling secretary exclusively for the West.

"In dealing with finances your Council have hitherto had their hands stayed from making a plain statement of their views of the responsibility of the members of the Brotherhood to provide the necessary funds to maintain and extend our work, objections having been raised that Brotherhood men would not stand the money test.

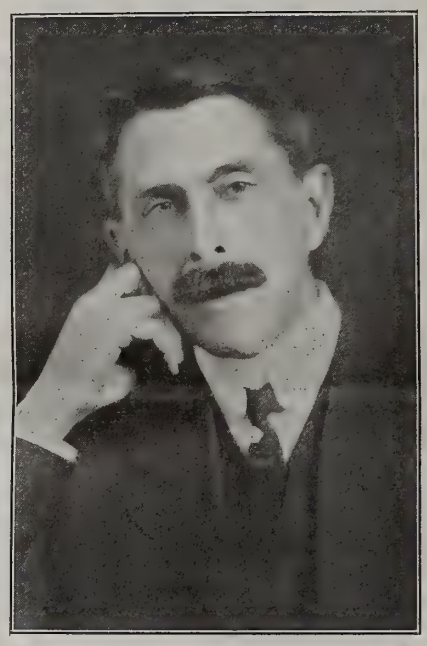
"No doubt the first requisite in a Brotherhood man is a manly faith in Him, 'Whose we are and Whom we serve,' but there is a second requisite, namely, that every Brotherhood man must be convinced of the very great importance of the Brotherhood for the Church all over Canada, and of his responsibility to promote it even above many other worthy Church claims. He must then have the courage of his convictions and be ready to back them up by regular and definite financial support. He cannot in justice to himself continue to pay 50 cents for the Brotherhood in an entire year and leave fifty dollars to be paid by some few men who hear the call and answer it.

"The appointment of a Western travelling secretary must be made now; it cannot be postponed. In putting the matter thus strongly we mean that the Brotherhood is bound to grow, and grow vigorously in the West, and we Churchmen of the whole Dominion must make this growth possible by securing a good, commonsense, devoted Brotherhood man as our representative. We need such a man and we shall find him, but every Brotherhood man must help to support him. On chapter members themselves and not merely on the council or executive rests the responsibility of providing necessary financial support. Brotherhood men will not shirk this and money will be provided if we determine loyally to support any financial action this convention may adopt."

The Business Sessions.

The chief matter of business was the consideration of the new method of financing proposed by the Dominion Council. It was suggested that (a) the annual quota of 50 cents per member be paid by each chapter and that the members who pay this money be considered in good standing; (b) that each chapter be required to pay $3 per member for the expenses of the organization; (c) that men who are interested in Brotherhood effort without wanting to take up active work may become sustaining members upon the payment of $5 per annum, and that sustaining members need not take the vows of prayer and service.

These proposals stirred up considerable opposition. Several members wanted to continue the present system of collecting by pledges. Others said that the new system of raising a sustentation fund would be fatal to chapters composed of poorer men. Several prophesied that it would kill their chapters to have to raise more money. One clergyman asserted that the Brotherhood had "rested upon inspiration" in the past, and he disapproved the introduction of a change that might injure the work.



A. G. ALEXANDER,
President of the Dominion Council, whose members insisted on his retaining the office.

Mr. James A. Catto replied to objections in a pointed and earnest speech. He declared that past methods had not been sufficiently businesslike. They had "rested upon inspiration," and the result was that a few had to bear the entire burden of financial responsibility. "If there is no need for the work, let us stop it at once," said a speaker, "for it is a mockery and a sham. If there is work to be done, we must secure the money. We have been trying for twenty years to get money in another way, and we have failed, so we must try a new method." Mr. Catto urged no shifting of responsibility. Like other organizations they ought to undertake to support themselves.

Two prominent clergymen supported Mr. Catto's stand. It would not cost $6,000 a year to finance the Brotherhood, said one, and he thought it surprising that the men should hesitate to accept their responsibility. It seemed to him like an echo to the objections which had been raised when the Church undertook to raise more money for missions. Yet the objections had died. The other priest urged that laymen should not want their great organization maintained by the charity of the rich churchmen. If the proposal would kill the Brotherhood, then it was time for the Brotherhood to die.

The proposed changes in the constitution were carried by a two-thirds majority, and Canon Dixon suggested that it should be made unanimous, which was immediately done by the men who had opposed it.

It was decided that after this year there should be forty Dominion Council members instead of thirty-six. The next Dominion Convention was set for 1914, the place to be chosen later.

Family Prayer.

A resolution was passed urging that family prayer be introduced into the homes of Churchmen where it did not exist.

In connection with this resolution, Rev. F. G. Plummer, Toronto, made a speech warning the delegates against the passing of resolutions which were not to be acted upon in a practical way. It was the trouble with church conventions that they passed resolutions about everything under the sun. "If half the resolutions adopted at the last meeting of Synod were acted upon," said Mr. Plummer, " they would revolutionize the world. They talk of the decay of Sunday worship, which I absolutely deny, and they talk of the non-attendance of men at church, which I also deny, but they are satisfied to pass some motion regarding them and they do nothing more." Turning to the question of family prayers, the speaker said that if prayers were no longer read in the household, the deterioration was worth an investigation to find the reason. If the Brotherhood intended to pass a resolution in the matter, all those who voted for it should make a mental promise to put it into effect in their own homes. Then the resolution would have some practical result.

The following is the Dominion council for next year: Sidney C. Smith, St. James', Kingston; F. W. Stevens, Christ Church, Dartmouth; W. A. Cowperthwaite, St. George's Moncton; A. G. Alexander, Church of the Ascension, Hamilton; A. B. Wiswell, All Saints', Halifax; E. A. Mitchell, St. Luke's, Winnipeg; R. H. Coleman, St. Paul's, Toronto; H. S. Theakston, Christ church, Sydney, C. B.; H. J. Webber, St. Lambert's, H. S. Hall, St. Matthews, Westmount; T. Alder Bliss, All Saints', Ottawa; Judge McDonald, St. Peter's Brockville; Ralph Sampson, St. Matthew's, Ottawa; N. F. Davidson, St. Simon's, Evelyn Macrae, Church of the Epiphany, Toronto; Hubert Carleton, St. Simon's, L. A. Winter, St. Paul's, E. M. Carleton, St. James', E. F. Crossland, St. Matthew's, J. T. Symons, St. Luke's, James A. Catto, St. Luke's, all of Toronto; John Bowstead, Christ church cathedral, Hamilton; H. E. McLaren, Hamilton; H. H. Francis, Hamilton; A. W. Crysler, St. Alban's, Delhi; A. G. Roberts, All Saints', Windsor; A. Ditchbrow, St. James', Gravenhurst; F. W. MacFarland, St. Paul's, Fort William; A. H. Young, All Saints', Winnipeg; J. W. Hargreaves, St. Matthew's, Winnipeg; H. S. Turner, St. George's, Battleford; H. M. Speechly, St. John's, Pilot Mound; J. H. Young, St. Paul's Regina; Chas. R. Hill, St. John's, Saskatoon; W. A. Geddes, St. Stephens, Calgary; Fred Irvine, Nelson, B. C.; A. H. Skey, Kamloops; and G. E. Greene, Victoria, B. C.

Other Sessions Held.

Six conferences were arranged for, at which subjects of direct Brotherhood interest were discussed, and there were also three public meetings, one for men only, one for boys only and the third a large gathering in St. James' parish house. The last named took place on Friday night and Bishop Reeve presided. The subject taken up was "The Church's Need, Men for Service."

The first speaker was Archdeacon Cody, who declared at the outset that one of the chief needs of the Church to-day was more supporters inside the Church and "not those supporting the Church from the outside like buttresses." He said the Church was in urgent need of strong men to-day. In conclusion the archdeacon said. "The Church is on trial to-day for its social effectiveness."

Rev. R. J. Renison, Church of the Ascension, Hamilton, spoke of the great missionary activity of the Church of England in the past, and urged his hearers to maintain the same high standard in the future.

A. Munro Grier, K.C., thought that more men were actually needed in service of the Church to-day and this work was not for the clergy and women only. To interest the men the Church must use them. She should take up the more human side of the work, such as hospital service. Man was fundamentally just as religious as women, therefore he needs Christ, apart from Him he can do nothing.

Mass Meeting for Men.

The great mass meeting for men in Massey Hall on Sunday afternon was a climax for the whole convention. Fully twenty-five hundred men were present, and the way in which they sang such good fighting hymns as "Onward! Christian Soldiers" and "Fight the Good Fight" indicated splendidly the stalwart, manly vigor that is in the Brotherhood movement. The Lord Bishop of Toronto was chairman, and the speakers, A. C. Boyce, M.P., chancellor of the diocese of Algoma, and the Rev. E. S. Talbot, the distinguished Bishop of Winchester. On the platform were also many prominent citizens and well-known brotherhood men. Dr. Albert Ham was at the organ.

"Canada's needs as the foundation of true citizenship" was the subject assigned both speakers. In an eloquent address, Mr. Boyce pointed out

that they must consider the question. The duties of citizenship were the duties of a man to his neighbour. That duty was expressed in one word, service. The man who lived altogether to himself was no citizen. With the many complex social problems pressing themselves upon men of to-day, the solution was to be found in the carrying into public life the principles of family life.

Naturally the chief interest attached to the Bishop of Winchester's address, and the audience had no reason to be disappointed. It is a long time since so thoughtful and suggestive an address has been given in Toronto. He took as his text the work of restoration which has been going on in his own cathedral, where new foundations of cement and stone have been put under the six-century-old building. Weakness of its foundations was causing the building to shake In England to-day there was plenty to shake the national life unless there were found engineers and architects of the right sort to put rock and cement under the foundations. He could not speak at first hand of Canada's needs, but after all her needs were England's needs and the world's needs. Canada's circumstances constituted a challenge and gave a splendid opportunity of doing things in the right way. Canadians were making a nation. To Canadians there was the opportunity of making the foundations sound which few peoples had. True foundations must be spiritual, moral and human, and the only force that could establish this true foundation was our Lord and Saviour, Jesus Christ, through the power of the Holy Ghost.

One of the most interesting parts of the Bishop's address was an aside on socialism. He thought church people were inclined too much to treat socialism as the one great bogey of modern life. There was, of course, a socialism which had Sunday schools to teach children to disbelieve in God which was secular in every way and wrought a havoc with sacred things so deadly that it was impossible to say too much against it. He, however, preferred to judge it by its better representatives and was quite sure that many of those who had the ideals of socialism at heart were moved by the worthiest considerations. The Church was bound to give the matter full and thoughtful consideration.

A. C. BOYCE, K.C., M.P.,
Chancellor of the Diocese of Algoma, who spoke at the Convention.

Christianity had been too long content with dealing with personal things, with personal salvation. Christ's power was not limited in that way. He had turned the thought of goodness into love and that in no mawkish or sentimental way, but as a power which sent men and women out to serve. The Church should not be made up of a number of people polishing themselves up for a future life, but of men and women full of a divine inspiration that sent them out into the world to serve their fellowmen.

Mass Meeting for Boys.

The mass meeting for boys was held at Holy Trinity, on Sunday afternoon. Dr. Harley Smith, Toronto, presided, and the speakers were Dr. Hubert Carleton, Boston, and Rev. A. Carlisle, Windsor. The former called to the attention of the boys that Canada was rich and would become very large, but it rested with the boys to decide whether or not their country would be truly great. It had to be a land of men of fine character. In order to become men who thought of others and worked for the greatest good, boys had to commence young to practice an unselfish religion. They should live straight themselves, but that was not enough. They should also aim to make it easier for their friends and acquaintances to do the right thing. That was true Christianity. Mr. Carlisle also laid emphasis on the necessity for a generous boyhood that would produce noble manhood and citizenship.

The Work of the Church.

Over the first conference, which dealt with the subject, "The Value of a Brotherhood Chapter," Mr. James A. Catto, St. Luke's, Toronto, presided. In the absence of the speaker who was to deal with "The Work to be Done," Rev. H. G. King, St. Paul's, Fort Willliam, took up the question. He believed that the Church still failed to recognize its possibilities. The Brotherhood had to kindle a zeal among laymen for taking the message of their Church out among men. There were many problems in every community, and a clergyman liked to feel that there was a little body of laymen who would talk to him about these difficulties. It was even a help to a rector sometimes to relieve his feelings to the Brotherhood men by saying "So-and-so is an awful ass." Mr. King described how once he told a meeting of men to circulate and tell one another their names in order to thaw the gathering out. It worked wonderfully well, even though one man made a bull in saying, "Your name is Smith. What is mine?" Mr. King felt that the usefulness of the Brotherhood was so great that it was absolutely necessary as part of the machinery of every parish.

"The Enlisting and Developing of the Worker," was taken up by Mr. W. A. Geddes, St. Stephen's, Calgary. He spoke of the desire to help which existed in every man, but frequently it was found that men remained idle because they had not developed their ability to work. The Brotherhood came with rules that were at once simple and direct. In order to do its best, a chapter could not be all work and no play. There was a tendency to make the work dry and uninteresting. They met and went through their routine business in a very uninspiring sort of way, and a feeling of brotherliness did not properly exist.

The organization of the men's communion in the parish was mentioned as a useful work for a brotherhood chapter. There were many boys who drifted away from Church after confirmation who could be held as regular communicants if the men came together in this manner.

The Value of Youth.

The conference on "The Needs of the Junior Department," was presided over by Mr. T. Alder Bliss, All Saints' Ottawa, and two of the best-known authorities on work among boys in the United States gave addresses. "Boys to Work," formed the text on which Mr. W. A. Haberstro of Buffalo spoke. He opened by pointing out that the success of the Junior department for twenty years demonstrated that a society based purely on a spiritual foundation could succeed among boys. The whole energy of the movement came from the two simple rules of prayer and service, and it had no social side to offer as a special inducement to boys. The fact that the junior department still existed and thrived proved the intense spirituality of the boy, when men developed it properly. Many calls came into the life of the growing lad. There was the call to intellectual and physical development, to social and business duties. Higher than all was the call of God which drew the boy to work for the extension of Christ's kingdom. The junior Brotherhood was a God-given organization which aimed to make this call to the boy practical. It would make the boy's religion personal, and it took advantage of the fact that a boy's religion flourished best in an atmosphere of activity. Mr. Haberstro said some people feared the boy could not keep pace with the demands of personal religious work, but he did not agree with them. He wanted to see boys taken in the formative period and taught these great responsibilities during their most critical years. "We must fascinate the boy with service rather then pamper him with privil-

J. A. BIRMINGHAM,
The hard-working and well-loved General Secretary for the Brotherhood in the Dominion.

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ege," declared the speaker. The boy can do more than a man with another boy. Let the young lads be taught the value of a prayerful life. "Then if we would make strong Christ men out of them we must not do so by pampering and coaxing," concluded Mr. Habtestro. "Let us challenge them to everything that is upright and holy, pure and noble."

"Men to Lead," was the subject given to Mr. Hubert Carleton, M. A., D. C. L., general secretary of the Brotherhood in the United States. That was the one great need in the Church to-day said Dr. Carleton. No one had to look for boys to work. The parish did not exist where there were no boys, and boys willing to work could be found anywnere. There was only one thing the Church had to do, that was to find men to lead. More than the existence of the junior department depended on finding these men. The whole life of the Brotherhood, yes, even of the Church, was involved. The Brotherhood should not flattter itself because the organization was holding its own. If the Brotherhood was to prove valuable in the future, it all depended upon the men who were to lead. In fact, if the leaders failed to guide the boys properly, the very Church itself would suffer.

What did leadership mean? It would teach boys how to become real Christians, and real Christianity meant that the boys would make it easier for others to become Christians also. Was the Canadian Church really leading boys? Was she winning the unwon and thus doing fundamental Christian work? Only in rare cases was it being done. Dr. Carleton felt safe in saying that the number of men intimately in touch with boys was a very small proportion of the men who ought to be in the work. The whole trouble was that too many were content with partial leadership. Men should be teaching boys to go out and lead other boys to better lives.

Dr. Carleton gave a few facts about members of the Junior Brotherhood who had developed into splendid churchmen. They were the product of proper leadership. The Brotherhood stood for the principle of leadership. It taught a boy to work at his religion. It was the only distinctively devotional society in the Anglican Communion that appealed to the boys. The Church was a grave-yard of other societies for boys, but this one would endure. It would continue because it demanded something more of the boy than a mere selfish religion. It brought out the best in the lad. Some times we looked at a choir boy pouring out his very soul in the music, and thought of the same little fellow outside, up to all sorts of mischief. The unthinking man said, "He is not the same boy now as he is when out of church." The unthinking man was mistaken. He had seen glimpses of the two sides of every normal boy, and the real leader was the man who taught the boy to develop that great gift bestowed by God, his beautiful spiritual nature.

The Third Conference.

For the third conference on Friday afternoon the questions set down for discussion were: "Brotherhood Ideals —Are they practicable? Are we realizing them?" Perhaps the best answer to both questions was given by a speaker whose name was not on the programme, not even announced. At the close of the discussion, he walked down the aisles from the back benches. "May I say a word in regard to personal touch," said he. "One of the speakers has spoken of the loneliness in the small towns and backwoods of Ontario. I want to say that if you want to know what loneliness is you should be dropped down alone in Toronto about Christmas time. That was an experience I had about five years ago."

DR. HUBERT CARLETON, M.A., D.C.L.
The Canadian who is General Secretary of the Brotherhood in the United States.

The man was an Englishman, and spoke with much feeling. About five years ago, he told the convention, he had come to Toronto, a stranger. He had been brought up in the Church, but could not describe himself as a churchman. He had been dreadfully lonely. The first touch of kindness he had received had come when he and a friend had gone to church A man wearing a St. Andrew's button had shaken hands with them. They were so touched with the kindness that they had gone back again and had studied what was behind that hand-shake with the result that both had become Brotherhood men themselves.

The speaker to whom the first question was assigned was Mr. George Garrett, whose Bible class at St. Stephen's is famous throughout Toronto. His address was an eminently inspiring one with many terse, practical sayings that one could easily carry away to one's advantage.

"If you and I are real Christians," said he, "is it any harder for us to ask a man to come to church than to submit a business proposition to him. If you belonged to a union, you wouldn't be afraid to buttonhole a man and tell him you would have him thrown out of his job if he did not join your union.

Mr. Garrett was not let off with his first address. When it came to the general discussion, Mr. N. F. Davidson complained that he had not dealt sufficiently with details of his work, and in the form of cross-examining Mr. Garrett, referred to Mr. Garrett's own splendid work at the church door, in his Bible class, and in extending the freedom of his own home to members of his Bible class.

"If," said he in this connection, "there were more uncovered parlor furniture and more open parlors, there would be fewer boys and girls on the streets drifting towards crime."

Mr. Stenhouse, the new assistant general secretary, gave a very thoughtful and suggestive address on the second question. Greater specialization, more definiteness and more attention to the boys were the three recommendations he laid down. Some chapters, he said, allowed the number of tasks undertaken to interfere with the quality of the work done. Within the chapter it was a waste to give a man work to which he was unsuited. The work given each man should be that best suited to his abilities. They should find what they wanted to do, stay at it until they had done it and let nothing draw them from it until it was done.

Work of the Brotherhood.

The conference on the "Work of the Brotherhood," was lead by Rev. C. F. Bliss, St. John's, Smith Falls, and practical talks were given on methods. Mr. E. M. Carlton, St. James', Toronto, told of the benefits which could be derived by watching vacant houses, and getting in touch with new tenants. Every churchman knew that hearts were breaking daily for kind words never spoken.

The danger of premature decay in the spiritual life was dwelt upon by Rev. H. G. King. This was due to neglect of prayer. Church life formed the connection of a man with the Supreme Being, and Brotherhood men should be constant in the prayer that would sustain it.

A number of methods of doing work were outlined by Mr. John Bowstead, of Christ Church cathedral, Hamilton. He believed the Bible Class and Sunday school were ideal fields for work. He urged Brotherhood men to try especially to hold the growing boys. These were the ideal methods of work because every parish could utilize them. He also advocated hospital work, prison work and rescue missions.

The Boys' Special Meetings.

The Junior members held a conference under the guidance of Mr. J. A. Birmingham, at which two young lads gave excellent addresses and many others partook in the discussion. Vivian McClenaghan, St. Luke's, Ottawa, spoke of the work as he found it. He said church work is voluntary, and that boys who started it must be sincere in their desire to do it. Then they would find in themselves a strong enthusiasm which would spread to others. They might be certain of success if they had prayer as the background of all work.

Herbert E. Hopkins, St. John's, West Toronto, enumerated a series of ways in which a boy might be faithful to his Brotherhood vow. He spoke of Sunday school, Bible class, Follow-up work and other forms of energy.

ACKNOWLEDGMENT.

We have much pleasure in acknowledging our indebtedness to Mr. Fred Jacob, musical and dramatic critic of the "Mail and Empire," and to Mr. Allan McGiffin, president of the Toronto Press Club and musical and dramatic critic of the Toronto "Star" for the foregoing story of the Brotherhood convention. The writing of it involved no little sacrifice of the time of busy men.

Women's Work and Social Service.

Our Canadian cities are, as we all know, in a stage of very rapid growth, and is it not a curious thing that we are so unthinkingly proud of this single fact, as if it were in itself a guarantee of excellence—as if size and numbers were just other names for virtue and happiness. The town wants to become a city; the little city wants to become a big city; every big city wants to reach a higher population mark, and like the octopus, stretches out greedy arms after all that is within reach. Suburban districts want to be incorporated, dwellers in the countryside want to come to the city. And so the process goes on.

* * *

Cui bono?

And who can give a satisfactory reply: who benefits by the crowds; by the crowding; by the hot, noisy pavements from which all beauty has vanished with the trees; by the enormous rents; by the huge distances; by the heart-breaking prices; by the bewilderment of electric signs, of cheap amusements, of bustle and excitement and nerve-racking noise? Who is really the better for it all?

The "Sunday World" has been publishing some very suggestive articles about the housing question, which as one part of the city problem is intensely acute in all rapidly-growing cities. Their correspondent gives a most picturesque account—unfortunately too long for quotation here, but dramatically suggestive of the inhospitable situation created by our greedy ambitions—of a newly-arrived English family, and of their hopeless search for accommodation in the land of space and plenty to which their ambitions had been directed from the old country. After the story of Robin and Delphie and their parents has been told, the matter for Toronto is summed up in this way:—

"Rooms fit for the uncivilized and unwashed foreigners' children, (from some parts of Europe) can be obtained by introduction to Jewish landlords —at prices to suit their own pockets.

"Rooms and board can be obtained at good class hotels if the family can afford to pay $2.50 a day for each child.

"A real estate agent in College street gets about one flat a month to let out to *families.*"

And now listen: "More than two children will close nearly every door to a family seeking rooms, and the man with three or four will have a job to secure a flat. It would seem that a man with six children has a millstone round his neck. There *is no room for him in the Queen City.*"

No room for families—no room for children—I ask myself what would life be without the children, bless their hearts.

Did you ever hear of the god who loved a mortal maiden, and wooed her with all the glories of his immortal beauty and splendour, with his freedom from human anxiety and care, with the radiance of his immortality. But no; she chose a human lot, a human husband, and the mingled anguish and joy of human children, "with their clambering limbs and little hearts that err." Wouldn't you have done the same? And what will be our future if we cannot find room for children, nor welcome the families who seek homes amongst us?

* * *

Our correspondent goes on with his tale. Listen to this story from last year's report of the Medical Health Department of Toronto: "In the central district 1275 families live in 4 rooms (or slightly more); 348 families live in 3 rooms; 227 families live in 2 rooms; 139 families live in 1 room; 61 families live in basements; 1 family lives in a cellar.

"In 108 cases the houses were unfit for habitation. The inspection shewed 1348 dwellings without drains, 559 families had no water supply, while there were only 1601 baths for 5382 families."

Enough; you can imagine the other details, and it is well to note that all the above statistics are of families; also that what applies to one city will be found true to some extent of others.

* * *

We often say that the most popular word in our language is "home." We are fond of talking about the moral influence of home; about the value of the home as a national asset; about the central place of home in our civilization. It is impossible, I believe, to over-value the home; we cannot cherish it too much or think of it too warmly. It is essential. But does it not sometimes seem as if the home were in danger of being made into a sort of monopoly for the wealthier people; yet it is not the wealthy who are the backbone of our nation, but rather the industrial class, artisans, mechanics, working men generally, who are spurred on to energetic efforts by their friend Necessity, and who live by their own daily toil.

Home to them is everything, and it will never do to let it become simply an expensive luxury for those who can afford to indulge themselves.

We all know how the growth of cities causes the gradual absorption of land, the disappearance of spaces, the gradual rise of rents to artificial figures. It just happens, because it is no one's business to prevent it, I suppose. Here is a good description of the process with which we have all become sadly familiar. "Hendon is probably the most favoured building land nearest to London. It has undulating ground, where gentle hills offer a wide prospect, it has fine trees whose preservation might secure grace and dignity to the neighbourhood; it has also a wide sheet of water, whose banks offer to young and old recreation for body and for spirit. A few years ago, town-planning might have secured all these advantages and at the same time provided houses and buildings which would have helped to make social life a fair response to the physical surroundings.

"But while talk is spent on the advantages of variety in buildings, of the importance of securing a vista which street inhabitants may enjoy, and of the value of trees and open spaces—straight roads are being cut at right angles across the hills, trees are being felled and nothing has been done to prevent what may soon become slum property extending alongside the lake, Willesden—a chessboard of slate roofs—is an object-lesson as to the future of London if builders and local authorities go on laying out estates with no thought but for the rights of private owners."

So says Canon Barnett of Whitechapel fame, and we know what he means, for the process he describes is going on more or less continuously in most localities. The more we value our own homes, the more must we realise the urgency of these twin problems of housing and town-planning. It is to everyone's interest that working-men should be encouraged and enabled to acquire their homes, and that these homes should be conducive to bodily and mental health.

* * *

A good deal has been done in England—more than enough to carry the matter beyond the purely experimental stage. Port Sunlight for employes of the soap factory; Bourneville, for Cadbury's workmen; the Hampstead garden city, where cottages at six shillings a week offer an enchanting prospect; these are well known instances of successful experiment, and it is very cheering to note that the Board of Trade and Manufacturers' Association is about to make a similar demonstration in East Toronto, where a group of 100 houses is to be erected, with an average of 2283 square feet of land each. It has been proved that such investments offer a safe return of 5 per cent., and is it not well worth while to make one's capital of use in helping to secure homes for our people, by financing a project that will save to the workmen about a quarter of what he now has to spend in rent, and will give him besides the interest and variety which a home of his own becomes to a right thinking person?

It is really not a matter of sentiment or of benevolence, but of economics and of common sense. A contented, interested, happy working class population is one of the most desirable assets for any community, and though, of course, the possession of a home will not of necessity make a man happy or interested, it is a great factor in helping him to become and remain so. His desire for a home is a right desire, and if he can have no hope of possessing one, he is by that fact deprived of a great incentive, of what is, humanly speaking, perhaps the greatest possible incentive to right exertion. There are, of course, a great many ways of regarding this matter, a great many different aspects from which we think of home. Home is a spiritual fact, but it is not a purely spiritual one, and while it would be foolish to think that a home can be created simply by a local habitation, yet without a local habitation it is scarcely possible to have a home. There is need of the outward sign through which the inward reality shall express itself.

The working man has the same reasons for desiring a home and for valuing it that you or I have; he loves his children as we do; he enjoys the sense of possession; he likes his little garden, and potentially, at least, he is just as capable of enjoying the peace and security and rational pleasures of home as even you or I.

* * *

There's a great deal of human nature in everyone of us, in the poorest of us, in the richest of us; and when it comes to the essential things of life, I fancy that what you and I feel and think is very much what is felt and thought by our gardener, our postman, our carpenter, or by any of the people whose work is all the time helping to make the comfort of our own lives. Most of the great things in life are common, everyday things: skies and streams and stars, sunlight smiling over a stretch of grass, or striking through the interlacing branches of the trees—the friendship of animals—the love of home and children.

Happy is the community whose members are able to find in these and kindred things "their noble, innocent delight."

The housing problem is an industrial, an economic, a financial question. Yes. It is also a moral and social, and therefore a religious question, because it is a human one. And from this point of view it becomes a matter of concern to everyone who has learnt to bow the knee to Him from whom every family—every fatherhood—in Heaven and earth is named?

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Letters to the Editor

(We do not hold ourselves responsible for the opinions expressed by our correspondents.)

The Athanasian Creed.

To the Editor:

It seems impossible for many issues of a Church paper to be published without some discussion appearing on its pages respecting the usefulness or otherwise of reciting the Athanasian Creed in public worship, and there is small wonder at that for the attitude of Canon Plumptre, as reported in the Canadian Churchman of August 15, (or what I understood to be his attitude) is the one that seems to be fairly general among the more thoughtful Churchpeople. I had intended to offer a few remarks in reply to A. K. in yours of August 22, but would now ask to be permitted first to protest very vigorously against Mr. G. S. Holmstead's implication that the famous "filioque" clause (and the Son) is not warranted by scripture. How can he quote St. John xv, 26, and ignore the words "Whom I will send unto you," in the same verse, repeated also in xvi, 7? I had understood that the objection of the Eastern Church was not that the additional clause was without scriptural support, but that it was inserted at a council which was not considered as canonical.

The truth conveyed by the words is far too precious to be disparaged for so technical a reason. It is the teaching that the Spirit thus proceeding from the Son is the Spirit mediated through the Son, Who, being human as well as divine, sends the Spirit permeated with His humanity as well as with His divinity. What else is meant by the expression, "the Spirit of Jesus" (Acts xvi, 7; Phil. i, 19)?

But to turn to the main point whether "something should be done" with the Creed, I venture to aver that the spirit of that broader and more liberal Christianity, that is beginning to assert itself in our religious life is against it for the Creed savors of the old, worn-out doctrine of exclusive salvation, which met its quietus at the Reformation. That is to say the Creed implies that if you wander from the lines laid down in its statements there is no such thing possible as salvation for you. To believe rightly according to this theory is a necessary condition of salvation, and to believe right you must believe what the Creed teaches. This theory of exclusive salvation obscures Christ's attitude and misrepresents His teaching. What a contrast to the character and the spirit of the Sermon on the Mount and the rest of His utterances! Of course, dogmatists retort that faith is insisted on in the New Testament. No doubt it is but can anyone point to a single passage in which the faith required by God connotes mere accurate belief or the acceptance of highly wrought theological or metaphysical propositions? The faith required for salvation invariably denotes an attitude of mind and will towards God; it is far more a moral than an intellectual thing. It is the acceptance of a person not of statements concerning Him.

Certainly peitho and most probably pisteno (both verbs translated belief) involve the idea of obedience and not mere assent. This is my main objection to the Creed, that it conveys the erroneous notion that accuracy of view is more important than rightness of conduct. The answer is often made that the minatory clauses do not go beyond the words of scripture. If that be true, it is only partly true, because the warnings of the New Testament clearly refer to evil living, not to mistaken thinking. The Good Samaritan would be condemned by the Athanasian Creed (which, by the way, Athanasius never wrote a word of), but he was extolled by the Lord, although not following the Church dogmas of his day.

Defenders of the Creed often point with an air of triumph to St. Mark, xvi. 16, but this is precarious support, for Bible students are pretty well agreed that these words do not belong to the true text. If they have any right to remain it is only as a very condensed epitome of what our Lord said and before they can be appealed to we should have to ascertain in what sense the word believe was used and in what connection. I have never recited the Creed in Canada, because I fear the wrong impression it may leave on people's minds.

ALBERT GEORGE SMITH,
Mattawa, Ont.

Churches are Praying Places.

To the Editor:

The question raised by Mr. Harold Snartt has a bearing on the question of open churches. There is a certain sentiment involved in a closed church, inasmuch as it creates the impression that people are not welcome to it except during hours of service. But I think it is fair to ask Mr. Snartt:

1. Why cannot a man pray just as well in his bedroom, as in a church, and

2. How does he know that God is more present in a church than in a bedroom?

I can imagine that some bedrooms are not very convenient places for quiet prayer and I can imagine that a man may be sometimes impressed by the surroundings of a church, and pray with more devotion. But supposing that a man prays as fervently as he can in his room, why should it not be as efficient as the same prayer offered in a church? Can't God hear just as well in one case as in the other, and is His willingness to answer a prayer, conditioned by the place in which it is offered? I know that He has promised to be where two or three are gathered together, but there is no reference to a special place. When Jacob awoke from a dream in the desert, he discovered that he was in the house of God, and at the gate of Heaven. How can God be more present in one place than in another? There is a special kind of vision, a stimulus, a special lesson, a special gift to be gained by coming to the assembly of the faithful, for united prayer, and for Holy Communion; but even then, a church (in the ordinary sense) is not an absolute necessity. There are many reasons why, from the human standpoint, a church building is needed—and where worship is a permanent and regular thing, it seems disrespectful to God to offer it in any casual room that is available, but that is a different thing from suggesting that God is more ready to hear us when we pray in one spot than when we pray in another.

Possibly Romans use their churches so much, because they believe that our Lord is specially there in the Reserved Sacrament. It is a good thing to sanctify common things, rather than to draw too sharp a line between "sacred" and "secular." I do not intend to throw cold water on any attempt to get our churches used more than they are, but we don't help matters by laying down "principles" which seem to have no foundation.

CLERIC.

Another Open Church.

To the Editor,—

Let me add St. Mark's, Parkdale, to the number of churches open every day. I heartily endorse the protest of Canon Plummer against those who make statements "without investigation or knowledge." Some time ago you reported that St. Mark's was one time open daily. A sincere wish to be accurate would have induced your informant to enquire from some one connected with the church as to the present custom, and not state only half the truth.

W. L. ARMITAGE.

Wait For Five Years.

To the Editor,—

It seems to me that "A Lover of B.C.P." is somewhat harsh and unreasonable when he suggests as the reason for condemnation of changed harmonies and words in B.C.P., the fact that they are changes from A. and M. Does he not think that the objections of Drs. Ham and Illsley, for instance, are founded on musical knowledge, and not on mere prejudice?

My papers on the "Gains in the B.C.P." show that I fully appreciate them, I imagine, but on the other hand, it would not be difficult to enumerate a "dozen hymns" that might well be restored, nay, to mention 50 of the 171 omitted where both words and music are excellent.

As to musical "pitch," I fancy it is a more absolute term than "A Lover of B.C.P." seems to think. There certainly have been various standards of pitch, for instance in 1699 the upper C in the once-marked octave made 489 vibrations in a second, but in 1842, John Hullah in his work for the Council of Education secured 512 as the uniform standard, but in 1859 the Committee of the Society of Arts raised the pitch to 528. This I see Hullah adopted in his "Grammar of Counterpoint," and this I take it, is the recognized standard of to-day.

As to revision, would it not be better, instead of doing the work in piece-meal fashion, to wait for five years or so, when the copyrights of the old favourite tunes will all, or most of them, have expired, and the old and better harmonies can be used in a thoroughly revised B.C.P.?

WM. ROBERTS,
The Rectory, Adolphustown.

Loyalty.

To the Editor,—

Why condemn Canon Henson for doing what Bishops and Archbishops have done before him, when acting under the auspices of the (so-called) Laymen's Missionary Movement? There is no essential difference between the two cases, indeed, of the two, that of Canon Henson is to be preferred, for he might charitably be credited with the laudable intention of carrying to the dissenters the fulness of the Catholic Faith, whereas, when our Bishops have attended Presbyterian places of worship it has been to encourage and support these people in their schismatic work.

The remarks under "Diocese of Montreal," Sept. 12, apply, *mutatis mutandis,* to every Churchman, clerical or lay, who has taken part in interdenominational meetings in dissenting meeting-houses for mission work.

"Church people wonder what loyalty means."

A.

The Canadian Church in Japan.

To the Editor,—

Can you enlighten me as to the reason for Rev. H. J. Hamilton being required to swear allegiance to the Primate of the Church of England in Canada when he is going to work in a country, Japan, at the request of the Church organized there? Why should not men, Bishops, priests or laymen, work there untrammelled by vows of obedience to a body which is foreign to the country?

It seems as though we were endeavouring to reproduce a papal autocracy under the "New Era's" specious plea of Catholic Unity.

Have we so little confidence in the Nippon Sei Kokwei, Japan Holy Church, that we can only send a Bishop there *with a string attached,* so that he may still be under the control of Anglo-Canadian Protestantism?

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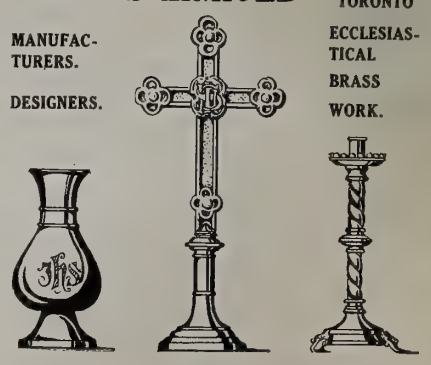

Divorce and the Christian Idea of Marriage

According to St. Mark, x. verses 11.12, Christ condemned divorce in these words: "Whosoever shall put away his wife and marry another, committeth adultery against her, and if she herself shall put away her husband, and marry another, she committeth adultery."

In some important manuscripts these sentences are transposed, that is, the *woman* putting away her husband is mentioned first. This agrees with the order in 1 Corinthians vii, 10, "But unto the married, I give charge, yea, not I but the Lord, that the wife depart not from her husband, (but and if she depart, let her remain unmarried, or else be reconciled to her husband) and that the husband leave not his wife." Again in some manuscripts of St. Mark x. 12, a word is found which means "depart from" not "put away." This reading would suit the occasion, for Herodias had "departed from" her husband, Philip, in order to marry his half-brother, Herod Antipas.

The same saying about divorce is found in a different form in St. Luke, xvi, 18, "Every one that putteth away his wife and marrieth another committeth adultery: and he that marrieth one that is put away from her husband committeth adultery."

There are two sources in which we find the sayings of Christ: one, the gospel according to St. Mark, the other a document known now as Q, which was used by the authors of St. Matthew, and St. Luke, and seems to have consisted for the most part of a collection of sayings. The saying about divorce is found in both St. Mark and Q, it has therefore, a double guarantee, it is one of what are called the "doubly attested sayings." In the words of Professor Kirsopp Lake of Leiden:

"There are few things in the gospels which are so strongly attested according to the standard of modern criticism, as the condemnation of divorce by Jesus." But when we examine the sayings about divorce in St. Matthew, the condemnation is not so absolute; in St. Matthew v. 32 the exception, "saving for the cause of fornication" is found, and again in St. Matthew xix, 9, "whosoever shall put away his wife, except for fornication and shall marry another, committeth adultery." Why is this exception found in St. Matthew, the gospel which seems to have been more used in the first Christian centuries than St. Mark or St. Luke?

Professor Lake suggests that an answer may be got from a book probably written in the second century, called "The Shepherd of Hermas." In mandate 4 of this work, the following dialogue occurs:

"If a man who has a wife that is faithful in the Lord detect her in adultery, doth the husband sin in living with her?" "So long as he is ignorant," saith he, "he sinneth not: but if the husband know of her sin, and the wife repenteth not, but continue in her fornication, and her husband live with her, he makes himself responsible for her sin and an accomplice in her adultery." "What then, sir, shall the husband do if the wife continue in this case?" "Let him divorce her," saith he, "and let the husband abide alone: but if after divorcing his wife., he shall marry another, he likewise committeth adultery. "If, then sir, after the wife is divorced, she repents and desires to return to her own husband, shall she not be received?" "Certainly," saith he, "if the husband receiveth her not, he sinneth and bringeth great sin upon himself; nay, one who hath sinned and repented must be received, yet not often; for there is but one repentance for the servants of God. For the sake of her repentance, therefore, the husband ought not to marry."

This dialogue throws light on the exception "saving for fornication," found in St. Matthew. According to Christ's teaching then, there is no such thing as divorce *a vinculo*. Marriage is a relationship, not a contract for a time, but on the other hand, living with an immoral person was contrary to the conscience of the Christian society: for example in I Corinthians, v. ii St. Paul writes, "not to keep company, if any man that is named a brother be a fornicator.... with such a one, know not to eat"

With these two principles before him, (1) no divorce *a vinculo*, (2), no living with an immoral person, what was a Christian to do whose wife was unfaithful? The answer of the "Shepherd of Hermas" is "Separation, but no remarriage" and so it seems probable that the exception in St. Matthew is placed there to relieve Christians of the necessity of living with unfaithful wives. The idea of marriage as an indissoluble relationship, is not affected by this exception, it permits separation—but not remarriage.

The Christian ideal of marriage is therefore, strict and absolute, pressing hardly on the weak and unworthy, making no allowance for social failures, and yet in recent years, it has received an interesting vindication. In connection with the Royal Commission on divorce, two judges of the English divorce court expressed themselves as doubtful whether it was not a mistake to depart at all or on any grounds whatever from the principle of the permanence of the marriage tie. This opinion is a good commentary on the doubly attested saying of St. Mark x. 11.12, and St. Luke xvi. 18, a saying which gives, at the present time, a startling literalness to another saying, "whosoever is ashamed of my words in this adulterous generation, of him also shall the Son of Man be ashamed when He cometh in the glory of the Father with the holy angels."

A. H. FORSTER,
Trinity College.

A Maritime Bishop says: "I congratulate you on your excellent paper. I find it full of interest."

Story of a Famous Hymn.

Just as I am, without one plea
But that Thy blood was shed for me,
And that Thou bid'st me come to Thee,
O Lamb of God, I come.

Thus runs the first verse of a hymn that has soothed many an aching heart throughout the world of Christendom. Those who sing the Church's hymns of praise, thanksgiving, and supplication seldom think of their origin and the intense spiritual fervour that has given them birth. The exquisite hymn of which the first verse is given was written by a Miss Charlotte Elliott, who was born in 1789 and lived until 1871. She was born at Brighton, in England and in spite of the age to which she attained suffered from ill-health throughout her long life. The quotation given here is taken from Robinson's "Annostations."

"The story has been told over and over, and yet it will never appear old, of the way in which this hymn of Miss Charlotte Elliott came to be written. In 1822 Dr. Caesar Malan, of Geneva, was visiting at the home of this young woman's father. One evening, as they sat conversing, he asked her if she thought herself to be an experienced Christian. Her health was failing then rapidly. and she was harassed often with pain; the question made here petulant for a moment. She resented his searching and told him that religion was a matter which she did not wish to discuss. Dr. Malan replied, with his usual sweetness of manner, that he would not pursue the subject then if it displeased her, but he would pray that she might "give her heart to Christ, and become a useful worker for Him." Several days afterwards the young lady apologized for her abrupt treatment of the minister, and confessed that his question and the parting remark had troubled her. 'But I do not know how to find Christ,' she said, ' I want you to help me.' 'Come to Him just as you are,' said Dr. Malan. He little thought that one day that simple reply would be repeated in song by the whole Christian world. Further advice resulted in opening the young lady's mind to spiritual light and her life of devout activity and faith began. She possessed literary gifts and having assumed the charge of *The Yearly Remembrancer* on the death of its editor, she inserted several original poems (without her name) in making up her first number. One of the poems was "Just as I Am." 1836.

"The words of Pastor Malan, realized in her own experience, were of course the writer's inspiration. Beginning thus its public history in the columns of an unpretending religious magazine, the little anonymous hymn, with its sweet counsel to troubled minds, found its way into devout person's scrapbooks, then into religious circles and chapel assemblies, and finally into the hymnals of the Church universal.

"Some time after its publication a philanthropic lady struck by its beauty and spiritual value, had it printed on a leaflet and sent for circulation through the cities and towns of the kingdom, and in connection with this an incident at an English watering-place seems to have at first revealed its authorship to the world. Miss Elliott, being in feeble health, was staying at Torquay, in Devonshire, under the care of an eminent physician. One day the doctor, who was an earnest Christian man, placed one of those floating leaflets in his patient's hands, saying he left sure she would like it. The surprise and pleasure were mutual when she recognized her own hymn and he discovered that she was its author."

A Prayer In Season

Forget them not, O Christ, who stand
Thy vanguard in the distant land;
In flood, in flame, in dark, in dread,
Sustain, we pray, each lifted head!
Be thou in every faithful breast,
Be peace and happiness and rest!
Exalt them over every fear,
In peril come Thyself more near.

Turn thou the hostile weapon, Lord,
Rebuke each wrathful alien horde!
Thine are the loved for whom we crave
That thou wouldst keep them strong and brave,
Thine is the work they strive to do,
Their foes so many, they so few;
Be with thine own, thy loved, who stand,
Christ's vanguard in the storm-swept land.

On March 19 next the centenary of the birth of David Livingstone will be celebrated, and the London Missionary Society, which had the honor of sending him to Africa, is making arrangements for the commemoration, which will be of a national character. The Archbishop of Canterbury will probably preside over the great demonstration to be held in Albert Hall.

—

The Bishop of London was once playing golf with a strong Radical friend, when he put the ball on the left hand side of the bunker, with the remark, "Playing for safety." The Radical immediately replied: "When the Bishop of London once plays for safety the Church is lost." The Bishop took the lesson to heart, and he says he has since taken many risks in consequence. "Safety" is a dangerous word where the Kingdom of God is concerned.

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Christian Unity

(*Continued from page* 5.)

by which we are invited to grasp unity at once. The first is not represented here; the second would have many adherents and is, therefore, a greater danger.

The first claims that the Body of Christ exists exclusively and adequately in the pale of one communion, that of Rome; and disallows more or less completely, but with an increasing completeness, the claims of all outside to be members of the Body. This quarrels openly, as it seems to me, with the facts of Christendom, in Europe, Russia, America, and the mission field, and offers to human eyes no hope of any unity in fulness.

The second short-cut and easy way is of a directly opposite kind; the claim, not that one body alone has the truth and has it whole, but that all have it because it consists in what we have in common. This is the short-cut of undenominationalism. It aims at the fulness of comprehension by a wholesale sacrifice of truth.

I stand here to repudiate respectfully, but quite firmly both of these; not only for myself, but on behalf, broadly speaking, of my communion.

or are we by ourselves in this. Scotland is witness to that. But in greater or less degree our position is understood by numbers of men in the great Protestant societies who feel that it makes for the maintenance of strong and living Christian conviction. It is set out with the fairest and most generous candour in column 57 of the report; we cannot be undenominational; this conference owes all its success to the fact that it has been throughout and unflinchingly what, to give it a name, we call Interdenominational, signifying by this, not what the resemblance to the word Intercommunion might suggest, but simply that men of separate denominations reach friendly hands to touch each other across the barriers and screens, as they have so long and so often found kinds of work which they can unite together to do.

I do not believe that closer and more sympathetic intercourse such as we have sought and found in this conference, will make us more impatient of each other's convictions or ready to rush into unity by ignoring them. I believe, on the contrary, that it will quicken our insight to discern that what is most distinctive of us may be our very best contribution to unity in that far day which God, and He alone, can make. Certainly that has been ever the humble hope of the Anglican communion, standing between the Roman and Protestant worlds, not in arrogance, nor in defiance, but with a real sense that she can understand them both, better than they understand one another.

A "far day" indeed, when we remember that if we are, indeed, to reach unity, if, indeed, "only one Church of Christ" is to be founded in new countries, the unity must comprehend the great communion of Rome, as well as the great Church of the East. Both are Churches rich with past associations and present gifts of devotion and spiritual life. It seems as though the separate channels were worn far too deep for the streams ever to meet. But till they do, language which speaks of Christian unity as come or coming is simply unmeaning.

There are, however, some considerations which may encourage the faith that looks to Him with Whom everything is possible. The letter from a Roman Catholic Archbishop read to the conference yesterday shows how near to us some great souls within his communion are. We owe another illustration to an English Roman layman, Baron Von Hugel. There is hardly, I will venture to say, any instructed member of this conference who, if he read his book on "The Mystical Element in Religion," would not say, "this man would have to be in the first rank of citizens in a united Church of Christ."

We include at this conference in our statistics the figures, the enormous figures, of Roman Catholic work in the mission field. Perhaps when next some conference like this shall gather, the spirit of unity may have brought it to pass that some representative of that Church may be able to enter into personal conference with their separated brethren.

As we think of that division, and of others not less deep between those who reverence the sacraments and those who slight them, and those who claim and those who deny an ordained priesthood, let us refresh ourselves by remembering the possibilities (in the Commission's words) of "a richer, and higher, and reconciling unity." There are controversies, such as that which concerns liturgical and unliturgical worship, which can be solved by simple combination. There are others like those about grace and freewill, that so inflamed our forefathers in the sixteenth and seventeenth centuries, which are left behind as men come to recognize that they are dealing with two sides of a mystery too profound for human solution.

There are controversies again bred of exaggeration one way, and reaction the other, which might be healed in time by restoring the proportion and fulness of truth; such as those which set Church and Bible against one another, or those which concern the nature and relation of God's part and man's part in the sacraments, as if the virtue that went out from Christ, and the faith by which He told the woman that she was healed, were not alike essential to the healing. We must humbly recognize in the words of the report, that there are solutions and reconciliations which we cannot recognize "at the present level of moral attainment and spiritual insight."

But slowly, very slowly, directly and indirectly, by the more interior forces of religious life, and by the influence of the larger changes in human thought and human life, does the Holy Spirit work to lift us out of the pits which have been digged for our feet, to disentangle gently the meshes in which we are caught. "Even in moral things," said Mr. Seth Low the other night, in quiet allusion to Galileo's words, "there is movement"—"and even in religious things" I would add.

Only, He cannot work where envying and strife are. There is confusion and worse. But He can do wondrously where love is. If by patience, by prayer, by mutual understanding and forbearance, we can win and keep more of love; if even Christian controversy, so long the scandal of the Church and the joy of its spiritual enemies, should become a field of witness, because men see how the power of our Master over us can teach us how to be loyal even in controversy at once to truth and love then indeed there may come such times as we dream not of, such healing of old wounds, such gathering of scattered forces.

Because we know that in this conference (perhaps as some first fruits of reward for our efforts, wretchedly inadequate, but real in the mission field, for which we owe such infinite thanks to many among my hearers), the spirit of love is working, we are confident that by God's great mercy, the conference may make some contribution to the cause of unity by creating the atmosphere in which men loathe to differ, and determine to understand.

Book Notices.

"Bearing Precious Seed" is the title given the story of the year of the M. S. C. C. It is attractively got up and full of fine cuts. It has been written in the hope that it will help to make every member of this society an active partner, knowing what his firm is doing, noting its strength and weakness its openings for business and looking for good men and women to fill the positions as they fall vacant, ready to put his hand to any piece of work to which necessity may call him.

Copies have been sent to all the clergy and officers of the W. A. and it is earnestly requested that they make as good use of them as possible.

It will be of special interest to the Woman's Auxiliary to know that "Bearing Precious Seed" is from the pen of Mrs. Plumptre, wife of Canon Plumptre of St. James', Toronto.

A work dealing with Jewish and Christian origins, by the Rev. Dr. H. F. Hamilton, formerly professor in a Canadian university, is about to be published by Mr. Henry Frowde. It is entitled "The People of God," and the main thesis of the two volumes is to show that the Jewish national religion which had become organized on a monotheistic basis as a result of the religious experiences of the prophets, was reorganized by Jesusu, the Messiah, on a basis of universalism.

Priest Restored

The Bishop of Chicago has terminated the sentence of deposition pronounced several years ago upon the Rev. John B. Haslam, priest. He was one of those who entered the Roman communion after the General Convention of 1907, but soon discovered his mistake, made his submission to his Bishop, and entered upon the canonical probation required before restoration. He celebrated at Nashotah after his restoration on the tenth Sunday after Trinity. Mr. Haslam passed the time of his probation working faithfully at Nashotah House.

Clerical Tact.

Tact is desirable in every department of life, but in no profession is it more imperative than in that of the ministry. In no other calling are there such demands upon a man's discretion and insight. A thousand embarrassments and difficulties are to be faced and handled with an incisive judgment. A thousand situations arise calling for delicate treatment. To attempt bombast would be fatal ton one's cause, and might antagonize a whole community.

I admire the man who has the courage of his convictions, but it is surely not necessary to fling those convictions in the face of every man whose opinion does not coincide with our own. There have been militant clergymen who have estranged half their congregation, when a little tact, with its concomitant wisdom and self-control might have saved the breach. "Blessed are they that are persecuted for righteousness' sake" indeed, but is it always for righteousness' sake that we clergymen suffer? Is it not sometimes because we magnify our office beyond proper proportion, and so bring about a really deserved revilement? It is well to remember that immediately we alienate a man, our influence with that man ceases. When a number of souls are lost to us, the possibilities of our work are naturally much curtailed.

The Staff's Loss.

We cannot go to press this week without voicing Church Life's regret that a most invaluable and valued member of the staff has severed her connection with it to return home. Those who have for some years corresponded with the owner of the signature "M. M. S." will share regret with us. The retiring secretary-treasurer will be followed by many cordial wishes for her future. In the meantime both editorial room and business office feel her loss keenly, for she devoted herself, heart and soul, to the furtherance of the work.

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The Church in Canada.

(*Continued from page* 8.)

Hillyer's Crossing, and Coombs. The first vicar is to be the Rev. Hugh Wilson, of Qu'Appelle.

The True Missionary Spirit.

Mr. Arnold Stackhouse, a lay reader of excellent parts and full of the spirit of missionary zeal, has been placed in charge of the Hardy Bay district. Arriving on his mission on a Saturday, Mr. Stackhouse found that a considerable number of settlers had arrived on their weekly visit to the store and post-office, and discovered that by Sunday morning they would have all dispersed to their several homes. He therefore lost no time, but arranged for a service the same evening in the small tent which he had pitched for himself and his wife. At this first Saturday evening service there was a congregation of 23. A lot has been donated to the mission by the Lieutenant-Governor of the province, and the settlers have promised to clear the ground and erect a three-roomed shack for their missionary, whose sterling qualities they have already recognized. One of the rooms of the shack will be large enough for the present for church services, and Mr. and Mrs. Stackhouse will occupy the other two rooms. We wish these young missionaries God-speed in their work in this far-off and isolated disttrict.

The Executive Committee of the Synod has arranged for the payment of a retiring pension to the Rev. J. X. Willemar, the aged vicar of Sandwich and Comox. The final arrangements for his retirement and the appointment of a new vicar with the necessary assistants for working the whole district of Comox and Cumberland has been placed in the hands of the Bishop and the treasurer of the Synod.

A Splendid Response.

The treasurer of synod in his report to the executive at its last meeting, stated that the forward policy inaugurated and outlined by the Bishop, was fully justifiable from his, the treasurer's, point of view, as an estimate of the resources of the diocesan mission fund showed that the additional expense involved could be fully met by the prospective income of the fund and still leave a possible balance on hand. The treasurer explained that this brighter aspect of affairs was largely due to the splendid response of the Church people of the diocese to the appeals of the clerical financial agent, the Rev. C. R. Littler. "We need have no fear," he proceeded to say, "in taking a very great step forward if Mr. Littler continues to receive as liberal support in the remaining parishes as in those already canvassed."

Synod will convene on Tuesday, October 29th, being preceded by a quiet day for the clergy. There will be a missionary meeting in the Cathedral school house on the evening of October 29th.

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Our Old Country Letter.

"The Autobiography of Robert Gregory, D.D., Dean of St. Paul's," lately published, is a work which will be of great value to the future historian of the Church of England. Dean Gregory wrote in his own clear and simple style an account of his life up to the year 1897. This is supplemented by the Editor, Archdeacon Hutton, in a number of admirably-executed articles and paragraphs, dovetailed into the autobiography, and distinguished from it by a simple typographical arrangement. The editor also gives us in a closing chapter the history of the dean's later years.

Dean Gregory was a kinsman of the late "General" Booth, and, unlike the latter, who was born in a Church of England family, he was the child of Methodist parents. When he went to Oxford the Tractarian movement was at its height. In unaffected language he tells how, having always been dissatisfied with Methodist theology, he found in the "Tracts for the Times" that which he wanted—"what the Son of God had done for man; and how man was to be made partaker of the blessings He had purchased for him, and to be enabled to die unto sin and live unto God."

He became a Churchman, and soon after decided to throw up the brilliant prospects which awaited him in commercial life, and to study for Holy Orders. The history of his life from the day of his ordination as deacon is a narrative of strenuous, unwearying toil. He was not a great scholar, or an eloquent preacher, but what he lacked in those respects was more than compensated by his unswerving devotion to high ideals, involving frequently the sacrifice of prospects of preferment and ease. Promotion, when it came unsought, was valued as giving occasion for greater influence and harder work; it was never purchased by accommodation to the views of those in authority.

The autobiography is valuable, apart from the strong personality of its subject, as a history of the Education controversy, and of the reform of St. Paul's Cathedral. The Dean was "ever a fighter," and in the struggle against a secularist scheme of education he was one of the standard bearers who did most for the children of the Church. But perhaps the narrative of the gradual development of the Metropolitan Cathedral during the last fifty years is the most absorbing portion of the book. The "magnificent architectural monument waiting, in dignified renown, for the discovery of its activities," of which a Bishop of London sorrowfully said that he could not flatter himself that it was doing any good to a single soul in the great city—the wealthy corporation, the one object of whose reverend and dignified functionaries was to enrich themselves, to the neglect of their responsibilities—has now become the centre of the religious life of the Diocese of London, radiating its influence throughout the whole of England.

In the nineteenth century the Church of England passed through one of its most thrilling and romantic phases: few of the incidents which make up the mosaic of its history during that period possess a more fascinating interest than the metamorphosis of the great cathedral from its former state of sloth and apathy to its present condition of abounding life and far reaching energy. And this wonderful change came about chiefly through the instrumentality of one man; and one of the great services rendered by Archdeacon Hutton in the "Autobiography" is the filling up of the gaps left by the modesty of the author. He shows us how much the reform is due to Robert Gregory, first as canon, and afterwards as dean of St. Paul's.

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Brotherhood of St. Andrew

THE PRO-CONVENTION CONFERENCE AT ST. CATHARINES.

The pro-convention conference at St. Catharines, on September 15 and 16, will be remembered in Brotherhood circles. On Sunday, at 8 a.m., Holy Communion was celebrated in all the churches. At St. Thomas', after the early celebration, three new members were admitted. Mr. J. Birmingham gave the address at St. Thomas, at 11. A Mass Meeting was held in St. Thomas' in the afternoon. There were four speakers, Mayor Merritt gave an inspiring address on Church Unity, urging the Brotherhood to pray for and work for the united efforts of all Christians against sin. Mr. S. C. Aerey, president of the Buffalo local assembly, spoke. "Stand Steadfast," the keynote of his address. He urged all workers in God's Church to be persistent, like St. Paul—and to live the daily life for God. Workers become discouraged because they are not steadfast of purpose, don't stick to it. Every one has some talent, and no matter how small it should be cultivated for the service of God. The thought of men for their future life was the topic of an earnest discourse by Mr. G. S. Bellachey, Buffalo. He pointed out the utter disregard of most men to-day for the future. It was of the greatest importance that men should so live that they would improve spiritually.

Mr. Birmingham earnestly urged all to have an ideal and make that ideal worthy. Our aim in life should be to live the life Christ gave us, the holiest ideal, the highest ideal that we could have. Some make money, pleasure, ambition, their ideal but it is up to us to make our ideal a worthy and a holy one. The call for service to-day is great, and if we let the opportunity pass, it may never return. He wished everyone to go away from the church and do all they could for the spread of Christ's Kingdom among men.

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Brotherhood men spoke in city churches and at St. John's, Port Dalhousie.

Monday's conference began with evensong at St. Barnabas, conducted by Rev. R. Caslar. At 8 the conference opened, Mr. Birmingham taking the leadership. He spoke on the work of the Brotherhood in developing church attendance. He pointed out that St. Andrew was a man with an object. The speaker showed how some chapters do their work, by dividing their parish into sections and calling on men at hotels, boarding-houses, inviting them to the church service, especially Holy Communion, and welcoming them quietly and not effusively. We must not over do our welcome.

Mr. W. A. Habestro, Buffalo, took up the "Development of Church life." He brought out forcibly that no success could be obtained but through the grace and strength obtained by repeated and earnest attendance at Holy Communion. The Brotherhood is nothing more than what has already been in the Church for ages. There is the necessity in every parish of a band of consecrated men, who are built up spiritually by Communion with God. No parish can develop as it ought unless such a band of men exist. Many of the clergy want such a band to whom they could go to assist them in their work among men and boys, and who they possibly cannot reach themselves. Mr. N. A. Howard Moore, St. Catharines, spoke on the "Development of Church Work." He showed by corporate work of chapters, and by twos and threes the work could be systematized and gradually developed. To faithful work and to prayer, and to constant attendance at Holy Communion he attributed the successful development of church work.

Discussions at the conference were taken part in by Revs. Messrs. Broughall of St. George's; Ferguson of St. John's, Port Dalhousie; Col. J. S. Campbell; and Messrs. William and Leach. Mr. Earl Cutting, of Junior Chapter, Church of the Ascension, Buffalo, was among the visitors. Port Dalhousie, Welland, Merriton, Thorold, Buffalo, and St. Catharines were well represented.

Sons of the Parsonage

The parson's son does not always bear the best of names, in spite of the fact that many of the greatest of our heroes, from Lord Nelson to Cecil Rhodes, have sprung from that stock. It is therefore reassuring to have this calumny refuted. This, Lady Frances Gresley, one of the Gresleys whose charming historical novels did so much to rouse the moribund churchmanship of the mid-nineteenth century, has recently tried to do. At a meeting of the Additional Curates' Society she dwelt upon the wholesome influence of the Church, and the work the clergy carried on under times of anxiety and great stress with cheerfulness and great courage. "It was an important and interesting fact," said she, "that 50 per cent. of the names in the 'Dictionary of National Biography' were the sons of clergy."

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Saintly Bishop Grafton.

The following brief story of a great man misunderstood as are most of the best and greatest of men, is culled from an editorial in Living Church:

At the conclusion of Isaak Walton's Life of Richard Hooker, we find this prayer, which might with equal propriety have been written in honor of the closing of earth's sunlight for the late Bishop of Fond du Lac in the more beautiful haze of the coming eternal day:

"Bless, O Lord! Lord, bless his brethren, the clergy of this nation, with effectual endeavors to attain, if not to his great learning, yet to his remarkable meekness, his godly simplicity, and his Christian moderation; for these will bring peace at the last. And, Lord, let his most excellent writings be blest with what he designed when he undertook them: which was, glory to Thee, O God! on earth, peace in Thy Church, and good will to mankind."

Bishop Grafton was a man of the past generation. An aristocratic "gentleman of the old school," he preserved the courtly manners of a generation that valued the niceties of life rather than its strenuousness. Yet his affections were democratic, and no man was too mean to enlist the Bishop's sympathy. The world supposed he was chiefly "Ritualist." The most unnecessary of misconceptions. His aristocratic bearing, indeed, made of every motion, a graceful ceremony, and his sense of fitness of things in the House of God made crudity to him a thing impossible. His ritualism was that of John Ruskin, applied to the things of God; an intense appreciation of the beautiful, an overwhelming aspiration for harmony and fitness in every action, elevated by intense religious devotion, made it impossible for the smallest detail of the House of God to be insignificant. Instead of adorning his own home, he adorned God's house. There was no detail of historic ceremonial of the Church, reasonably symbolic of true doctrine, that seemed to him unfitting. He loved an elaborate service because he loved the fullest expression of the idea of worship. God was everything, he was nothing.

Bishop Grafton looked out upon the world and sought, with the power of intense personality, to win it for Christ and the Catholic Church. "Press on the Kingdom!" was his watchword. The struggles of the fifties and sixties, the re-founding of the religious life in England, of the early days of the Cowley order, and of the great London mission, were events in the life of the Bishop. Rapidly was history made in Bishop Grafton's lifetime and a large part did he have in the making of it. The bitterness of those days left no impress upon his character, but he bore, to the last, some of the unmerited distrust that Protestants had felt against the Tractarian leaders when human passions had been at their worst. Yet, in his latter years, his most pronounced characteristic was his charity to those who differed from him. The aged St. John was his pattern.

He ardently longed for peace in the Church, and felt the enormity of the needless separation, as he viewed it, between Anglican and Eastern-Orthodox Christianity, and he sought to heal the breach. He felt that each party needed the other, and that friendliness was the tie that would bind. But it was not only the ambassador of the great, powerful Russian Church that was the object of his friendship. The poor, obscure Polish-American Bishop, persecuted by former religious associates, and treated with contempt by Protestant Episcopalians was made to feel himself a friend of the broadest-minded, least appreciated prelate in the American Church.

His willingness to let ideas be tried is the explanation of the uniqueness of Fond du Lac Churchmanship. Bishop Grafton came to a diocese overrun with foreigners, alien in every way to Anglican Christianity. Many of them were renegade or abandoned Roman Catholics. Following upon a precedent that had been set by his illustrious predecessor, instead of informing these Dearly Beloved Brethren, many of whom could not speak the English language, that the scripture moveth us in sundry places to say the office of Morning Prayer at eleven o'clock of a Sunday morning, he set to work to study their religious difficulties as he found them, with their religious antecedents and predilections and tried to build upon the foundation that he found. The centre and sun of his religion was the Holy Eucharist. He felt a very strong antagonism to the whole system of Roman Catholicism. That antagonism, fostered by various unhappy experiences, grew upon him, and much of his later writing was directed against that system that he believed to be a dangerous parasite upon Catholicism. He fought Romanism as a Catholic, upon Catholic grounds. Ardently as he longed for the unity of the Church, he could see no hope of repairing the breaches in Western Catholicism, and would admit of no compromise with Rome. Gradually he seems to have lost even the hope of ultimate reunion, pointing out that though our Saviour prayed earnestly that His followers might always be one, He gave no indication that, once broken, the Church's visible unity would ever be restored. He pointed to the never-healed breach between Israel and Judah as a prophecy of what might be an irreconcileable breach among God's people under the new dispensation. But, pronounced though this anti-Roman sentiment on his part became, it never took the puerile form of antagonism to devout practices or vestments as being "Romish." The distinction in his mind, was not between Romanism and Anglicans, but between Romanism and Catholicity. Whatever was Catholic he demanded as the heritage of the whole Catholic Church, and refused to surrender it to Rome. Whatever was only Roman he repudiated, not because it was not Anglican but because it was not Catholic. Thus the very growth of his anti-Roman sentiment impelled him to hold tenaciously to practices and to vestments that were proven by history to be Catholic and not Roman. He perceived the utter weakness and futility of Protestantism as an opponent of Romanism, and his Catholicity was only strengthened by his growing antagonism to Rome.

That he was misunderstood quite generally throughout the Church, especially by those who did not know him, goes without saying: all men who do things that are worth while are misunderstood, precisely as an elephant is misunderstood by the most well-meaning of ants.

He was a leader. The common episcopal temptation is to drift, which is undoubtedly the easy course for a Bishop to pursue and the one best calculated to lead all men to speak well of him. To lead his diocese to-

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ward a fixed ideal but not to repel men of other ideals, to have a definite policy but not to force it, to be pronounced in his Churchmanship but not partisan in his administration, is the most difficult of all aims, and only one possessed of peculiar graces and gifts can succeed in it.

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The Feasts and Customs of the Jews

(*Continued from page 4.*)

"A voice brings news, brings news and says—" thus to express Israel's Messianic hopes. At the end of the hymn they strike the leaves from off their willow branches. Once, no doubt, the people of Jerusalem flocked through the city gates to gather the green boughs for the ceremony and climbed, a moving forest, up the steep path to the Temple. Now it is the custom for the shames (sexton) of the synagogue to supply the willow branches needed by the members of the congregation—and he is liberally rewarded for his trouble.

Simehath Torah.

The Feast of Tabernacles closes with the great "Feast of Rejoicing over the Law." It is so arranged that the reading of the Law in the synagogue ends on this day; thus its name Silyum Hotorah—"Completion of the Law." The name of the feast, Simehath Torah, or "Rejoicing over the Law," is of comparatively recent date; in the Talmud it is called simply "Shemini Azareth"—the "Eighth Convocation." On that day also begins the reading of the Law again—the "Commencement of the Law"—"Hatchalath-Hatorah" Every male of the congregation, even among the boys, is, on that day, called up to the Law at the morning service when a portion is read by the reader. But the most honored personage of the days is the Chathan Torah—"Bridegroom of the Law," who has bought the privilege of completing the reading of it, (Deut. xxxiv, 1-12). He is usually the wealthiest and foremost man in the congregation and after his part in the ceremonial is concluded he gives a fitting finish to the great feast by entertaining the members of the synagogue at his house where feasting goes on for the remainder of the day.

Thus ends the Feast of Tabernacles and this brief account of these three important Jewish festivals now at hand. They are of much significance to us. Much as they may mean to Jews they may mean even more to Christians. They are full of meaning, they speak of the great hope that is within us. The whole of the Feast of Tabernacles is a great type of the Incarnation. St. John, describing the Incarnation, chose the figure supplied by the Hebrew festival to express that vast mystery, the relation between the Godhead and our humanity: "And the Word was made flesh and tabernacled in us—full of grace and truth."

In His tabernacle of the flesh He sojourned on earth for one generation—as near as could be to the sojourn of Israel in the wilderness. In a sense this sojourn of Israel was a union of Heaven and earth, of the Divine with the human. Man ate angel's food, his daily bread came down from Heaven above; he drank water out of a strong rock in the wilderness, a Rock that followed the people in their march from place to place, and "that Rock was Christ." Most significant of all, of the Divine dwelling in the human God set up His tabernacle in Israel's camp and dwelt in the midst of His people, sharing their life and joining in their marches. "In all their afflictions He was afflicted."

How beautifully typical is all this of Him who dwells in His Church, in this wilderness, sharing her life, her struggles and her sufferings. It is true of His Church as of Israel of old: the manna did not cease to come from above, nor the water to gush from the Rock until Israel crossed the Jordan; and so will He continue to abide in and nourish the members of His body—"even unto the end of the world."

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